

THE HOME MISSION JOURNAL

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WHOLE No. 102

Our Ideas of God.

IN the volume of lectures by three professors of the Union Theological Seminary, entitled "The Christian Point of View" the thought is enlarged upon that the religious problem of the day is "What thin, we of God?" Within the life-time of middle-aged men the question has shifted from what truth can be proved from the Scriptures to what truth can be proved about the Scriptures, and now it is what can be proved about God. We are getting back to essential and fundamental things. No arguments perhaps can demonstrate the existence of God, but men are so made that like the writers of the Scriptures they spontaneously make the grand assumption of His existence. But the exigent question is what kind of a being is He? What are His relations to the universes? What are His moral qualities? What conception are we to form of His character?

The Christian answer to these questions has been obscured from failure to view the Old Testament in its proper perspective. Too many of our theological treatises assume that Jacob and Joshua and David had the same conception of God as the author of the Epistle to the Ephesians, and the author of the Fourth Gospel. They do not see that in the progress of revelation the minds of men took in larger and truer ideas of the Most High. And this disclosure culminated in Christ, who gave the supreme revelation of the Father. No matter how much we think of the Old Testament we must not exalt it to such a place that we contradict the opening verses of the Epistle to the Hebrews, or make it a work of supererogation that Christ came to reveal God to men.

Slowly the best religious thought of our time is coming to see that we can and must place the utmost emphasis upon the assertion of Jesus, "He that hath seen Me hath seen the Father," and measure the Old Testament idea of God, and the ideas that science and philosophy form of God by the idea that Jesus gives us of God. When one has the solution of a vexing problem, it is very easy by the aid of the new light to harmonize the facts that baffled and puzzled. We grope through nature and philosophy up to God and do not find any satisfying view of Him. We come nearer to a conception in which we can rest in some of the Psalms and in Isaiah, but the revelation is shadowy, incomplete and unsatisfactory. It is only when we come to the New Testament that we find a disclosure of God that meets the wants of the reason and the moral nature so perfectly that in accepting it reason herself becomes true in her action, and the moral nature purified. We cannot escape it. We must judge everything that preceded Jesus by the standard of Jesus. Nay, further, we must estimate all other knowledge of God from whatever source by the revelation of Jesus. The teachings, the life, and the spirit of Christ are the touchstone by which all other values are recognized.

And we suppose that it cannot be contradicted that if from any source there should come to us a loftier, purer, higher conception of God than Jesus has given us, Jesus would be superseded. His claim ultimately rests, not upon miracles or any external credential whatever, but upon the character of the revelation of God He made in His life, His teachings, His death and resurrection.

The phrase, "Back to Jesus," has become the watchword of a school, but what we really need to do is to go forward to Jesus. He is far in advance of the ripest and richest religious thought. As yet our churches have hardly begun to get a view of His revelation of the Father. We are still confusing it with the pagan ideals, with Hebrew partial glimpses, with the theories of science and philosophy. The world today is asking, as never before, the question of Philip: "Show us the Father and it sufficeth us." And the answer to it is the reply of the Redeemer, "He that hath seen Me hath seen the Father."

What God's House Stands For.

As our loved ones make our homes dear to us, so God makes His house a glorious place to His people. The Psalmist loved God's house because God dwelt within it. "How lovely are thy tabernacles, O Jehovah of hosts!" The centre therefore of our interest in God's house is God Himself.

Next to this comes the idea of meeting with God in His house. We meet to adore Him, to reverence Him, to learn to love Him more, to hear His voice and to learn His will. This is all delightful to our souls and increasingly so the more God is loved and the Christian life appreciated. Then look at the idea of God meeting with us. How marvellous it is that such unworthy ones as we are should be privileged to have a visit from Him, that He should trouble to seek us on purpose to give us His blessing.

Then we meet in God's house to have our souls fed. This is the most soul-satisfying thing of all. My old friend Mr. Prattley, here, said to me yesterday, "I am so ill in body that I cannot go to church and I miss the services so much that I do not know what to do. I'm past seventy-four and am getting near the time of my departure for God's house above, and there I shall be satisfied." Yes, the old man was a faithful attendant at the meetings of God's people whenever he was well enough to go to them, but now his ailments severely try his patience, so much does he love to hear the preaching of the Word.

The gladness of meeting those that love our God is soul-strengthening also, for in our battles with sin and sinners we get so tried and tried at times that the sight of our brothers and sisters makes us thank God and take courage as it did Paul at Appi Forum.

The House of God is to His people their workshop. Here they attend to the King's business, here they get directions for the preaching of His Word, here souls are gathered and garnered.

But the work does not stop here, for with the inspiration derived from the services of God's house His people go forth to serve and save those not of the "Household of Faith," in the doing of which they prove that they are real sons and daughters of a dear heavenly Father.

