

# THE HOME MISSION JOURNAL

VOLUME IV, No. 8

ST. JOHN, N. B. APRIL 15, 1902.

WHOLE No. 86

## TO OUR PATRONS.

Dear brethren and sisters, I want to thank all of you who have sent in payments for "THE HOME MISSION JOURNAL," this year. These remittances have come in times of need, and have helped me to keep the paper alive without being in debt until now. But of late there is very little coming in; and I have no means to fall back on; so that unless those in arrears send in payments soon I shall not be able to meet the financial obligations of the paper. Not many have paid in anything on this year as yet. Now if you who are behind for all of last year and others whose year will be up in July next will pay in during the present month, and next month, I shall be able to meet the expenses of the paper as it goes on. You will all see the time to which you have paid marked either on the wrapper of your paper, or on the paper itself, and now dear friends don't get cross because I have made these statements, and give up the paper. For I need all the subscriptions I now have to keep the paper up. If I were able to travel around the country as I have done I would call and see you all at your homes as heretofore. But I have now been laid by for the most of the last six months, and while at times I think I am some better, I know it will be a good while before I will be strong enough to move out.

Respectfully yours,  
J. H. HUGHES.

## Sin and the Gospel.

A serious defect in some of the current preaching of the Gospel is that it so frequently ignores one of the deepest instincts of the human heart, in violating the sense of justice, by ignoring the guilt of sin.

One of the most penetrating insights ever given to the late Phillips Brooks was in his famous Lenten sermon at Trinity Church, New York, in which he described the power that we have over other people's lives. He pictured the man who taught a boy his first mercantile lie, who destroyed another's faith by some cynical sneer, or who wrouged a woman. The one who did these things may long ago have repented of them. He may have entered upon a new life. He may be pure today. But where is the lying boy, the skeptical soul, the ruined woman? "You cannot touch that life. You cannot reach it. You do not know where it is. No steps of yours, quickened with all your earnestness, can pursue it. No contrition of yours can draw back its consequences."

No one who has committed such wrongs against his fellow men as these—and who of us is wholly guiltless?—can help asking himself if any theory of the divine forgiveness is wholly true that overlooks the penalty due him for such sins. Is there not something in our own hearts that demands inexorably that the claims of justice shall be visited upon us? Can we not understand the relief that comes to those who have deeply wronged others, when they give themselves up to the law? It is more tolerable to suffer the extremest pains, than to defy the sense of guilt they cannot placate. The so-called substitutionary theory of the atonement which teaches that Christ actually bore the penalty of our sins, and, in His death, met the claims of the divine justice, has frequently been taught in a hard, repellent and unbelievable form. We do not wonder that men have revolted from some of these representations. But at bottom there is deeper truth in it than in the theory that makes the death of Christ simply a

manifestation of the divine forgiveness without regard to the claims of justice. Only a redemption that satisfies the inexorable requirements of conscience is a worthy disclosure of the divine love.

In placing a just emphasis upon guilt for past transgressions, by declaring that Jesus Christ suffered for our sins, the Scriptures make a unique and mighty appeal for personal righteousness. Count Tolstoi, in his "Resurrection," with resplendent power, shows the true attitude of a man who has entered upon a new life toward the results of his sins. He sacrifices himself to undo them. The Christian man does not say of the wrongs he has done to his fellow men: "They are forgiven, and that closes my relation to them." On the contrary, he sees that his sin has entered into the suffering of Christ, and the forgiveness that he has received from Christ becomes a fresh and powerful motive to lead him to the greatest lengths that he may repair as far as possible, the consequences of his sins. Under the impulse of that motive he becomes a new force in the world for righteousness. If we do not mistake, Count Tolstoi, in his "Resurrection," has a deeper insight into the human conscience and the nature of our theologians.

## Why Baptists Should Believe I.

In a recent controversy it was claimed that Baptists should accept a certain doctrine for the three following reasons: First, because it was taught by the earliest of the fathers; second, because it is the literal teaching of some texts; third, because it has the endorsement of the leading German theologians. The truth, however, is that none of these three arguments is among the reasons why Baptists believe what they do. In the first place no one later than the latest of the Apostles speaks with authority when he speaks to Baptists. In the second place, Baptists do not believe in a literal interpretation of the Scriptures; they believe in a rational interpretation of them. If they believed in a literal interpretation of the Scriptures they would believe in baptismal regeneration and transubstantiation. In the third place, the theological method common among Baptists is the antithesis of the German method. The modern German theology begins with a metaphysical theory of the person and work of Christ, and interprets Scripture in harmony with that metaphysical theory; Baptists usually begin with the Scriptural statement concerning Christ and His work, and use them as data for the construction of doctrinal propositions.

