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## Notice

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## The Supernatural Factor

BY FRANCIS L. PATTON, D. D.

**I** THOROUGHLY understand that in asking men to read their Bible devoutly, and become familiar with its contents, they are not expected to have a full-grown and full-blown theory of plenary inspiration. I quite readily understand that it would be a mistake to deposit the safety of the Christian religion upon a theory or any theory of inspiration. It is safe without the inspiration; of course it is just that much safer with it. I understand that. When we go nowadays and make the passage to Europe, we are particular about having the ship we sail in one of those built with several compartments, yet I don't think that we would like to have the carpenter make a hole in the side of the ship for the purpose of illustrating how the bulkheads work. Yet that is what a great many people are doing.

"It doesn't make any difference," they say, "what your theory is; you have got this left." So we have. Meanwhile we want all the margin we can have. So men say to us: "We will go back to Christ," and there is a great deal with which I am in the fullest sympathy with regard to the idea of enforcing as the lesson of today the teachings of Jesus. But let me ask you this question: Is it true that the value, that the authoritative value of what Jesus says does not depend upon the question who Jesus was? I think it does. And when you have degraded Jesus to the place of a mere human being, however exalted, you have robbed what He says of any exceptional authority. Men tell me today that the Christianity of the nineteenth century, and more particularly the Christianity of the twentieth century, must be specifically ethical. I have no objection to that. The Christianity of the first century was ethical, and the Christianity of all the nineteenth centuries has been ethical. I venture the assertion that the first epistle of Paul to the Corinthians has done more for the moralization of society than all the ethical treatises of all the pagan writers put together; it has always been ethical. But responsible for what I say and speaking advisedly, I say that Christianity must be more ethical, or it will not be even ethical.

There are but two positions. We are at the point where the roads fork. It is not a question of more creed or less creed; it is not a question of revising this or revising that. Let us not be deceived by raising a false issue. The sharp antithesis is before us, Christianity is either a piece of information supernaturally given with respect to a way of salvation, or else it is simply a phase of a great cosmic process, explicable in terms of a mere naturalistic evolution. That is your issue. If you take the latter view, then there is nothing supernatural—no virgin birth, no resurrection, no atonement, no sin, no need of atonement, no hope for the future—nothing distinctly in your Christianity worth keeping. If you take the former view, then the evangelical Christianity of Jesus Christ, and Him crucified, stands in all its power, and we may say today with as much assurance as the apostle said it: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Men think that when they have given up the supernatural in the Christian religion they still have a basis for honest trade and for a pure home. The societies of ethical culture have already constituted themselves the executors of

this moribund religion as they suppose it to be, and are already considering the question as to how they shall distribute among themselves the estate. I tell them that when under the influence of a false philosophy that denies the supernatural, they give up Christianity, they can't hold their morality, that the earthquake that pulls down the steeple of the church will not leave one stone upon another of the hall of ethical culture. You think that you have your Ten Commandments whether you have your Christianity or not, and that the old record "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not commit adultery," is still in force. By whose authority in force? By whom? By the authority of the philosophy that speaks to us today, and that tells us in the terms of its leading representatives that the only reason why he should not lie and steal and commit adultery and do other forbidden things is, that if we did it and others followed our example, it would not be more than two or three millions of years before society would go to pieces. Is that sanctioned? Is that going to influence any man to resist the lust of the flesh and the lust of the eye and the pride of life? Human nature being what it is and as you know it to be, you need all the restraining motive of law and sanction and intuitional morality and supernatural religion and law of God and, "Thus saith Jehovah," to keep men back from sin and to hold them straight.

I am a little tired of hearing men tell us that a crisis in religion is coming. I heard a philosopher say the other day that philosophers were not doing very much, and that the theologians were doing less; that there was a great need of the philosophers doing some constructive work in order that the theologians might go on. He said that the philosophers have struck work, and therefore the theologians can't build, and that we are waiting for some great architectural genius to put the two and two together and bring order out of chaos, in order that we may rehabilitate ourselves. I tell you that crisis is here. I tell you that dislocation of philosophy and religion is already come. You may try to put your philosophy in one pocket and your religion in the other and think that, since they are separate, they will not interfere. But that will not work. You may try as philosophers of the lux mundi school are trying, to accept all the results of the higher criticism, and yet at the same time hold on to the traditional doctrine of an unbroken historical testimony. And that will not work. You may try as the Ritschians are trying to let philosophy go and build simply on sympathy and mysticism. And that will not work.

