

Love to God.

BY REV. JAMES STALKER, D. D.

EVEN so wise a representative of the ancient world as Aristotle says, "There is no such thing as love to God; it is absurd to speak of anything of the kind, for God is an unknowable being." It is impossible to conceive words which could bring out more clearly the contrast between the circle of thought within which the ancient world moved, and that wherein those move who have obtained their notions of the universe from the Bible. Even in the Old Testament, God is a being who loves, intensely: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." "Yea, I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee." "I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness and in judgment, and in loving-kindness and in mercies; I will even betroth thee unto Me in faithfulness, and thou shalt know the Lord." In the New Testament the revelation of the love of God is carried much further, till it culminates in the incomparable saying, "God is love."

I was much struck by the testimony of some one as to his own experience: "All that I ever heard—and I heard much—about the love of God, was to me sound and smoke, until I realized that the Son of God had given up his life on the cross to redeem me from my sins." And there is no doubt that this is the way in which most people begin to love God, if they love him with reality and intensity. It is not only that the love of the Father is supremely and finally revealed in the gift of His Son, but in Christ Himself the Divine love shines forth in the most affecting and attractive of all forms; it shines out all along the course of His life with increasing brightness, and it blazes from His cross.

There can be no doubt that, ever since He was crucified on Calvary, Jesus Christ has commanded the love of tens of thousands in every generation, and that the strength of Christianity at any time is accurately measured by the number of those who love Him, and the intensity with which they do so. If the question be asked, "What is a Christian?" many answers could doubtless be given; but is any of them more to the point than this: "A Christian is one who loves Christ?"

Sometimes this love dawns upon the heart with sudden rapture, similar to that which, in the relations of human beings, often accompanies what is called falling in love. But this sublime happiness is not vouchsafed to all. Many who undoubtedly love Him have no recollection when they commenced to do so. The essential question is not, however, how love began, but whether it is growing. And love to Christ grows exactly by the same means as love to any one else—by being constantly in His company, by speaking often to Him, by gazing on the beauty of His character.

Some are jealous of expressions of love to God, because they suspect that these may be substituted for acts of love to man. And it cannot be denied that zeal for God has sometimes been associated with cruelty and hard-heartedness towards man, as, for example, in the burning of

heretics and the torture of witches. But such cases are exceptional and unnatural. The normal effect of love to God is love to man. Professor Drummond has drawn attention to the fact that the correct translation of a verse quoted already is not "We love Him because He first loved us," but "We love because He first loved us." The love of God realized leads to all kinds of love, because it breaks down the natural selfishness of the heart, which is the great obstacle to every kind of tender feeling towards others. Is it not a contradiction in terms to speak of loving Christ when we do not love our fellowmen? If the word of Jesus has any weight with us, if His example in any degree influences our conduct, if His Spirit has ever faintly entered our heart, then we cannot be loveless to our fellow-creatures.

In spite of the satire so frequently poured from the pulpit and through the Press on the behavior of Christians to one another, the fact is the feeling of true Christians for one another is very deep and tender. Let them meet anywhere—even in the ends of the earth—and recognize one another as such, and their hearts leap together at once, and there is nothing they will not do for one another. If they hesitate to give such recognition, it is because they are not sure of their ground; but let them be sure, and kindness follows immediately. I venture even to say that the average behavior of Christians to those whom they cannot identify as real Christians proves that the love of God in their hearts has improved their feelings and their conduct. It is, indeed, impossible to feel for such the same love as for those who are brethren in the Lord. But all men are potential Christians; they are capable of being saved and becoming heirs of immortality; and this gives them all a claim on our love—not only on our evangelistic and proselytizing zeal, but on our humanity and kindness. On this subject let me quote a few words from the same author with whom I commenced this lecture. Addressing a band of missionaries, Professor Drummond once said: "You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your own character. This is the universal language. It will take you years to speak in Chinese or in the dialects of India. But, from the day you land that language of love, understood by all, will be pouring forth its unconscious eloquence. Take into your new sphere of labor, where you also mean to lay down your life, that simple charm, and your life work must succeed. You can take nothing greater; you can take nothing less. You may take every accomplishment, you may be braced for every sacrifice, but, if you give your body to be burned, and have not love, it will profit you and the cause of Christ nothing."