Licensed to Legally Kill.

Come, soldiers of freedom,
Of freedom from ruin,
Enlist for a warfare
That surely must come;
For drink is enslaving
The nation at will.
By law it is licensed
To legally kill!

The dead are around us,
The dying we see;
Ruin's sorrow is flowing
To you and to me.
Its crime, woe, and ruin
Society fill,
Yet, still it is licensed
To legally kill!

There never was such a foe
To virtue as this,
Destroying both earthly
And heavenly bliss;
No anguish so bitter,
As that from the still,
And yet it is licensed
To legally kill!

Not bullets, but ballots,
Our hands shall employ,
That even more surely
The foe shall destroy;
Then rally, ye voters,
No pausing until
No liquor is licensed
To legally kill!

Let him who doubts that the Bible is not the Word of God stop entirely criticising the Book for a while and give all that time and energy to earnest, fervent prayer to God Almighty for Light on the subject, and see what the answer God will give.

Be patient and prayerful and earnest and sincere in your desire to know the exact and absolute truth about the Bible and give no thought nor time nor energy to criticising or even reading this old Book; but silently and patiently LISTEN for the message about it that will surely come from the great God. Hold your peace and keep cool and calm and serene until you get your answer from God. You will not have to wait long to find out from the Omniscient One all about this old Book that has attracted and held countless millions of minds for ages and is this very minute the most sought for Book in the whole world. Certainly a Work that is as old as the Bible, that has had in all times, and has this very day, millions of earnest readers, is worthy of the prayer I ask you to make to God about it.

Notices.

The Albert Co. Quarterly Meeting will hold a joint session with the Westmorland Co. Quarterly at Hopewell Hill, Dec. 9th and 10th. In addition to the usual devotional and business features of the Quarterly, the programme provides for an address on Tuesday, p. m. by Rev. N. A. McNeill, subject, the Obligation of the Church to give the Gospel to the World; a sermon in the evening by Rev. M. E. Fletcher and an address by Dr. Manning. On Wednesday morning an address by Rev. D. Hutchinson—subject "Women in Missions," followed by a Missionary Conference; on Wednesday afternoon the Sunday School Convention.

F. D. DAVIDSON, Sec'y.

The Home Mission Board of New Brunswick will convene in its quarterly session on Tuesday, December 2, at 2.30 p. m., in the Foreign Mission Rooms, St. John. An urgent invitation is extended to the pastors of the Province to meet with us in order to arrange for the presentation to our churches of the claims of our Home Mission work.

B. N. NOBLES, Sec'y.
Carleton, November 19.

NEW GROUND.

It may interest some of your readers to know that a Baptist Home of Worship is to be dedicated at Graves' Settlement, about four miles from Petitcodiac, on Sunday, 16th inst. The services in the Petitcodiac field are consequently cancelled for the day to permit the pastor and choir to assist, in accepting this addition to our denominational work. The singular feature is that only two of the six or seven forming the building committee and board of trustees are members of regular Baptist churches. It is practically new ground thrown at our feet, and we must accept it and care for it as a trust from God. Pastors McNeill, E. C. Corey, H. H. Saunders, D. Brown and others, are expected to be present and participate in the exercises. Pray for this new addition to our denominational strength.

N. A. MACNEILL.

To save the best is the business of the church of Christ. Each member of the church must do his part in the work. "What am I doing?" each one may well ask.

Some one has described men's clubs as "places where the women cease from troubling and the wicked are at rest."

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The Coming of Caroline.

BY MARY E. Q. BRURIL.

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CHAPTER VIII.

AT St. John's Church the pews had seldom been empty ones. Every Sabbath there had been congregations goodly in numbers. Goodly too in looks, as became so fine an edifice. For St. John's was truly a triumph of its architect. Its interior was beautiful and impressive, with its dim, religious light; the subdued glory of sunbeams sifted in through glass of crimson, pearl, amber, purple and emerald; there were fine frescoes, elaborate carvings of oak and walnut; rich carpets were soft to the feet and overhead at nightfall hung glittering branches loaded with electric lights like glowing opals. And then, to the silent music of design and color, came the notes of the grand organ pealing forth in rich, triumphant chords, or stealing softly through the aisles up to the fretted roof. So it was little wonder that at the time of service the pews were filled with the rustle of silk and satin the soft warmth of furs, the purple and fine linen of those in power. "St. John's had the cream of the town," so it was said. But of late, so it was also said, strange things had taken place at St. John's! The same people attended, that is, for the most part, but all through the large congregation there seemed a strange, new influence. Formerly, they had been comfortably sleepy, or politely attentive, as the case might be, but now every face was wide awake, alert, eager, expectant, listening to words that seemed like the trumpet-call of the captain of the Lord of Hosts.