You may think that religion is a sort of illogical thing and you can't reduce it to logic, but that is exactly what Tertullian said so long ago,—"Credo quia impossibile est." You have to bring your theory of the universe and your theory of religion together, and this is the work of this age, this great synthesis of literary criticism and history and philosophy; and it is because we believe that Christianity came down from heaven, from God, God's blessed gift to man for man's salvation, that we are optimistic to the last degree. I believe that sooner or later, if it come only through the simple doctrine of the soul's immortality and our inherent belief in it, that men will assert their birthright, claim their kinship with God, if in their hearts' depths their unreadiness to see Him, and meet with Him, cries out from those depths for some way of being justified with Him, and rests not until it is found in the gospel way. There are but two alternatives. It's back, back to atoning blood, or its on to despair.

## Learned and Lived.

Religion may be learned on Sunday, but it is lived in the week-day's work. The torch of religion may be lit in the church, but it does its burning in the shop and on the street. Religion seeks its life in prayer, but it lives its life in deeds. It is planted in the closet, but it does its growth out in the world. It plumes itself for flight in songs of praise, but its actual flights are in the works of love.

It resolves and meditates on faithfulness, and it reads its Christian lesson in the Book of Truth; but "faithful is as faithful does." It puts its armor on in all combats for the right, the noble, and the good in all the activities of practical existence and its battle-ground is the whole broad field of life.—John Dougherty.

## My Mother's Prayers.

Once, says a writer, I suddenly opened the door of my mother's room and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew with a feeling of awe and reverence in my heart. Soon I went away from home to school, then to college, then into life's sterner duties. But I never forgot that one glimpse of my mother at prayer, nor the one word—my own name—which I heard her utter. "Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened me a thousand times in duty, in danger, and in struggle. When death came at last and sealed those lips, the sorest sense of loss I felt was the knowledge that no more would my mother be praying for me.

## The Lack of the Age.

The great lack of this age is spiritual vision. It is the absence of ideals. It is the loss of reverence. And yet it is better to be a peasant and reverence a king than to be a king and reverence nothing! All that has been won out of the evolution of the race from the slime of the ocean is the power to look up into the sky and down into the depths and around on human life with reverence! When that is lost, all is lost. This is the great gift of the ages—one to another. It is the lighted torch, that (like the messenger of antiquity) each generation, spent with effort, has handed to the next. Will you extinguish it? Shall it be darkened in your hands? When you pass it to the boys and girls who come after you will you give them a charred coal for a burning flame?—Rev. Frederic Goss, in the Evangelist.

## Who Holds the Reins?

It is related that Mr. Henry Drummond was on one occasion asked to use his influence with a man who had become addicted to the use of strong drink. The habit had girded a firm hold. Mr. Drummond began the interview by asking him:

"Suppose your horses ran away, and you lost control of them, and they turned a steep hill, what would you do?"

The man replied that he could do nothing in such a case.

"But, suppose," added Mr. Drummond, "some one sat by your side who was stronger than you, what would you do?"

The man at once said: "I would give him the reins."

This gave Mr. Drummond the opportunity he sought. He was quick to seize it. He pointed out to the man the peril in which his life stood because appetite and passion had gained the mastery, and, reminding him of the nearness and helpful power of Christ, urged him to put the reins in Christ's hand.

There is no surer way in which a man who is being borne away to destruction by ungoverned passion can recover the mastery of himself than by entrusting the rulership of his life to Christ. Give Christ the reins.

The function of true religion is to develop human capacity; to lead men to realize what their privileges are and to embrace them; to make them strong and wise and happy. The idea of religion as a disagreeable medicine for a disease that can not be cured without their taking it would everywhere be superseded by the thought of religion as a call to a better, truer and happier life.

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### The Coming of Caroline.

BY MARY E. Q. BRUBB.

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#### CHAPTER VI.

HERE had been a time, when, if an angel had passed up and down Stubbs' Extension and looked with clear, penetrating eyes into the hearts of the dwellers on that thoroughfare, he would doubtless have seen some that were weak and silly, some weak and wicked, others, it is to be hoped, kind and forgiving, but possibly he would have found none harder nor more indifferent to the welfare of those around her than Mrs. Rossman.

But the coming of Caroline had changed many things! The innocent, childish eyes had pierced to the very soul; the touch of the little hands had unlocked the floodgates and a stream, warm and gentle, had gradually begun to spread its healing beneficence over the woman's whole being; and, through the benign influence of the Holy Spirit, was germinating seeds long dormant the seeds of kindly interest in others, of charity, good will, and helpfulness. The glances that were directed toward Mrs. Saltsby and Miss Spooler's were less fraught with contempt, when Mrs. Rossman came face to face with the dames, there was gracious and gentle comeliness instead of coldly averted looks, and she began to find beauty hitherto unsuspected, in the lives about her.