Grateful Mention.

One evening recently a large number of this congregation of the Valley church assembled in the parsonage, and made us a donation of \$45. For this expression of good will we are thankful. May God's blessing rest upon the people.

MILTON ADDISON, Surrey, N. B.

Notice.

The next session of the Queens Co. Quarterly Meeting will be held at the head of Cumberland Bay opening Friday, March 23rd at 7 p. m. Churches are urged to send full delegations.

The Substitutional View of the Atonement.

PART II.

We can only conceive of three motives for punishment: one for disciplinary and corrective ends; another to uphold the integrity of law; the other to gratify a tyrannical and unfeeling nature. The latter we cannot ascribe to God. But if we regard His throne as the centre of righteous administration in the moral universe, we must recognize the necessity of satisfaction for the infraction of His law, which is impossible on the part of the transgressor, because he has become a rebel. And this is the character of man; he has by sin become a rebel against God, and has joined allegiance to another sovereign; and is his subject and servant; and that sovereign is sin, which reigns unto death. "Know ye not to whom ye yield yourselves servants to obey? his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness." Sin hath reigned unto death." And here we see the man-ward side of the real necessity for a substitutionary sacrifice to take away his sin, for he is unable to provide it for himself. "But God, who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, justifying us freely by His grace, through the redemption that is in Christ Jesus, whom God hath set forth as a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say at this time, his righteousness, that he might be just and the justifier of him that believeth in Jesus." Here we have all that is true in the governmental design of the Atonement: "The grace of God bringing salvation to the lost race in harmony with his righteousness and truth;" while the substitutionary fact shines most conspicuously. For on the dark groundwork of man's sinfulness and helplessness there is the raying forth in glowing colors, the sovereign love of God in the gift of his dear son to be the sacrificial sin bearer of mankind. The necessity and the fact of a substitutionary sacrifice being made for the salvation of men, is the germinal seed thought of all scripture teaching. Eliminate from the Bible this life germ and you have a mass of dead formalism. Jesus said to Pilate, "To this end have I been born, and to this end have I come into the world, that I might bear witness unto the truth," and for this cause," He also said, "came I unto this hour;" and surely he meant the tragic hour of Calvary. In that eventful hour he bore objective witness to the symbolic truth contained in all the substitutionary sacrifices of the past ages, in that he there and then put an end to the sacrifices for sin, at the end of the sacrificial age, by the sacrifice of Himself. On the Cross "He bowed His head and cried: 'It is finished.'" "So there remains no more sacrifice for sin"; no more need of it since that triumphant exclamation. There, and then, he gave ample witness to man's guilt and condemnation; and also to the infinite love and mercy of God. Man's moral and spiritual necessities required the substituted merit of a substituted sacrifice, and only in this position can we account for Jesus being nailed to the cross. The full redemption of our entire manhood, body, soul and spirit, was involved in the stupendous work he came to accomplish; and it required the entire sacrifice of his complete humanity, body and soul, to perfect the undertaking. His mental suffering in Gethsemane, though intense as the hell of the damned, were not enough to meet man's direful condition. He must cover the whole situation if he would be an all-sufficient Saviour. He must suffer in the flesh as a malefactor, that through death he might destroy him that had the power of death, even the devil; and deliver those who, through fear of death, were all their lifetime subject to bondage." If he had not died as a criminal, his death would not have been a sufficient exhibition of man's desert; nor of the full satisfaction he came to render to law and justice on man's behalf. For this purpose "He was made" in the scale of being and nature"

The Home Mission Journal.

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

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

Terms - - - 50 Cents a Year

a little lower than the angels, for the suffering of death, that he by the grace of God should taste death for every one." The fact that our salvation is through the redemption that is in his blood, makes the gospel the power of God unto salvation to every one that believes it, and is the rich theme of its message. Otherwise the term redemption has no place in its vocabulary, nor in the economy of Grace. So if there is any philosophy in the life, ministry and death of the historic Christ, its most significant and "final word is redemption." Some one has said that redemption was God's strange work. It may be strange to his creatures, but he was familiar with it from all eternity; and it seems to be the great purpose of his heart in creation. "Grace was given us in Christ before eternal ages."