"Awake, awake, daughter of ease! Awake, thou that slumberest!" Throughout the town and beyond had spread the tidings that there was "a revival at St. John's."

And it had all come about so quickly, just as the train comes down gently, sweetly, after a long continued drought! Mr. Leonard's sermons were as classically perfect as before; he fashioned in them all the riches of his scholarship, all the painstaking of his methodical habits, but far more than this, he poured into them, like the precious contents of Mary's alabaster box, which filled the room with its fragrance, the power of the Spirit so recently given unto him. He had not calculated the cost; he had not stopped at the question of expediency; he had not dallied with the thought that he might offend, might alienate the conservative—he preached Christ, the crucified one, the living Christ, the loving Christ, the pleading Christ! He revealed to his people the Christ-power, the divinity which might be added to each life, the broadness of Christian living, the supreme, the all absorbing happiness of working in accord with the Master.

Up from the sordid, idle lives; up from the maelstrom of trade and barter, fashion and the mockery of social success—up into the clear, pure air of love and sacrifice, broad sympathies and patient helpfulness!

There may have been discouragements along the way, but Mr. Leonard did not heed them; "he hurried through the low-lands that he might breathe the pure air of the hill tops." Success crowned his labors, because, never doubting the

Christ-power back of him, his aim was to be what little Caroline quaintly called a "Jesus preacher." So, though there had never been many empty pews at St. John's, it was now difficult to find even a single one that was not full. And, O marvel! side by side with him of the "gold ring and greedy apparel," there sat the poor man in "vile raiment." And hands that were bare and hard and horny, or hands clothed in humble cotton and wool, were taken in the friendly grasp of hands covered by softest kid and silk; both held the same hymn book, as their respective owners sang heartily, "Bless be the tie that binds." For the Spirit had come down mightily into St. John's, and now, therefore, none were strangers and foreigners, but all were fellow-citizens with the saints and of the household of God.

One happy evening, a slender, dark robed woman slipped shyly into the well-filled room, and listening to the sacred songs and to words that were as music, felt herself touched by the strange, un-own influence, and held spellbound. She was brought face to face with the black things which had warped, dwarfed and embittered her life—unbelief, rebellion, enmity toward God—aye, brought face to face with them so that she saw them as they were, and passed aglow at what they had made her. Then they faded away, driven into outer darkness by the glory of a Cross intervening and the tender face of the Christ! Ah that was a night of battle and of victory. The clouds and mists were rolled away and she went on her way rejoicing; went back to her humble home to kiss the rosy child sleeping there, the wail Caroline, whose coming had been, as it were, the finger touch on the latch of a door opening into a broader and a better life. And this new joy and peace could not be confined; it shed its influence all around her, and even her neighbors felt themselves warmed by the new graciousness which was manifested so plainly in her life.

Little Miss Spooler, in friendly chat with the tailor over the garden fence, said tremulously, with tears of gratitude in her faded eyes: "No; it don't seem as though I could have kept up during ma's long sickness if it hadn't been for Mrs. Rossman. To think of my always feeling so shy towards her—but she was a bit distant once! One day she seen the doctor stop here twice and so she come over, brought flowers and jelly, and was just as friendly! "Miss Spooler," says she, "you go and lie down and have a nap and I'll see to things." I was so tucked out that I didn't say aye nor nay, but flopped right down on the veranda and had such a good rest, and when I woke, Mrs. Rossman had tidied up the room and made ma comfortable. She was with ma when she died. Ma felt kinder tear-son, but Mrs. Rossman held her hand and spoke so comfortably and prayed, till ma turned her face towards me, all shining and happy and she says, "It's all right, daughter Tiddy. The river is black and deep and the weather stormy, but He'll carry me over to where there's no more pain nor crying nor worry!"

Mrs. Saltys, who was also a listener of Miss Spooler's recital weeping with ever-ready Irish sympathy, broke out earnestly, "Aye, she do be a Protestant, Mrs. Rossman be, but the blessed Virgin won't overlook her, I'm a-thinkin'! I used to believe, an' it was yerself that did, too, Miss Spooler, that she looked upon us as we do on the dirt that covers our petaties, good enough in its place, sure; but she's that changed that one hardly knows her! And it's meself that'll niver forget her kindness when Tommy upstot the taykittle on little Nora Ellen! What's made the change in the leddy, I'm sure I can't tell, but I'm sure that the comin' of that dear little creature Caroline has had something to do with it!"

Miss Spooler nodded assent.

"Yes, that was the beginning; 'twas like the spring sunlight melting away the frost. And sometimes it seems to me that when the Lord wants to do some extra good in this world he makes use of a little child to help him?"