## Baptism, A Pledge of Faith.

THE passage from which Philip preached Jesus to the Ethiopian treasurer was a prophecy of our Lord's death. Starting from this point, what could there have been in the exposition of Philip that led the Ethiopian to ask that he might be baptized? The connection between the dominant thought of their conversation and the request is made perfectly clear by a reference to the thought of the early church as it found expression in a sentence of Paul. "We were buried therefore with him through baptism into death, that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in newness of life." (Rom. 6:4.)

Under the guidance of Philip the mind of this intelligent man had been opened to see that the death of Christ was the ransom for the sins of the world. He believed that the divine sacrifice availed for him. And beautifully and naturally the desire found expression on his lips that he himself might perform the symbolic act that testified to his fellowship and personal identification with the death and resurrection of Jesus Christ. He saw that in this act he witnessed to his faith in what the Scriptures prophesied, and

in what Philip had told him had been fulfilled in Jesus. From this point of view we look at baptism in the light of the New Testament teaching. It is the divinely ordained mode of confessing Christ. In the early church it took the place of modern supra-Scriptural modes of confession. The late Dr. A. J. Gordon once said to the present writer that he believed that we were in danger of making "rising for prayers" or "speaking in meeting" infringe upon the place that the New Testament reserved for baptism. It is the divinely ordained method for expressing before men and God our faith in Jesus Christ. Nothing else can take the place of it. Christ has ordained that His followers shall pledge Him their faith, not by the use of words, but in the universal language of a formal act—the baptism of their bodies in water.

## The Annals.

We are about printing our Annals, having been delayed by various hindrances to the present time. In addition to the usual matter there will be included the Acts of Incorporation for the churches, passed in 1855 and 1885, which it is now proposed to amend or wholly change; also the Centennial History of the Prince William church, and the articles of Faith of Baptist churches—all of which are very useful among us.

As this will necessitate additional expense we ask the churches to send special offerings for this purpose to the treasurer, Bro. J. S. Titus, St. Martins. Will the pastors kindly attend to this matter as soon as possible?

W. F. MCINTYRE.

Belleisle Station, Kings Co., April 2nd, 1902.

## MR. EDITOR:

I wish to acknowledge the following amounts which has been received from friends in aid of building of Baptist church.

Hon. G. G. King & Co.,	\$10 00
Mrs. G. H. King,	50
Mrs. G. G. King,	1 00
Rev. W. E. McIntyre,	1 00
Mr. E. A. Branscombe,	1 00
Mr. Douglas Wilson,	1 00
J. D. Hazen, M. P. P.,	5 00
Hon. A. F. Rauldolph & Sons,	20 00
Mr. F. M. Sproul,	2 00

Total, \$41 50

Any further help from friends in aid of our church building; will be thankfully received and acknowledged in the JOURNAL.

MARTIN W. FREEZE,  
Sec. Treas. Building Committee.

## ERRATUM.

In reading the article in our last paper (March 25) "Was Jesus Begotten of the Flesh, or of the Holy Spirit?" leave out the word (never) in the sentence: But it is noteworthy that Jesus never called himself the Son of Man, etc. The word never, destroys the sense of the sentence. And in the 8th line from the top of the 3rd page read (mother) for matter: It is observable that the mother of this unique person, etc.

When at a great Conference meeting for those engaged in Christian work a dignified minister rather solemnly asked Mr. Moody: "What is the best way to warm a cold church?" the evangelist promptly answered: "Build a big fire in the pulpit."

A prayer in its simplest definition is merely a wish Godward.

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**The Church and Its Goal.**

BY D. W. HULBERT, WAUWATOSA, Wis.