"His busy thoughts at first,
On our salvation ran,
E'er sin was born, or Adam's dust
Was fashioned to a man."

God photographed his moral image in the first Adam, which was soon defaced by sin; but in the second Adam were stored all the personal glories of the divine character, and in the redemption he accomplished on the cross, Deity appears full robed in all his uncreated grandeur and glory, his justice and his grace, his holiness and his truth, his righteousness and his love.

"Here the whole Deity is known,
Not dares the creature guess,
Which of the glories brightest shone,
The justice or the grace."

God in creation is God beyond me; God in providence is God around me; God in law is God against me; But God in Christ is God with me and for me.

But in the discussion of this much disputed subject, we must guard against extravagance on either side; for while we find that the Atonement acts both Godward and manward, we discover limitations in each direction. The Scriptures nowhere represent the death of Christ as in any way effecting a change in the attitude of divine mind toward man. Instead of the death of Christ being the procuring cause of the Father's willingness to save men it was the Father's willingness in this respect that suffered the death of his dear Son. "God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish, but have eternal life." As stated in the beginning of this paper, the Atonement is the outcome of the Grace of God; the effect, and not the cause of it.

"He gave us grace in Christ his Son before he spread the starry sky." It is an abuse of the Atonement to represent it as turning divine wrath to love. Such views are not only alien to scripture teaching, but they put that scandalous slander into the mouths of our opponents when they say: "You trinitarians, with your three god theory, have an old God who is so revengeful that he could only be induced to show mercy to his erring children by the butchery of the younger God, who you say was his equal Son." I fear that they have had some reason to throw that foul asperation in our face. I at one time listened to a man, with much uneasiness for an hour, while he preached with a great deal of pathos in depicting the sufferings that Christ had to endure to make the Father willing to save sinners. I was quite young in the ministry at the time and did not like to make any criticisms; but I thought, if that is orthodox theology it is no wonder that there are Unitarians in the world. "Jesus Christ suffered for sins, the just for the unjust, to bring us to God," not

the just for the just to bring God to us; but that "God might be just and the justifier of him that believeth in Jesus." The scriptures never represent God as becoming reconciled to man, but every where man is spoken of as being reconciled to God through Jesus Christ. The whole divergence and alienation is on the part of man; therefore the whole change must be wrought in him if ever he comes into fellowship with God. "God is in one mind and none can change him;" with him there is no variability nor shadow of turning. "He is always ready to receive the returning prodigal." "He waits to be gracious." "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation." We are then ambassadors on behalf of Christ, as though God were beseeching by us; on behalf of Christ we pray, be reconciled to God. "I do not like all the changes that are made in many of our good old hymns of late, but I like the one that is made in Charles Wesley's hymn, where he says: "My God is reconciled; His pardoning voice I hear." We have it now in most of our books: "To God! I'm reconciled; His pardoning voice I hear." That is more in harmony with scripture teaching and our christian consciousness. We have now seen that the effects of the Atonement operate both Godward and manward, in that it has removed the double curse of sin and the law out of the way of our salvation, making it righteousness just for God to accept us in Christ, and opening for us a new and living way of access to God. "Christ hath redeemed us from the curse of the law, having been made a curse for us." "He hath gone to the end of the law for righteousness to every one that believeth." So that now the legal difficulty in our approach unto God disappears from the eye of faith, Christ having taken it out of the way, "nailing it to the cross." Both the substitutionary and the moral influence value of the Atonement serve their grand design in the reconciliation of a sinner to God. But the manward effect of the Atonement is not completed until the sinner has come to God through Jesus Christ; He can only have peace with God when he has received the at-one-ment, and then he has peace of conscious also, which is so essential to his comfort hope and courage, for "conscience makes cowards of us all."

The love of God is nowhere seen so beautiful nor felt so powerful, as when beheld in the face of Jesus Christ on the cross. But we are aware that this doctrine of grace, stained with the blood of expiation, forgiveness, founded on vicarious satisfaction has been the offence of the cross at all times. But let us not be intimidated by it, but let us go forth with Him, bearing His reproach. "Salvation by the blood of Christ" is the hope set before us in the gospel, and is the backbone in the faith once delivered to the saints. When oppressed by the weight of conscious sin, our only consolation is, that the blood of Jesus Christ cleanseth from all sin.