(To be Continued.)

The Sunday School.

NOVEMBER 30.

Gideon and the Three Hundred.

Judges 7: 1-8

GOLDEN TEXT. It is better to trust in the Lord than to put confidence in man. Psalms 118: 8.

About two centuries had now elapsed since the conquest of Palestine. Sover judges had ruled over Israel, including Othniel, Ehud, Barak and Deborah. Following the oppression from which Deborah had delivered the Israelites, there had been a period of rest. Now, however, the Midianites, who may be described as the Highlanders of Canaan, had overrun the territory of the Israelites, and they were in some distress.

THE CALL OF GIDEON.

However dark the hour of distress in which God's people may find themselves, God is always able to deliver them. Indeed, as we study the course of human history, we are reminded again and again of the fact that God raises up chosen leaders for special crises, and that these men and women are divinely aided to accomplish tasks which otherwise they would be powerless to do.

Gideon was such a chosen leader, divinely called to the work of freeing the Israelites from their enemies who threatened their annihilation. It was the angel of the Lord who summoned him to place himself at the head of his countrymen, and that there might be no uncertainty in his mind about his divine call, various miraculous tokens were given to him whereby he was assured that the Lord was indeed with him.

THE SELECTION OF HIS ARMY.

A general must have soldiers, and Gideon's first care, when assured of his divine call, was to raise a force with which he might smite the Midianites. Some thirty two thousand men had assembled themselves under his standard, but these were to many he was plainly told, "The elimination of the timid ones still left an army of ten thousand, but the Lord said, "The people are yet too many."

Once more, by the test, which was wonderfully adapted to the needs of the situation, Gideon reduced his forces, and the three hundred men, who merely lapped the water from the brook, were declared to be sufficient to deliver the Midianites into the hands of Israel.

THE WEAPONS OF HIS WARFARE.

Gideon was destined to overcome the Midianites, not by superiority of numbers, but by strategy. The unique weapons with which he provided his followers were intended to deceive the enemy into thinking that they had been surrounded by a great host, and the flashing of the three hundred lamps and the noise of the breaking pitchers had precisely this desired effect.

THE VICTORY WON.

God's stratagems never fail, and Gideon found that implicit obedience to the divine commands was the road to a victory that left nothing to be desired. The host of the Midianites were thoroughly defeated, and for forty years the land had rest from its enemies.

THE PRACTICAL LESSON.

There are many suggestions of practical value which may be drawn from this story of Gideon's band. Perhaps the most important lesson we may learn from it is this, that we must use the weapons that God directs in order to win the victory over the hosts of sin. If we attempt to follow our own wishes in this matter we shall surely fail, but if we will use the weapons of spiritual warfare indicated for us in God's most holy Word, then we may confidently look for a victory as grand as that won by Gideon and his band.

DECEMBER 7.

Ruth and Naomi

Ruth 1: 16-22

"WHEN THE JUDGES JUDGED."

We are not to think of the period of the judges as one of continuous consternation, sorrow, and war. There were many times of peace and prosperity when the people were faithful to their leaders and to Jehovah. There were also extremely dark pictures of wickedness and sin. Our lesson today is a beautiful episode out of this period. A family often heard of in Palestine, had driven some of its inhabitants to neighboring peoples for food and residence until it should pass by.

GOLDEN TEXT -- Be kindly affectioned one to another. -- Rom. 12: 10.

ON THE LESSON TEXT.

I. Ruth clings to Naomi's People and God. Ver. 16-18. Elimelech and his wife Naomi, with their two sons, Mahlon and Chilion, had gone from Bethlehem Judah to the land of Moab to escape the ravages of a famine. The husband and father died in this country. The sons married Moabish wives, Orpah and Ruth, and ere long these two young husbands died. Naomi, upon hearing a report of the prosperity which had come to her homeland, set out upon her return. She persuaded Orpah to remain at home. Ruth, however, says: "Treat me not to leave thee. Her love for Naomi was so strong, that on no conditions could she leave her. 'Where you go, I will go,' even away from my kindred and homeland. 'Where you lodge, I will lodge,' in the long, dangerous journey homeward, among strangers, in caravansaries, etc. Yea, more than that thy people shall be my people; love was stronger than family and national ties; it was so strong as to include Naomi's own kinsfolk. And still more, giving a climax to Ruth's three former radical resolutions, and thy God my God. What more could she say? She has resolved to (1) be the constant companion of Naomi, (2) brave the dangers ahead of Nahomi, (3) adopt Israel as her people, and (4) make Naomi's God her own God. To emphasize more forcibly than ever the meaning of her resolution she adds, when thou diest, will I die, and there will I be buried. This resolution of lifelong companionship is sealed by an oath in which she uses the name of Naomi's God, showing that she has already begun to carry out her religious transformation. The affirmation, which touched the mainsprings of Ruth's life, affection, love, and constancy, completely won over Naomi, and she ceased trying to send her back.