**PART III.  
THE BODY OF CHRIST.**

**T**HE Church is repeatedly declared to be the body of Christ. Christ is its head. As such, he is of supreme authority; he is the ultimate standard of appeal. It is the business of the body simply and promptly to obey the dictates of the head. My head says to my hand, rise, and it rises; to my feet move forward and I move; to my vocal organs, speak and I speak; to my eyes, see and I see. So is it the business of the body of Christ to respond promptly to the directions of Christ. If the members of the body do not respond to the volitions of my head, it is because there is disease in the body. If the church does not obey Christ, our Head, there is disease in the church. O for a sensitive nerve system to perceive the very volitions of Christ.

The church is Christ's body, his executive agency. Your head becomes effective through the mechanism of your body. Your mind accomplishes results through the agency of the body. Even so, our feet are Christ's feet to run on errands of mercy; our hands are Christ's hands to perform deeds of kindness; our ears are Christ's ears to hear the call of the needy. When our Lord was bodily upon the earth, he went about doing good. To-day He goes about doing good wherever the church, His body is thus engaged. We are here in Christ's stead; here to carry forward the Christ's work; here to make effective the Christ life.

The church is Christ's body; and not His spirit, but His body. The body, however, is the manifestation of the spirit. I had a mother once. I knew her life, her disposition and somewhat her motives, but I had no knowledge of mother except that which came to me through her human body. All that the world knows of you, of your life, your disposition, your motives, is what it learned of you through your body; and do you realize that all which many of this world will ever know of Christ is what they learn of him through his church which is his body? What will be the world's conception of Christ judging from the church, his body? What kind of representatives are we of Christ?

This is the church, so far as I care to-day to define it. It is a company of people who have heard and heeded God's call, belong in a peculiar sense to Christ, are permeated by His spirit and consequently constitute His body, His executive agency.

Second. What is the mission, aim, purpose, goal of the church?

I want to say in the first place that the goal of the church is outside of itself. If I make nothing else plain to-day, I want to make this fact plain. So far as this world is concerned at least, the church does not exist primarily, constitutionally, fundamentally, for the benefit of the members of the church. It is not a self-centered institution. There are many man-gotten-up institutions of which this can not be said. The majority of man-gotten-up institutions are self-centered. They exist primarily for the benefit of their members.

This is true of governments. This great Republic of which we are justly proud, exists for the benefit of the members of the Republic. The preamble to the constitution declares this. It reads: "We, the people of the United States, in order to secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution of the United States of America. You see, "To secure blessings to ourselves and our posterity," this is why we exist. Our government exists for the benefit of ourselves. This is a government of the people, by the people, for the people—for the people of the United States. We elect our chief magistrate and expect him to look out first for the good of the people of this country. He may be incidentally a blessing to the inhabitants of other countries, but he must not jeopardize the interests of the people of this country. United States exists constitutionally for the benefit of United States.

This same thing is true of many a minor organizations. Most lodges are self-centered. They exist primarily for the benefit of the members of the lodge. Most clubs exist for the benefit of the members of the club. Some one has said: "The difference between a church and a lodge is, that one joins a lodge to get something, but he joins a church to give something." This expresses a fundamental difference between the church and the lodge. The Galveston disaster, so freshly in mind, gives us an illustration which will help us at this point. The wind and the tide combined and rolled the mighty water over Galveston and there was death and destruction everywhere. The sufferers were taken in the first place to temporary hospitals. A young surgeon from Chicago hastened to Houston near Galveston, and in one of these temporary hospitals cared for over seven hundred people. One morning a man came and called out, "Are there any Masons here?" Feeble hands were lifted and the Masons were all gathered out of that temporary hospital, carried to better quarters and cared for by Masons. That is all right for Masonry; that is what Masonry is for, to care for Masons. Later a man came and called out, "Are there any Odd Fellows here?" Feeble hands were lifted and Odd Fellows were gathered out, taken to better quarters and cared for by Odd Fellows. That is all right for Odd Fellows. Those sufferers had paid their initiation fees and their dues with the distinct understanding that in the hour of calamity they would be cared for, and Odd Fellowship in caring for Odd Fellows did simply what it was paid to do. That was business, straight business. Do not call that benevolence. It was business. The Knights of Pythias cared for Knights, and so on down the list of the lodges.