"Thy blood, dear Jesus, Thine alone,
Hath power sufficient to atone."

"The thunders of Sinia are hushed in the cries of Calvary; the fires of that burning mount are put out by the tears and sweat of Gethsemane."

The mortgage claim of law against insolvent humanity is cancelled by the precious blood of the God man mediator Jesus Christ. "There is therefore now no condemnation to them who are in Christ Jesus." The economy of grace is a theology of blood. Let us not shun to declare its message. It is the balm of life, the cure of woe, the antidote of death, and it sets the gates of heaven ajar; whence fall upon our ravished ears the notes of the countless multitudes who have come out of great tribulation, having washed their robes and made them white in the blood of the Lamb, standing with palms of victory in their hands before the throne of God, singing unto Him who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God; to Him be glory and dominion for ever amen. And until we join their company let our songs be of this type:

"Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed church of God,
Are saved to sin no more."

THE END.

The Coming of Caroline.

BY MARY E. Q. BRURN.

CHAPTER XV.

"Today is Friday!" Mrs. Rossman exclaimed, as her slender fingers clasped and unclasped themselves nervously. "Oh, what can I do? Do you really suppose that this Mag—for it is doubtless Mag—will carry out her part of the agreement? And oh, how can she expect me to get such a sum of money so soon! If I only had a little more time, then you see, I might perhaps find a purchaser for my cottage. I think I will see Judge Dent right away; he has considerable dealings in real estate and such things; he may know of some one—"

"Oh, do not trouble yourself!" Mr. Leonard broke in eagerly. "And surely you must not think of parting with your cozy little home."

The minister's voice was full of the deepest kindness as he added, "Do not worry, I repeat. The money will be forthcoming, I assure you. I will attend to that part—hush! yes, you may pay it back some time if you insist on doing it. But the question before us is whether this Mag will keep her part of the agreement."

"Oh, she must—she must! If I see her, I will beg her on my knees to give up little Caroline!" Mrs. Rossman sobbed.

"I do not think she will be offered any such appeals," and Mrs. Leonard's voice grew stern.

"I will have the money for her, but if she does not keep her word, I fancy I will not tolerate any evasion—if there is any chance at all for the arm of the law to reach her. However, a matter like this is like fighting in the dark; one does not know where to strike! So do not hope too much, my dear Mrs. Rossman; there may be some delay in rescuing Caroline."

It was late that evening when Mr. Leonard and Mrs. Rossman, with a trusty serving-man well in the rear a precaution suggested by the minister's mother, walked down to the place designated—the old pier at the east end. The road ran along between river and canal, being indeed a mere tow-path.

It was very dark. Now and then they passed a dull red glow from the cabin of a canal boat drawn up to the shore for the night, while the farther side of the river had its inky blackness faintly illumined by reflections from a paper-mill windows and those of a long line of tenements. The air was heavy with dampness. It was not a pleasant place for an evening's stroll.

James, the serving-man, took up his station on a pile of lumber near by, while Mr. Leonard and his companion slowly paced up and down the path awaiting the coming of the mysterious stranger, who, Mrs. Rossman comforted herself, was to bring Carol back again.

They were somewhat ahead of the hour of meeting, for just as they reached the spot the clock down in the town struck ten; so the time of waiting was tedious indeed, and, as the minutes passed, suspense seemed almost unendurable. More than once Mrs. Rossman paused involuntarily as the sound of an approaching footfall snote her ear and she listened eagerly, longingly, for the patter of beloved little feet, but it was only some late toiler, homeward bound, or a straggling toper from an unsavory saloon on a distant corner. A sense of loneliness, of dismal foreboding oppressed her, and she instinctively drew nearer her kind protector.

"Oh, my heart feels so heavy," she whispered. "Do you suppose anything has happened to Caroline? Oh, the horror of having the child in the power of such persons!"

"Dear friend, remember Him who can bring all devices of the wicked to naught. Trust Him! Commit thy ways unto Him!"

The tender words of the deep, strong voice comforted the trembling, fearful heart, and the woman turned her face from the grim darkness, the gloomy river and the lonely path, up toward the starry sky—toward Him who "gives his angels charge."