II. Naomi and Ruth returns to Bethlehem. Ver. 17-22. We have no means of knowing from what part of Moab they traveled, nor the way by which they came. When they reached Bethlehem, Naomi having been gone ten years (ver. 4), all the city was moved about them; all the li the city or village, where each person probably knew every other inhabitant; they said: the Hebrew form of the verb's feminine, "the women said," those who would be most interested in this strange case. Is this Naomi? She resents being called Naomi, "pleasant," and requests the women to give her a new name, Mara, "bitter," for the Almighty hath dealt very bitterly with me. This bitterness is explained by, I went out full, and the Lord hath brought me home again empty. Her husband and her two sons had found graves in a strange land—a great calamity (comp. Jer. 22: 11, 12), and she returns as the only remaining one of her family, the Lord hath testified against me, and the Almighty hath afflicted me; is there an implied punishment in the words? May it not have been that Naomi and her family had sinned by going to Moab or while there? Naomi speaks of her affliction, but does not say that it was undeserved or cruel. Or there may be lurking in this chastisement some deeper meaning, such as that which appears in the subsequent career of Ruth. The last verse (22) summarizes the preceding verses, and adds that they came in the beginning of the barley harvest. This harvest begins in April on the lowest lands of Palestine, and becomes later as

one climbs the hills. It is earlier than the wheat harvest (Exod. 9: 31, 32), and seems here to be a date easily recognized by the peoples of Bethlehem or the readers of this record.

Religious News.

A note from Pastor Thomas DORCHESTER, N. B. speaks very encouragingly of the work of the church and promises fuller information later.

SUSSEX.

It was my privilege to baptize at Ward's Creek Mrs. Samuel Virtue, Miss Sarah Virtue and Miss Ethel H. H. Our work in this section is most encouraging. W. CAMP.

HILLSDALE, KINGS CO. N. B.

We have decided to remain with these churches (D. V.) another year. Last Lord's Day one was received by baptism. More will follow. R. M. BYNON.

November 22.

ST. ANDREWS.

We are moving along quietly. The interest on the field is as encouraging as it has been at any time during the two years that I have been here. In each one of the three churches there are a faithful few, who are always ready and willing to assist and cheer the pastor in all his efforts. After two years of labor on the field, we can truthfully and gladly state, that the best of feelings exist between pastor and people. We are praying and hoping and expecting a refreshing, for Jesus said, "Ask, and it shall be given," and he did not say one thing and meant another. CALVIN CURRIE.

MACNAQUAC.

We finished our work at Woodland's and Cardigan Oct. 15th. We baptized three candidates and gave the hand of fellowship to 5 which we trust will greatly cheer and help the little church. A new clerk was appointed for the church in place of the former one removed from the place. From Cardigan we came to Jerusalem where the little church has been pastorless for some time, we concluded our work there Nov. 17th. The cause was strengthened and helped, two were baptized and six added to the church and a committee appointed to raise funds to repair the interior of the church building. We trust that a pastor will soon be found for both of the above fields. We are at present spending a few days with Pastor Howard on his field at Macnaquac where God is richly pouring out his Spirit and rewarding the faithful labours of our dear brother. No new methods or strange doctrines have been used, but there has been a mighty movement among the young people of the congregation. Last Sunday, 16th, Bro. Howard baptized ten candidates, one of them his own daughter. Last night, Nov. 20th, which was my second night with him, 16 more signified their desire to follow Jesus. Next Lord's day nearly all young people, one of them Bro. Howard's own son. This should be an encouragement for pastor's to go on preaching the old gospel of the blessed God, remembering the gracious promise—"My word shall not return unto me void." May a gracious baptism of the Holy Spirit come upon all our pastors and churches during the coming months is our earnest prayer. A. H. HAYWARD.

Those who have labored on SECOND MONCTON CHURCH, that this field will be glad to learn that the Word has been used by the Spirit, the church has been aroused and sinners converted. Eight were baptized and three others received for baptism. We are anxious to have a man settled on this field at once. J. A. MARPLE.

PENOBSCUIS.

The pastor of the Sussex Baptist Church, Rev. W. Camp, entered upon his fifth year as pastor of the Cardwell Church, last Sunday. The four years have been full of encouragement. The Sunday services are well attended.

The prayer-meetings have been growing in interest and are now more largely attended than at any time during the four years. The outlook of this church is hopeful. South Branch, a section of this Church, is cared for by the pastor. He preaches once a month in this section. The members of the church conduct an evergreen Sunday school; a regular conference meeting once a month, and a Sunday evening service. These meetings are largely attended and very helpful to the church. The two sections of the church raise about \$250.00 per year for all purposes. W. CAMP.