As I read this account, I was wondering who would care for the poor fellows who were not members of any lodges. Are there any Baptists here? and I am very glad that was not said. No one came saying, Are there any Methodists here? and I am very glad that was not said. No one

came saying, Are there any Christians here? We are going to care for Christians, the sinners may take care of themselves, we will care for all Christians. No one came saying that, and I would blush for Christianity if that had been done. The lodge may care simply for its own and no one criticises; but let the church go to Galveston and care simply for its own and there would be a howl of criticism from the Atlantic to the Pacific. Why? Because the church is a broader institution than the lodge.

The church did not single out its own, but what did it do? All over the country, Christian churches and Christian communities, led in many instances by Christian pastors, made up their purses and gathered their provisions and shipped them across the country to needy Galveston, and they did not send along a message saying, This is for Baptists; this is for Congregationalists; this is for Methodists; this is for Presbyterians; this is for United Brethren; this is for Disciples. They did not even send a message saying, This is for Christians. They did say, In Galveston is need, help the needy. Stop not to ask any man as to lodge relation or church relation or any other relations. Wherever you find need, there help.

And lying there on the damp ground is a wounded man, but his physical wounds are not his deepest wounds. He bears the scars of sin; he is plumed, degraded. Before the calamity came to Galveston that man was an outcast. And mark you, the lodges will not have that man. Let him apply for membership and they will black ball him, and so far as the lodge is concerned, that is the end of it. But let him tell you, that man is the man whom Jesus Christ wants. He wants to put character into him and help him work it out. O church of God, go to that man who has never paid you a cent and never will. Wash his filth, bind his wounds, lay him on a clean cot, give him refreshing broth, let him sleep, and when he awakes give him more refreshing broth, and then give him the gospel of Jesus Christ which is the power of God unto salvation, and then tell him about the blood of Christ that cleanseth from all sin. Church of God, that is your business.

I am not criticising the lodge. The lodge in caring for its own is doing what it was constituted to do. Neither am I saying what members of the lodge may do, outside of their lodge relation, in contributing to a general fund of relief. I am not discussing individuals. I am discussing the constitutionality of institutions. I am not discussing the exceptional acts of lodges. Lodges sometimes make purely benevolent donations, but this is the exception, and when they do these things they go beyond their constitution. I am discussing the constitutionality of institutions and I say the lodge is constitutionally self-centered. It exists constitutionally, fundamentally, primarily for the benefit of its members. The church of Jesus Christ is constitutionally fundamentally, primarily, emphatically not self-centered. So far as this world is concerned at least, it does not exist primarily for the benefit of its members.

To be Continued.

Mathew Arnold says that the Saxon's distinguishing characteristic is *steadiness*. To war successfully for Christ this must belong also to our character.



Railroading with Christ.

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CHAPTER VIII.

REBUILDING A REPUTATION.

**J**OE BENTON found it a very slow and difficult matter, after his discharge from the railroad, to work back into a position of even moderate respectability and profit. The times were hard, and some men's hearts seemed hard, too. Able-bodied men stood in groups idling on the street corners, or worked for pittance which even a boy would despise in ordinary times. All lines of business seemed to be at a standstill, except the liquor trade. Yet, even in these hard times, the saloons did a rushing business, and, by some strange and sad folly of procedure, the beer pail was replenished even while the dinner pail went empty.

But Joe Benton knew better than to spend what little money he could earn with difficulty for drink. His church and Sabbath-school teaching had all been in the direction of temperance. Joe's pastor, Mr. Welton, well knew how Joe stood on these questions, and he had the highest regard for the manly fellow. He had steadily refused to believe that Joe had been guilty of carelessness at Walnut Siding, as was charged, and had tried to find him employment in various directions, yet with only partial success. Many people continued to be cruelly suspicious of Joe. More than one prominent business man refused point-blank to provide him with any employment—so difficult is it in this world for those who are once down to regain the confidence and esteem of those who are "up."

Yet Joe Benton, all undiscouraged, went quietly and persistently about the work of rebuilding his reputation. He had a humble confidence in himself and his own sincerity of purpose, and believed that in the providence of God some day a chance would offer for the retrieving of that "good name" which is better than riches. In those dark days Joe's favorite song was,

"Ask the Saviour to help you,  
Comfort, strengthen and keep you;  
He is willing to aid you,  
He will carry you through!"