Suddenly Mr. Leonard paused and drew a long breath. Reaching into his vest-pocket, he found a match, struck it and held his watch close to the little fluttering blaze.

"Ah, it is I as I thought. Nearly five minutes past the time for meeting the writer of that note. She or he has not been very punctual, or else means to fail in keeping the appointment."

"Can we not wait longer? Maybe she has been delayed," said Mrs. Rossman, in tones of disappointment.

"We will wait a little while, but not long; the air is full of dampness and I fear you will take cold."

They resumed their walk up and down the path, and there came to them faint sounds across the river—the sounds of martial music, fife, drum, cornet mingled with voices singing:

"Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod!"

"Our Salvationist friends" Mr. Leonard observed, "May God bless their efforts."

The music died away and all was still, until presently the silence was broken by the sound of feet hurrying across the bridge a little farther down.

Mrs. Rossman grasped her companion's arm in sudden excitement.

"Listen! Somebody is running this way! Perhaps it may be the person we are expecting."

"We will wait and see," was the calm reply.

Nearer and nearer came the flying feet.

The moon had risen by this time, and its light, slanting up from the horizon, brought into distinctness the figure of a young man—a mere lad—running headlong.

He showed no intention of slackening his pace, however, as he drew near, and it was not until the minister boldly blocked the way, calling out meanwhile, "What is the matter, my friend?" that he came to an abrupt pause.

"I am going for an ambulance, sir, and the doctor! There's been a row over in one of the Blackthorne Tenements! Mag Smith's got on a drunk and killed her young one!"—and without waiting to give further explanations, the lad took to his heels again and was soon out of sight.

To be Continued.

Church Organization.

Pursuant to a call from Rev. J. A. Marple and Rev. W. A. McNeil and also from a number of Baptists of Graves Settlement. A council convened at the above mentioned place on Dec. 3, 1902. The council organized by the appointment of Rev. N. H. McNeil chairman, and Rev. J. W. Brown Sec'y. After a devotional service, Evangelist Marple being called upon stated the object of the meeting giving the names of twenty believers—nine of whom had recently been baptized by Bro. Marple—who wished to be organized into a church. The chairman then read the articles of Faith, and the Covenant, to which these twenty assented. The chairman then declared them to be a Baptist church, and a part of the Baptist Denomination of the Maritime Provinces. The secretary then upon request of the chairman extended to them the hand of fellowship, in the name of the Baptist Denomination.

The church then proceeded to elect officers as follows:—Clerk, Wilfred Gray, Hillsgrove; West. Co.; Deacons, Wilfred Gray, C. Davies; Treasurer, M. Cain.

A formal service was to have been held in the evening at which the deacons were to have been ordained, but as a wild storm raged in the evening, this part of the programme was not carried out.

J. W. BROWN, Sec'y.

Feb. 25.

Religious News.

Since the advent of Pastor LEINSTER STREET. Christopher Burnett last May, great reason has been afforded for encouragement. The congregations have considerably increased at all the services.

A men's Baraca Bible Class was organized last September which is doing good work among young men. A few months ago the church decided to adopt congregational singing which procedure has been amply justified by the heartiness of this exercise of worship. The New Baptist Hymnal "Sursum Corda" introduced at the beginning of the year is giving great satisfaction to all lovers of choice hymnology and church music. On Sunday March 1st, the hand of fellowship was given to eight new members, five of whom had been baptized during February. No special meetings have been held but the power of God has been manifested in the usual ones and the prospects are hopeful for more baptisms shortly.

The regular services of the GERMAIN STREET church are being well attended and full of interest. Two were baptized on March 1st.

Since the first of January we have baptized seven, and restored two. One has been excluded. One station school opened with good prospects. There are now to boarders and 18 day scholars on the roll.

W. V. HIGGINS.

It was my privilege to administer the ordinance of baptism to one believer in Jesus, on the 15th of February, and another on the 22nd of the same month. Four received the right hand of fellowship into the church last Sunday evening. Others will join shortly.

A. T. DYKEMAN.

Our field is large in one way but small in another way. Large in extent of square miles, but small in numbers. There are in all about 35 straight Baptist families on the field, which are striving heroically to support three churches. The burden is quite heavy, and the pastor does all he can to help bear it. We are not without encouragement, praise God.