UPPER POINT DE BUTE.

On the finest of Autumnal mornings, at Jolicure Bridge, Nov. 2, six young people, the fruits of recent special services by Rev. S. P. McGregor, were baptized by Dr. Steele and received into the fellowship at the morning service, Upper Point De Bute. Instead of the usual sermon, the minister addressed the new members on the all important duties devolving on them, as those who had professed repentance toward God, and faith in our Lord Jesus Christ. It was a hope-inspiring occasion, and the older devotedly members thanked God for this new accession.

COLLINA.

During the past few days we have been engaged in moving our church building to a better site and more central location. Although it was moved more than 100 rods not a pain of glass was broken. While it is undergoing necessary repairs services will be held in Temperance Hall near by. For more than a year Rev. W. Camp has been our pastor, but as Sussex and Cardwell require so much of his labors he has but little time to spend with us, but during the time he has been with us there has been an advance all along the lines. His sermons are rich in thought and full of gospel truth and he is much esteemed for his work's sake. Our Senior Deacon William Kierstead is in his 94th year. He and his wife (Elizabeth Ganong) who is now 90 years of age came to this place from Springfield their native parish seventy-one years ago and have since that time continuously resided on the same farm. They have both been members of the Baptist church 69 years, while he has served as deacon for (i. e.) Studholm Baptist church 62 years or during its entire existence. That their long and Godly lives have had a powerful influence for good in this community all admit and while mostly all of their associates of earlier years have preceded them to the "Better Land" quite a large number of their friends of later years met at their home on the evening of Oct. 27th to unite with them in celebrating the 71st anniversary of their marriage. They both addressed those present giving some of their pleasant experiences and telling of their kind relations with their neighbors during all the years. As a token of respect they were presented with \$60.00. There were present as visitors their double nephew, G. W. Ganong, M. P., and a more distant relative Dr. J. H. Gray of Fairville, both whom made admirable speeches just suitable to the occasion. Their living descendants are 7 children, 52 grand children, 49 great grand children and 5 great great grand children. Among their relations are Deacon James Keirstead of Springfield, aged 90 years, an only surviving brother of our deacon and Mrs. Sarah West of Hampton aged 88 years his only surviving sister. The names of three of their nephews may be given, Rev. E. K. Ganong of Springfield, Rev. E. M. Keirstead, D. D. of Acadia University (double nephew) and Rev. J. B. Ganong, B. D., of Hillsboro. What gives added interest to the occasion and is surely unique is the fact that on the same evening of the 71st anniversary of the aged couple their eldest son H. B. Keirstead and wife of Groton, Mass., celebrated the 51st anniversary of their marriage. The writer remembers being present 51 years ago on the occasion of their marriage which was solemnized by his father the late Rev. Elias Keirstead eldest brother of our aged deacon. J. I. K.

Nov. 8th, 1902.

FREDERICTON NOTES:

The Fredericton Baptist church, numerically one of the largest in the Maritime Provinces and in contributions to denominational objects at the head of the list, according to the latest published Year Book, is alert and on the aggressive. The attendance at preaching services is attentive and sometimes tries the seating capacity of the body of the church. The prayer meetings are also well attended and interesting. To the writer a commendable feature is the interest taken in the Sabbath School and B. Y. P. U. services, the number present at a recent session of the former being the largest in its history. The church with warmth and energy sufficient to attract and hold young people cannot be other than in a healthy condition. The problem of holding the men, old and young, is apparently solved by this School, as there were nearly forty of them present at the session we attended, some of them being students at the City Educational institutions. An increasing interest and attendance is apparent at the meetings of the B. Y. P. U. At their last monthly conquest Prof. Clawson of the U. N. B. gave a lecture on "A Tour Through Italy," and Principal Osburn, of the Business College, has promised what will no doubt be an interesting and helpful talk on "Underlying Principles in Business" for the men.

It is inspiring to find energetic and intelligent men and women giving to the service of God and humanity through the oldest, most enduring and best agency, of that of the church, the constancy, devotion and thought excited in secular affairs, and why not, for are we not "saved to serve." Pastor McDonald is doubtless helped and cheered by the abundant evidences of appreciation and interest and example that other churches and congregations might with advantage imitate, and we hope for and believe in increasing blessings for the Fredericton church and its devoted pastor. Com.

Baptist Doctrines.

VIII.

Abstract of an Address before the Parliament of Religions, by George C. Linnier, D. D.