"Poor Miss Spooler! she is working her fingers to the bone and blinding her eyes, sewing until late in the night, in order to give support and comfort to her bedridden mother. And that Mrs. Saltsby, she's not so bad, after all, poor thing! They say she had to go out to work when she was only a little thing not ten years old! She never had a chance to go to school, or to learn anything, so it's no wonder that in her ignorance she enjoys a bit of gossip. But she seems so good and respectful to her husband's father, who must be a great trial to her, for he is only an idle drunkard. Then, she is up night after night with her sister-in-law, who is dying of consumption!"

Gentle consideration begets gentle consideration, and Mrs. Saltsby's opinion was likewise undergoing a change.

"That Mrs. Rossman do be more neighborly than I thought her! She used to pass me by as if I wasn't more than a pump or a street lamp post—and me, that has a husband what gets forty-five dollars a month as an expressman—yes, an expressman in one of our oldest concerns in the country, for doesn't it say so on all them red labels, shure? It's meself that can howld as high a head as anybody on Stubbs' Extension! But now, Mrs. Rossman passes the toime of day as well as the next one. And it was only last Friday that she was so obligin' as to send over the nicest recate for petaty salad that yez ever laid eyes on or the mouth of yez ever tasted! Well, it's the comin' of that little fairy, Caroline, that's been kind of warrumin' to her, I do be a-thinkin'!"

Now, this being the comfortable and amicable state of affairs between herself and the neighbors, it was not surprising that when an event of dire importance took place in the home of the spouse of the "expressman," that she took the liberty of appealing for help to Mrs. Rossman, whom she

felt instinctively to be a person of superior intelligence.

"Mammy! O, mammy!" Caroline ran in tearfully one afternoon. "Mrs. Saltsby's Tommy has upset the teakettle over the baby. And can you come over right away, she says?"

Mrs. Rossman promptly laid down her pen! She was writing another little story, and plot and characters were just at a most exciting juncture, so that she had an author's reluctance to leave them—but, then! a poor scalded baby! Did not that appeal to her far more than any pen-and-ink individual?

So she hurried out of the back door and across the yard, Caroline close at her heels.

As was to be expected, of course, they found the Saltsby household in an uproar. Mrs. Saltsby, with the strides of an infuriated Amazon, was walking up and down the kitchen floor, calling on all the saints in the calendar, with the shrieking baby clasped tightly in her arms, regardless of the fact that its little body was still clothed in the steaming garments. A circle of open-mouthed children were snuffling sympathetically, and above all, dodging here and there, like little boats hurrying to get out of the way, as their mother, like a stately battleship, sailed past them. Tommy, the culprit, with salty tears, making pinky-white channels down his begrimed cheeks, had crawled in silent misery under the table and was giving nervous pulls at the fringe of the turkey-red spread, thereby inviting a disastrous avalanche of gilt-edged cups and saucers—his mother's pride, penitents donated by an enterprising tea agent.

Into this scene of confusion, Mrs. Rossman came, bringing the quieting influence of a reassuring, helpful presence. She took the baby from its distracted mother's arms; she carefully removed the hot, wet garments, cutting off the faded, sattered sleeve in order to spare the blistered arm more pain; then a soothing lotion was put on, with a soft, cooling linen cloth she had brought from home, and by the time the doctor arrived—the "expressman" having gone for him post-haste as soon as the mishap occurred—the Saltsby household had nearly quieted down to its normal condition, and the luckless Tommy had ventured to emerge from his turkey-red retreat.

Then Mrs. Rossman, somewhat bedabbled with olive oil and linewater, with a strong scent of carolic acid lingering around her apron, started homeward, accompanied by a volley of grateful ejaculations from the relieved mother and a terse compliment from the attending physician.

"It's nothing great that I have done, I'm sure," Mrs. Rossman said to herself. "No bit of heroism to make a fuss over! But my afternoon for writing is spoiled—that's my only regret—and I suppose it will be hard to make up the thread of my story. And dear me, how mussed and greasy I am! But, somehow, I do feel so happy about helping that poor baby! How I pitied it as it writhed in pain with that ugly scald on its dear, fat little arms! No wonder that Caroline's sympathy was so aroused that she, too, began to cry. I was wise to send her home. I do hope—why—" in sudden surprise as she neared her house—with whom is she talking? Who can be here?"

As she stood in the entry way, listening to a strange, but very musical, masculine voice mingling with Caroline's sweet voice, childish treble—the sitting room door was flung open widely, and Caroline herself appeared, her face still stained with sympathetic tears because of the scalded Saltsby, but her eyes joyous with proud satisfaction over something very different.

"Oh mammy! Come right in! We've been waiting for you so long! Is the baby better? I would have come over, but you told me to stay here; I have been doing my best to entertain Mr. Leonard, so he wouldn't go before you came. This is Mr. Leonard, mammy, the minister, you know."