C. CURRIE.

A good word comes from MILLTOWN, M. E. This field where pastor Lavers recently of St. George has settled. The congregations are most excellent. The appreciation of the pastor's work is genuine and hearty, already there has been an increase in salary. The appreciative spirit is shown in generous donations, and the pastor's heart is greatly cheered by these indications of love and esteem. Here the outlook for an ingathering is promising.

The work on this field is progressing. The pastor is abundant in labors. Congregations are good, and the outlook for harvest is promising. The other sections of the group, Rolling Dam and Bartlett's Mills are making steady progress. Owing to the scattered condition of the people in the former the service are not so well attended in stormy weather. The outlook for the Ledge Duffern is not so hopeful. The Baptist people are moving from the place. We would like a visit from Evangelist Hayward in the near future.

During the months of winter MONCTON, N. B. the presence of God has been manifested in our services. The word preached from the pulpit and taught in the Sunday school has been blessed to

the conversion of souls. On Sunday morning March 1st Pastor Hutchinson had occasion to again visit the baptistry. Five young believers were baptized into the likeness of the Saviour's death. A week ago the registered attendance of our Sunday school was four hundred and eighty-three. We are looking for others to follow Christ in the near future.

The work here is showing IST HILLSBORO. signs of progress and there is much of an encouraging nature in connection with the church. Some change has been made in the method of raising funds, both for local and denominational objects, and it is hoped that this will prove beneficial, as the church has not had any definite method by which this has been done. We expect to revise our church book and seek to ascertain what our actual strength is, and then make a great effort to bring our resident forces into active, real union with the church and with Christ. The great need among us is enthusiastic, earnest interest in the cause of Christ by the rank and file of the church. There is some substantial gain in this direction, which is cause for gratitude. There are a goodly number also interested in the matter of personal salvation. The first year of work with this church has closed, and it has been a year of preparation, a pleasant and we hope a profitable year in the work of Christ. The uniform kindness and appreciation of the people tend to make our stay one of very great pleasure. One evening recently a few of the good sisters called and on behalf of the people presented me with a beautiful fur coat. This, and other tokens of good will are much appreciated and tend to unite us more closely in the great work of building the kingdom of God in our community.

J. R. G.

J. C. Bleakney who had charge of the Tobique field while making a visit, fell into the cellar of the house and struck on his head. The injury was of such a serious nature that it was thought at first the end was near. His son-in-law, Dr. Baker of Woodstock, went up to see him and found him able to be removed. He was brought down to Woodstock on the 6th inst. Brother Bleakney will have the sincere sympathy of his brethren in this affliction and a strong desire for his speedy recovery.

We very much regret that sickness prevented our having the last issue of this paper mailed in due time. It should have been mailed on the 26th Feb. instead of 4th of March. We hope this kind of delay with the paper will not occur again; and that our subscribers will forgive the disappointment. Mishaps come to pass sometimes with most everything we have to do with in this world. We are very thankful to those subscribers who have sent in their renewals for the paper, and for the kind words that accompanied their remittances, and we hope that others will soon do likewise, especially those who are in arrears. You can tell by the date given on your paper how much is now due for it. For instance, Jan. 1901 means that payment was made to that date, or that you began taking it at that date; and that now there is one dollar due for it, and we wish to say that it is too late now to stop the paper in this year, two months having gone by; it must run this year out now, or pay 25 cents first of July and stop then. If any one is not getting their paper regularly they will oblige us if they will let us know. The manager of the paper is laid up with asthma, and can not go round and call upon subscribers for payments. But the health funds to keep the paper going. Please forward your payments and save him from embarrassment.

One of the many kind of letters we get. Why are not all of the same type?—EDITOR.

Rev. J. H. Hughes,
Carlton, St. John.

Dear Friend:—
Enclosed please find fifty cents in stamps in payment of my subscription for your paper "THE HOME MISSION JOURNAL" for the year ending Dec. 31st, 1903.

I might say I am well satisfied with your paper. Think it well worth the money you ask for it.

I remain,

Yours, very respectfully,
MRS. F. C. C.

Our Duty.

The heart that is sad where a heart should be light,
Or false where a heart should be true,
Let us guide through the darkness obscuring the light,
And point to the future eternal and bright,
And teach it to dare and to do.