Greatness is not to be determined by bulk or by numbers, but rather by aim, and truth, and achievement. The ark of bulrushes was a tiny thing, and quite insignificant by the side of the pyramids; but the living babe in its fragile walls became a greater blessing to humanity than all the dead Pharaohs in the massive and magnificent mausoleums. A manger in the modest town of Bethlehem was but an insignificant dot in comparison with the magnitude of the Phœnix in imperial and haughty Rome; and yet that stable-birth surpasses in spiritual splendor all the encrusted domes of High Olympus. The *Star of Bethlehem* and the *Marys*, that as midges when associated in thought with the *Great Eastern*, yet mean more and stand for more in the history of mankind than an entire fleet of modern vessels, however gorgeous and gigantic. A diamond of even meagre dimensions is worth more than a common mountain, and an inch of canvas by Messmer is costlier far than an acre by an inferior hand, and who is there that does not esteem a thinking soul of more transcendent import than an entire universe of unconscious matter? Certainly the Baptists cannot advance a claim of recognition in this Parliament grounded in the immensity of their fraternity. At the most, their army the wide world over is only something more than four million strong, with a possible seven to ten millions of sympathetic followers. They must, therefore, be judged, if judged at all, by the richness and fertility of their possessions, and not by the extent of their borders.

The Baptists from the beginning and thro all the centuries have stood for individuality in the religious life; for the enlargement and emancipation of the individual; for the rights and responsibilities of the individual, and for the autonomy and authority of the individual. They create in each individual soul and life a legitimate independency of all men in matters of faith and practice Godward. To them there are two great factors in religion, the Creator and the creature. They believe that Christianity, like the Sabbath, was made for man, not man for Christianity; made not, of course, for him to ignore, pervert, or destroy, but for him to respect, preserve, and honor; and not made

to efface his personality, enslave his reason, circumscribe his intelligence, and subvert his conscience, but for the development of all the faculties and resources of his being, and for the deliverance of his soul from spiritual slavery of every kind.

The Baptists admit that there is a place for churches in the Christian economy; but they insist that they are not for the support of the individual but for his unfolding and perfection. Organized and visible churches are means to an end; they are not themselves the end. They are temporal, but man is eternal; hence they shall at last decay and disappear, but man is immortal.

Every Christian has in himself a Divine guide whom he must follow at any cost. This faith in the "inner light" is cherished today, not only among the Baptists, but among others who have no direct connection with them. This conviction, once the almost exclusive possession of lowly, humble men, has found something like recognition in the transcendentalism of Emerson and in the poetry of Robert Browning. This exaltation of the individual is apparent in the loyalty of the Baptists to the Holy Scriptures, as the supreme authority in personal faith and moral conduct. Baptists have never formally acknowledged the binding obligation of creeds. Their confessions were not promulgated to secure uniformity of belief not as standards to which subscription is imperative; but rather as defenses and apologies based from them by the abuse and calumnies of enemies, or as succinct and convenient expositions of their opinions. These symbols all have their value as religious literature, but they are not necessarily final statements of truth, nor are they enclosed with any coercive power.

Baptists hold that the Bible is primarily a divine revelation to the individual, not exclusively to the Church; and that the individual cannot therefore be exempted from the responsibility of interpreting it for himself, and neither can he without fault permit the Church to *ex cathedra* fashion to determine its meaning for him. Heretofore, of course, he assisted by the views of others, and hence the function of a preacher; but he is not at liberty to deal with the gift of God as if it were not addressed directly to himself. Neither councils nor synods, conventions nor assemblies, have any right to impose on the conscience their definitions and expiations of things taught in the Scriptures. The Bible is divine thought given to every man, and every man ought to give human thought to the Bible.

There is another great and noble conception to which the Baptists have stood pledged from the beginning, and to which individuality is central and fundamental. I refer to the spirituality and democracy of the best church. Infants are not baptized, because that ordinance would mishandle them, as to their standing before God, would tend to diminish their sense of personal responsibility, and would finally establish an unconverted Church in a corrupt, unconverted world. Here then we have the ground, both in Scripture and reason, for the baptism of believers only, and a baptism that evinces reverence for the Divine will in form and purpose, as immersion manifestly does. Careless individuality is necessary to all this, and is emphasized by it. Before a human being has come to realize selfhood with all that it implies, he cannot act of his own volition in these high matters, but when he is competent to do so there will be developed capabilities for further duties.

The salubrity of the Baptists for the emancipation and with statement of conscience is a noble tribute to the moral grandeur of the individual. It implies that the preservation of man's own integrity is worth more than the unbroken integrity of an ecclesiastical system. His own inner harmony, that which springs from sincerity in his religious life, is of more importance than uniformity of belief and ritual throughout Christendom. The practical profitability of the root principle out of which the significance of the Baptists has grown very frequently has been challenged. It is not, as some of its adversaries assert, unmitigated selfishness, or lawless insubordination, or narrow minded egotism. Individuality does not consist in living for self, but in living one's self freely for others.