Joe Benton had one very good trait of character, and that was his readiness to turn his hand to any work that offered. He had no false pride, but was willing to earn a little money by sweeping out a store, sawing wood for a neighbor, running a milk wagon, or even by going on errands "like a boy." Of course, all this was not as comfortable and agreeable as receiving regular weekly wages, but Joe tried to make the best of things, and to possess himself with patience, even when he most seemed to be the slave of circumstances.

It happened, now, one Sunday, that Mr. Welton gave out as his text, at morning service, the verse, "Do all things without murmurings and disputings." He had a way of every now and then preaching from somewhat out-of-the-way verses in the Bible—"picking the flowers by the wayside in the Bible country," he called it. Joe almost smiled when Mr. Welton gave out this particular text, which cautioned the Romans about "murmurings," since his own good mother, thinking to cure Joe, when yet a small boy, of a spirit of sulkeness which threatened to become habitual, had printed that verse on a card, and hung it up in her boy's room, so that he could see it every morning upon arising. And ever since then Joe had retained those words in recollection, and, in obedience to their counsel, had tried on many an occasion to do this or that hard thing without murmuring and disputing.

So the days and weeks went by, while Joe and

his mother struggled on, trying desperately to avoid sacrificing the house, and only providing them selves in a time with the bare necessities of life. Compelled, however, finally to part with the little home which so cozily had sheltered them for years, Mary Benton and her son sadly packed up their furniture and removed into narrower quarters in a dreary lodging house not far off. It was a sorrowful and most depressing experience, and required all the Christian faith that either possessed to enable them to bear it submissively and bravely.

But even in their deep trouble the mother and son found time and heart to think of others as badly off as themselves.

Word came one day that Joe's Uncle Silas, who lived on a small farm some distance from Orange Junction, was feeling very poorly, and would much like to see Joe—if only he could manage to come up there and make a little visit.

To be Continued.

Three Kinds Of Christians.

It seems to me we have got about three classes of Christians: the first class, in the third chapter of John, were those who got life. They believed on the Son and were saved and there they rested satisfied. They did not seek any thing higher. Then in the fourth chapter of John we come to a better class of Christians. There it was a well, living water bubbling up. There are a few of these but they are not a hundredth part of the first class. But the best class is in the seventh chapter of John: "Out of his belly shall flow rivers of living water." That is the kind of Christian we ought to be.

When I was a boy I used to have to pump water for the cattle. Ah, how many times I have pumped with that old right hand until it ached, and many times I used to pump when I could not get any water, and I was taught that when the pump was dry I must pour a pail of water down the pump and then I could get the water up. And that is what Christians want—a well of living water. We will have plenty of grace to spare—all we need ourselves and plenty for others. We have got into the way now of digging artesian wells better. They don't pump now to get the water, but when they dig the well they cut down through the gravel and through the clay perhaps 1,000 or 2,000 feet, not stopping when they can pump the water up, but they cut a lower strata and the water flows up abundantly of itself. And so we ought every one of us to be like artesian wells. God has got grace enough for every one of us, and if we were only full of the Holy Ghost what power we would have!

Religious News.

**MONCTON, FIRST N. B.** At the close of my sermon on Sunday morning, March 16th, I had the pleasure of baptizing eight more recent converts. Others are now awaiting the ordinance. We are truly thankful to God for the great blessing he has poured out upon us. We are now holding special services at Levisville, and already several have signified their intention to follow Christ in the ordinance which he himself appointed and conformed to. Thus far fifty-eight, since the new year, have been baptized. We have tried as a church to honor God by the preaching of the gospel, and he has honored us.

D. HUTCHINSON.

**HAMPTON, N. B.** Our special meetings were well attended and the interest good. Backsliders returned to the Father and some were converted. Not all was accomplished which we hoped for, but the church was strengthened so that we are encouraged to expect still greater victories for Christ in the future. We expect baptism soon. We are now organizing along Bible study and missionary lines so as to be in better shape as a church for our next campaign.