The soul that is darkened by passion and crime
Let us win from its idols of clay,
And lead to the heroes and sages sublime,
Whose names are inscribed on the record of time:
Undying immortals are they.

Let us fight for the right, though the struggle be long,
With firm and unswerving desire;
Let us manfully battle oppression and wrong,
With hearts that are earnest, and trusty, and strong;
With God and the truth to inspire.

Let us dare to be noble men, nature's own pride,
And dare to be true to each other,
For the earth is a homestead so fruitful and wide,
We can live, we can love, we can toil side by side,
And each unto all be a brother.
E. T. Jeffrey, in Success.

Affection for the Aged.

There is a pathetic charm about old age. We are sure that nothing is so lovely as the saintly old grandmother occupying her accustomed place in the chimney-corner. There is something that entrances while we watch the silver-haired patriarch as he fondles his darling grandchild on his knee. They are the salt of the earth, the treasure in the home, the familiar figures in community life. And more than this love of others, there is coming a time in our own individual history when we shall crave the caresses and love of friends. Old age is more keenly sensible to neglect than at any other time. It is not intentional—no, we may commit this neglect amid our devotion to and attendance upon other matters. We forget, however, that the inward craving of old age conceives of no apologies and knows no reason why the old-time cares, and fondling should be things of the past. It transmutes everything into neglect. Age softens the heart and the soul pines for the touch of the hand that would stroke the golden locks of a prattling child. Let's love them more than by a mere sentiment! What would we do without these saints? Amid these reveries, we recall the lines of Elizabeth Gould:

"Put your arms around me—
There, like that;
I want a little petting
At life's setting,

For 'tis harder to be brave
When feeble age comes creeping
And finds me weeping
Dear ones come,
Just a little petting
At life's setting;
For I'm old, alone, and tired
And my long life's work is done."

—Selected.

Married.

CYR STADMAN.—At Woodstock, N. B., Feb. 25, 1903 by the Rev. Z. L. Fash, M. A., William Cyr and Bertha Stadman both of Houlton, Me., U. S. A.

COPP FOWLER.—At the residence of William R. Copp, Esq., Albert Co., N. B., on Feb. 18th, by Rev. M. E. Fletcher, Fred W. Copp to Jessie Fowler of Patactonide.

SUPERLE ESTEY.—At the Baptist parsonage, Jacksonville, on March 4th, by Rev. Jos. A. Cahill, Wm H. Suppered to Jennie E. Estey.

BRYANT-MERCHANT.—At Oak Bay on January 7th, by Rev. J. D. Warden, Wallace Bryant of Rolling Dam and Vida Merchant of Chamecock.

MERIBETH DIAMOND.—At Woodstock, N. B., Jan. 21, by the Rev. Z. L. Fash, M. A., Stephen W. Merritt, Houlton, Me., and Charlotte E. Diamond, Woodstock N. B.

Died.

MOWAT.—The large circle of friends of the late Mrs. John Mowat will learn, with deep regret, of her demise which took place on the 20th inst. at her home in Campbellton. Mrs. Mowat was the widow of the late John Mowat, Esq., and was seventy five years of age. She was the mother of ten children, seven of whom are living. Three sons and two daughters reside in Campbellton and two daughters, Mrs. M. Beath, and Mrs. Gordon Mott in B. C. She had forty four grand children and two great grand children. Her genial nature and kind hospitality won the hearts of all with whom she came in contact. Her last hours were peaceful and free from pain; and as her life had been that of a devoted Christian, she died trusting in the merits of her Saviour. The funeral took place on Sunday, 22nd, and the large number of friends assembled to pay their last respects, bore testimony to the highest eminence in which she was held.

HALE.—At Grafton, Carlton Co., N. B., from cancer of the liver, George S. Hale, aged 64 years, Mr. Hale was confined to his bed for about three weeks, and passed peacefully to his reward, Friday, Feb. 20th 3 p. m. He was happy in the hope of heaven and said many times just before he died "Blessed Jesus." He leaves two daughters, Eva and Cora, who are noble Christian young women, members of the Woodstock Baptist church. The funeral services were conducted by Pastor Fash, Sunday afternoon, Feb. 22nd at his home. He had a host of friends and there was a very large attendance.