Married.

HOPEY PLESHAW—On November 11th, at the Baptist Parsonage, St. Martins, N. B., by the Rev. C. W. Townsend, William Edward Hope to Mrs. Bertie Pleshaw, both of St. Martins.

CARTER PUGSLEY—At Central Cambridge, Queens Co., N. B., Oct. 28 by Pastor W. J. Gordon, Milton Carter of Westmorland Point to Ethel Pugsley of Central Cambridge.

Died.

MOORE.—At the residence of Captain Andrew Stevens, Edgemoor's Landing, N. B., October 12, Stephen Edwin Moore (Rev. S. C. Moore) passed over the river to his rest and reward. Heart failure caused his death. The instant took place at the Waterside cemetery, where in life as pastor, for eleven years, of the 2nd Haverock Baptist church he had often gone with sorrowing friends. The large funeral procession was headed by Orangeburg in reality. The services at the home and in the church were conducted by Pastor Atkinson and his predecessor, Rev. M. Addison, now of Surry. Orangeburg officiated at the grave. Brother Moore closed his life's labors at the age of 65 years. He leaves behind him a grief-stricken widow in the old home at Waterside, one son at sea, and one daughter, the wife of Capt. T. C. Anderson, of Annapolis, B. C. Other relatives and friends mourn with these. May our good Lord comfort them all.

VINCENT.—John R. Vincent, aged 80 years, fell asleep in the Lord on the 1st of Oct. Bro. Vincent was a life-long resident of the old city of Portland, now St. John, North End, and for many years a member of the Main Street Baptist church, for which at this time he was the efficient leader of the choir. He was known and respected in the city as an energetic, enthusiastic and thoroughly trustworthy man. During the last few years his voice began to fail, recently as a result of paralysis of the vocal chords he lost his voice, but yet, though for some time past he could not articulate a word, yet his hymn and tune books were his constant companions. The grand old hymns and tunes through which the fathers and mothers in Israel voiced their praise and thanksgiving to the God of all grace, were to him a source of peculiar joy. Of a family of 13, his wife and seven of their children preceded him to the better land, four sons and four daughters are left behind to mourn their loss. Their sorrow, however, is tempered with the blessed hope of a reunion where no discordant note is ever heard.

BEST.—At Chipman, on the 1st inst., of appendicitis John Best, aged 74 years, leaving a wife, one son and four daughters in mourning.

HANSON.—At Beccabee, Charlotte Co., on November 10th, Mrs. Mary Ann Hanson, aged 82 years and 8 months, leaving five sons, two daughters and a large number of other relatives and friends to mourn the loss of an affectionate mother and valuable neighbor. Sister Hanson was a consistent and active member of the Beccabee church, and although she was advanced in years and lived a mile from the church her seat was seldom vacant.

TITUS.—In St. John, on November 6th, Deacon Jonathan Titus, aged 78 years. For about forty years he was an active member of Brussels street church, the interests of which remained dear to him the last ten years of his life when he was unable to attend the church. The pastors who went to give help received more than they gave. In the last pastoral visit the invalid's room was a very Bethel. The texts chosen by Deacon Titus for his funeral sermon were texts of joy and in the sermon by Rev. H. F. White the thought of Christian joy was prominent. Rev. H. S. Shaw officiated at the grave in Central Norton. The widow, two daughters, three sisters, one brother and many friends sorrow not as those who have no hope.

FLEMING.—At Gasperoux, Chipman, N. B., on the 18th inst., William H., only son of Andrew L. Fleming, aged 20 years and 8 months. Our brother was engaged in the lumber woods in Harecourt, Kent Co., and on Monday 17th inst., while in the act of falling a tree upon another that had lodged, he was suddenly crushed to the ground by the butt of the tree last cut. He lingered in much suffering until Wednesday evening, having been brought home previous to his death. Bro. Fleming was a noble and worthy Christian young man, and departed universally esteemed. He was a member of 1st Chipman church and had ever been faithful in his profession. Besides parents, an aged grandmother and five sisters are left in mourning. A very attentive congregation assembled at his funeral on the following Sabbath, giving expression to the deepest sympathy with the mourning friends. May God comfort them in their sad bereavement.

FREEZE.—At Havelock, Nov. 4, of Bright's disease, Wilford Freeze, in the 54th year of his age. He leaves a widow and eight children to mourn their loss. He was a member of the Havelock Baptist Church. Bro. Freeze was an honest, kind-hearted, and obliging man. We saw him a few days before his death, he was happy in a firm hope in the dear Saviour. To the sorrowing widow and children we tender our heartfelt sympathy.