H. S. SHAW.

**JACKSONVILLE, CARLETON CO., N. B.** We have no increase of members to report. Yet we believe that our people are being strengthened in the divine life and built up in the

faith of God's elect. Our congregations are good and to the preached Word are attentive. I am now on my second year on this field. "The lines are fallen to me in pleasant places." I live and labor among a kind and good people. During the winter I have received donations as follows: Jacksonville, \$46; Jacksontown \$44, and from a brother at Avondale 5 bushels of good wheat, when taken to our roller mill gives flour equal to the best imported. May the Lord reward these people with spiritual enlargement. We have had a visit from Brother Adams in the interests of the 20th century fund. We all enjoyed him very much and his coming to us will produce lasting good. As this is pre-eminently the seed sowing dispensation it is ours to scatter the good seed beside all waters.

JOSEPH A. CAHILL.

**TEMPERANCE VALE, N. B.** I have been on this field for the past four months, the hardest part of the year in this section. The work has been enjoyed and I trust owned and blessed by the Master of the vineyard. I have found a people here whose hearts and homes are open to us, and many of them have sought to make us feel at home among them. At my coming the church presented the parsonage with a nice new range, costing about \$30, and also blinds costing \$4.90. These additions add much to make the little new parsonage at Temperance Vale home-like and pleasant. The various parts of the field have raised in that time about \$85, besides raising money to pay old debts. Also money is being raised to paint the parsonage, which has not yet been painted outside. In addition to this a barn is on the way. Mr. Geo. Burden of Hawkshaw has donated 1000 feet of lumber and Mr. Edwin Wiggins of Staples Settlement 5000 shingles. The frame is also either entirely offered or partly. So although the field is poor and numbers small nevertheless there is a sign of life among us. All this has been done without any picnicals or bean suppers. There has been a willing and ready mind on the part of the people and those who have given have done it cheerfully as to the Lord, so far as I know. May the hearts of our people everywhere be opened and enlarged, so the tithes may come into God's store house and then we shall be ready and we shall receive the blessing of the Lord. May the great Head of the church revive us again from our bondage is our daily prayer.

Yours in his service,

W. ARTEMAS ALLEN.

**CHIPMAN STATION.** Our services are well attended. The Young People have opened a reading room which promises to be an attraction to the railroad men and many strangers now visiting here. A good spiritual interest is discernible in all our social services.

A note from Bro. C. W. Townsend informs us that he has decided to return to New Brunswick. He thus writes:

"Mrs. Townsend and I have both made our minds to return to Canada. We have several reasons for adopting such a course. First, I am, as I think I before said, out of touch with the loose practices of Baptists on this side. I could hardly take an open communion church, as both my wife and I believe in an uncompromising Baptist attitude. I could not be happy in any such a pastorate now. Secondly, we prefer the Canadian climate. I have had cold upon cold since I have been in London, and some of the children have not been at all well. Besides too Canada is their native land and they want to go back.

Things seem to have deteriorated in England, religiously and in other ways. The drinking customs are dreadful in London. The churches do not seem to have their former grip upon the people, and too often resort to all kinds of worldly expedients to attract the masses.

Personally I have most enjoyed here the services of the strict Baptist churches. There is a

richness and power of experience in their preaching, a simplicity and spirituality in their worship, and a fervor and reality in their prayer meetings, which have done my soul good."

We have not much doubt our brother will receive a very warm welcome again in this province, and we feel assured his ministrations will edify whatever church is fortunate enough to secure them.

We begin a series of letters written by Rev. C. W. Townsend, and published in "The Sword and Trowel," under the caption of "Scenes of Life and Labour in Canada." Brother Townsend who is known to many of our readers as an eloquent and earnest preacher, is now settled over a church in London, England, and is one of the editors of the "Sword and Trowel." Our readers will find these letters of his very interesting.

#### Scenes of Life and Labor in Canada.

BY C. W. TOWNSEND, LATE OF HILLSBOROUGH, NEW BRUNSWICK.

##### I.—A WINTER BAPTISM.

**L**AST winter was the most severe known in Canada for many years. Those people who are always longing for what they term "old-fashioned weather" were more than satisfied. The cold was intense, the storms were frequent and furious,—so that, in the roads and streets, there were snow-drifts fifteen and twenty feet high. Local railway traffic was disorganized for weeks together, and travelling on foot or in sleigh was largely obstructed. Notwithstanding these things, the work of God went on with unabated zeal. Of course, at times, congregations were decreased; and now and again a service had to be abandoned; but, on the whole, much was done for the extension of Christ's Kingdom; and though the thermometer was often far below zero, abundant spiritual harvests were reaped.