FILMORE.—At Tuttle Creek, Albert County, Dec. 21st, Elizabeth wife of Rufus H. Filmore aged 72. Sister Filmore made a public profession of faith in her Saviour about 50 years ago under the labors of Rev Bro Walker (F. B.) and shortly afterwards with the Coverdale Baptist church. Although not attending public worship very regularly, the lat or part of her life, yet when death came she was ready and willing to go. Two married daughters and the husband remain to mourn the loss of a faithful mother and wife. Funeral service was conducted by Pastor Fash, interment being made in the cemetery at the C. D. R.

STEVENS.—At Dawson Settlement, Albert County, N. B., March 1, Mrs. Elizabeth Stevens, Woodstock, N. B. Death came suddenly from heart disease. The deceased was an estimable Christian woman.

DINSMORE.—At Chamecock, Charlotte Co., on Feb. 2nd, Mrs. Robert Dinsmore, aged 71 years. Sister Dinsmore was a member of the Baptist church for many years. She was formerly the wife of a Mr. Bailey, who was a Baptist minister, but of whose history the writer knows very little. Our sister's sickness was long and painful, yet patiently borne. The end was peaceful.

BREED.—At the residence of her son-in-law, deceased George F. Hibbard, St. Andrews, Feb. 14th, Mrs. Betsey Sophia Breed, in the 63th year of her age. Our departed sister was a most estimable lady, kind in heart of a flexible and sociable disposition. She was greatly beloved by her children of whom there are three: Mrs. G. F. Hibbard of St. Andrews, Mrs. Hagameyer of Richmond, Virginia, and Miss Nellie Breed of Boston, who were all at the funeral.

REED.—At Maple Ridge, Feb. 22nd, Ann beloved wife of George Reed in the 61st year of her age. Sister Reed was baptized by the late Rev. J. G. Harvey. Our sister leaves a sorrowing husband and six children to mourn their loss. Her funeral was largely attended, and a sermon appropriate to the occasion was preached by the Rev. Geo. Howard. He died in the triumph of faith. (Religious Intelligencer please copy.)

BLAKNEY.—Murray A. Elliott, son of Dea. Alexander W. and Lemona Blakney, died suddenly in the City Hospital at Boston, Massachusetts, on the 23rd of Feb. in the 23rd year of his age. He was a young man of much promise, loved and esteemed by all who knew him. He was converted when fifteen years old, and was baptized by Rev. J. W. S. Young, and united with the first Baptist church in Salisbury where he then resided. May the Lord comfort and sustain his sorrowing parents in their sad affliction, now living in Moton.

How short the race our friend has run;
Cut down in all his bloom.
The course but yesterday began,
Has ended in the tomb.

Devotion to Christ.

A shepherd one night, when the storm was fierce, counting his sheep that had gathered into the fold found that two were missing. Going to the kennel where his shepherd dog was lying with her young, he pointed to the wilderness which was growing darker, and said, "Two sheep are missing, go." She looked a moment at her little ones, then up into her master's face, and hurried away into the night, and came back with one of the sheep that were lost. The storm had grown fiercer and the night darker, and the shepherd came again to his dog, and pointing out, said once more, "One sheep is missing, go." Looking down once more at her crying little ones and up into her master's face, with mute despair, she arose and hurried away. Hours passed by, and the shepherd heard a scratching at his hut door. Going forth he found the dog, and she had the sheep that was lost. Leaving the same at her master's feet she staggered back to her little ones, and fell dead at the kennel door.

And when I read this story I said, oh, the shame of it; here is a dumb brute with never a thought of God, and never a hope of heaven, obedient to her master's command when he speaks but a word, and we have permitted our Master with nail-pierced hands, spear thrust side, and thorn-crowned brow to plead and plead again, and we have refused to do his bidding. Let us catch one glimpse of his face anew, and go where He would send us.

Bar room bargains are essentially wanting in the principle of quid pro quo, or commercial honesty. Otherwise, saloonists would display their goods in their front windows, and put the drunkards they manufacture upon exhibition at the County Fairs, instead of skulking behind painted panes and screened doors.

It is a monster of cruelty. It is conscienceless, unprincipled, and cruel as the grave. It is a traffic in tears and groans and blood, in vice and crime and misery.