John Bunyan says:—"If a man were in a mountain of ice, and the Sun of righteousness did rise upon him, his frozen heart would feel a thaw." So we found it in New Brunswick. There were many tidings of sinners saved and believers baptized. Let it be remembered that the baptisms, in most cases, took place outdoors. The majority of the meeting-houses there, in rural districts, have no baptistry; and recourse is had to the lakes, rivers, and streams with which the land abounds. Often, the ice has to be literally broken in order that the disciple may obey and follow his Lord. It is well for some objectors to take note of this. There are those who contend that our mode (in reality, the *only one*) of baptism is impracticable in some countries and certain climes. Some places are too hot, and others too cold! In some parts, there is too little water, and in others too much ice!

We wish to bear our testimony concerning the administration of this ordinance in a cold region, and at the coldest season of the year. One fact is worth more than a thousand theories. We will not trouble ourselves with abstract arguments, but simply narrate an actual experience. It was our privilege to baptize, out of doors, both on the last Sabbath of 1900 and the first Sabbath of 1901. We were not protected by waterproof garments, and had to change our clothes after the ceremony on each occasion.

We will just describe the baptism which took place on the first Sabbath of the present year; truly, an auspicious time for such a service; the beginning of a new year and a new century! To those who then confessed Christ, it was, indeed, the beginning of days when God Himself said to them, "From this day will I bless you." It was the opening of a new year of the Lord, and the ushering in of a golden age of grace.

The spot chosen for the observance of the solemn and lovely ordinance was most suitable. On the outskirts of the village where our chapel is situated, and lying a little way from the main road, it is both secluded and accessible. It is

here that a pleasant brook widens and deepens into a pool that forms an admirable natural baptistry. Around it are grouped friends of the candidates, and other members of the church. The air is keen, and the water cold; but the hearts of God's people are warm with love Divine; and that love burns and shines in all its first freshness in the souls of the two young maidens who are about to witness a good confession; its radiance lights up their faces with more than earthly beauty. One of them has recently professed conversion during some special meetings; the other, away at boarding school, without solicitation from minister or evangelist, has come to a decision to accept Christ, and, on returning home for the holidays, seeks the first opportunity to make known her faith. Thus, as in the early days of Christianity, are believers led in various ways to the sin atoning Lamb.

The preliminary service is necessarily brief; a word or two of exhortation, followed by prayer. And then we go down into the water, having a delightful consciousness of the presence of God. Some who are with us declare that they have never witnessed a more beautiful baptism. The hardship, as certain people would deem it, of obeying Christ under such circumstances, enhances the blessedness of conformity of His will.

After the ordinance, one of the candidates is driven fully a mile to her home before she changes her wet clothes. The other repairs to the house of a friend a few hundred yards away. Thither also the Pastor wends his way, walking across snow-covered fields in his damp and clinging raiment. Neither he nor those baptized by him have suffered any ill effects from an exposure which so many would regard as reckless in the extreme.

The present writer has met scores of people in Canada, advanced in years, and still hale and hearty, who in their youth underwent a similar experience. Indeed, there are many veteran ministers, with vigor yet unimpaired, who have baptized hundreds of persons in the winter-time. It is thus demonstrated, beyond all cavil, that the principles of our holy faith can exist and survive in the coldest climate. Should the North Pole ever be colonized by human beings, we do not despair of hearing that a Baptist church has been founded there; and should such have a difficulty in securing a minister, we hereby undertake (provided we are still on this side of Heaven,) to respond to a call to its pulpit. We would desire no greater distinction than to be known as "Pastor of the First Baptist Church at the North Pole."

The Baptists of Canada are more consistent and thorough-going than many of their spiritual kin in England; and to the uncompromising attitude taken by them, and their brethren in the United States, is due the much more rapid growth of the denomination on the other side of the Atlantic. If those, who profess to be Baptists, make little of that ordinance which distinguish them as a body of Christians, they must not be surprised if others totally neglect it. When we give it its due place in the programme of Christianity, we may expect men to respect it, and submit to it.

Some so-called Baptists remind us of the American dude, who, like others of his senseless class, aped everything English. Upon his return from England, on one occasion, he was asked if he had seen the Prince of Wales.

"Oh, yaas!" he replied.

"And what did you say to his royal highness?"

"The first thing I did was to apologize for the American revolution."

His politeness strangled his patriotism, and his sycophancy killed his nationality. There are some who claim to be Baptists, who are equally obliging, and who part with their blood-bought birthright for a little of the world's favour.

Some time since, when proposals were being mooted for an amalgamation of Congregationalists and Baptists, "The British Weekly," in an editorial note said, in effect, "We fear it will be a long time before the Baptists will allow immersion to occupy a subordinate place." What "The British Weekly" fears is what many of us hope and believe. We devoutly pray that we

may never give baptism any lower or less prominent place than that given to it by the Founder of our faith; that is, in the very forefront of the Gospel Propaganda. When our Lord Jesus gave the great commission, "Go ye, therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," He intended it to be fulfilled literally. The work of teaching and baptizing was to be prosecuted in all parts of the habitable globe. Wherever faith was generated in a human heart, it was to be avowed in compliance with the Divinely-ordained ordinance of baptism. No provision was made for a modification either of the Gospel or of the visible sign of its acceptance. Both were to be maintained everywhere, and at all times, in their pristine integrity. Alas! carnal teachers have substituted the traditions of men for the commandments of God. Such we will not countenance for a moment; but will say in this, as in all other points of doctrine, "Let God be true, and every man a liar."

He who has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart.

#### Married.

**GIBSON-WORDEN.**—On the 15th inst., at the residence of Benjamin Lester Jr., Lower Millstream, Kings Co., N. B., by Rev. H. H. Ferguson, George H. Gibbon and Miss J. Maude Worden, of Studholm Kings Co., N. B.

**SEWELL-SEWELL.**—At the residence of Nelson Sewell, father of the bride, on the 19th inst., by Rev. Geo. W. Foster, Mr. Osmond Sewell, of Fredericton, York Co., to Miss Alberta Sewell, of Coldstream, C. Co.

**WETDON WRIGHT.**—At the residence of F. A. Wright, 179 Waterloo Street, March 19th, by Rev. David Long, Capt. Solomon Weidon, of North End, St. John, and Sadie S. Wright, of Cambridge, Queens Co.

**GRANT STOCKFORD.**—At Hartland, March 10th, by Rev. J. D. Wetmore, William Grant of Brighton, Carleton Co., to Augusta Stockford of the same place.

**MACDONALD-AKERLEY.**—On Oct. 24th, at the home of the bride's father, by Pastor E. K. Ganong, Whitfield MacDonald to Miss Anette Akerley, all of MacDonald's Point.

**PRICE-HAZEN.**—At the residence of the bride's parents, Sussex, March 17th, by Rev. W. Camp, Fred M. Price to Mabel Urquhart Hazen, both of Sussex, N. B.

**JONES-STEEVES.**—At Hillsboro, N. B., Feb. 28th, by Rev. Milton Addison, Roy Jones to Florence Steeves, both of Hillsboro.

**WOODWORTH BEAUMONT.**—At Hillsboro, N. B., March 1st, by Rev. Milton Addison, J. Woodworth to Flossie Beaumont, both of Hillsboro.

**GRANT GRANT.**—At the residence of Samuel Grant, Aroostook Junction, Feb. 26th, by R. W. Demmings, Frank Grant of Aroostook Junction and Hallie Grant of Nashwaak Village, York county, N. B.

**SHANNON ERVINE.**—At the residence of the bride's mother, Mrs. Clara Ervine, March 9th, by R. W. Demmings James F. Shannon of Fort Fairfield, Me., and Annie A. Ervine of Hillsdale, Victoria county.

**BOONE MASON.**—At the residence of Amos Peoples, South Tilley, Victoria county, March 19th, by R. W. Demmings, Mrs. Nellie Mason of Cambridge, Queens county, and James E. Boone of Romens, Victoria county, N. B.

#### Died.

**MILLER.**—At Hardwood Ridge, Northfld., Sunbury Co., on the 8th inst., John Miller, aged 92 years, leaving a wife and one son to mourn his departure. The funeral sermon was preached at the home by Rev. W. E. McIntyre; interment at Upper Newcastle.