Mrs. Rossman never forgot that one awful moment! There she stood, hair dishevelled, neck ribbon awry from the poor baby's frantic catches; her faded, blue apron as wet as a washer-woman's, its bid greasy with oil and smelling like a dentist's office. Before her stood the pastor of St. John's—dignified, ministerial,

in his broadcloth and spotless linen! A handsome man, withal, barely middle-aged, with hazel eyes, having a decidedly merry twinkle in them under the broad, white, scholarly brow; a mouth strong, yet tender; a chin massive and firm with character—and over all the subtle aristocracy of birth, the stamp of wealth and culture.

"Oh, why did he come here? What possessed him! How like a fright I must look!" these questions and exclamations were tumbling over each other in poor Mrs. Rossman's brain as she felt the awful flood of shame and chagrin overwhelm her.

If she had only known that to the minister she did not look like a fright at all!

Her delicate face was flushed from excitement, but it also wore the tender pity of true womanhood stirred at the sight of a little child's woe. The bright chestnut hair curled in soft confusion over the white forehead, the dark eyes had shy, half appealing glances in them; the sensitive lips were quivering like a frightened child's. But pride and early good breeding came to Mrs. Rossman's rescue. She was a lady, in spite of the soiled apron. She bowed with graceful ease.

To be Continued.

## The Sunday School.

OCTOBER 26.

Cosmos and Caleb.

Joshua 14: 3-15.

**GOLDEN TEXT.** He wholly followed the Lord. Joshua 14: 14.

After the fall of Jericho came the defeat at Ai. This was at first inexplicable, but, finally, it was found that Achan had sinned by appropriating to his own use some of the treasures which had been devoted to the Lord's treasury. After the stern punishment of Achan and his family, success once more crowned the arms of the Israelites, and after six or seven years of conflict enough of Canaan had been conquered to warrant a division of the territory, in accordance with the directions which Moses had given to the people in anticipation of this event.

#### DIVISION OF THE PROMISED LAND.

The division of Canaan made by Moses gave to the tribes of Reuben and Gad and the half tribe of Manasse the land lying east of the Jordan river and the Dead Sea. The land on the west side was divided between the remaining nine tribes and a half. Among these latter was the tribe of Judah, and to this tribe Caleb belonged. The general plan of distribution was by lot, but in the case of Caleb this method was departed from.

#### CALEB'S REQUEST.

When Joshua and Caleb had explored the land of Canaan as spies, Caleb had visited Hebron and seen its great fruitfulness. Now he comes before Joshua and asks that this territory may be his. His words indicate that it is yet in the hands of the Anakim, but they show an absolute confidence that he would be able to dispossess them, by the help of the Lord. His request is an indication of the character of this doughty old warrior. Though he was now eighty-five years of age, he longed for the opportunity of further arduous service, and his spirit and courage are as resolute as in his earlier years.

Caleb had no sooner made his request than it was granted. Moreover, Joshua pronounced a blessing upon this indomitable warrior, whose spirit was so akin to his own. And the sequel shows us that the blessing of God himself followed Caleb in the choice which he had made.

#### THE HISTORY OF HEBRON.

Hebron is one of the most ancient cities in the world, and a brief sketch of its history is appropriate in connection with this lesson.

We read in numbers 13: 22 that Hebron was built seven years before Zoan (Tanis), the capital of lower Egypt. "It was anciently called Kirjath-arba and Mamre, and was a favorite residence of the patriarchs, Abraham, Isaac and

Jacob. After Caleb had conquered it from the Canaanites, it was assigned to the priests, and made a Levitical city of refuge. It was David's seat of government during the seven years that he reigned over Judah only. Here Absalom raised the standard of revolt. The city was fortified by Rehoboam, and reconquered after the Captivity. It was recovered from Ebron by Judas Maccabeus, burned by the Romans A. D. 69; taken by the Mohammedans in the seventh century, and by the Crusaders early in the twelfth; it was the seat of a bishopric till 1187, when it again fell into Moslem hands, and has so remained till the present day.

#### FAITHFULNESS AND ITS REWARD

The most important teaching which comes from the story of Caleb and Joshua is the familiar but vital lesson of constant faithfulness and its rich reward.

Let us notice the nature of the reward which true faithfulness seeks for itself. It does not ask for ease and leisure, but simply that it may have the opportunity of still further toil.

So in the Christian life the reward of faithful service for the Master is not found in a cessation of labor, but rather in the opening of new doors of larger opportunity.

The greatest joy in life is found in faithful living, day by day, and the richest reward, both here and hereafter, is the reward which the Master himself has promised to those who endure faithful to the end.

NOVEMBER 2.

#### Cities Of Refuge.

Josh. 20:1-9.

#### BETWEEN THE LESSONS.

The assignment of Hebron to Caleb as his inheritance was followed by the selection of territory for Judah (chap. 17). The remainder of the unoccupied territory west of the Jordan was carefully examined and described by twenty-one men, three from each tribe, and was broken into seven portions.

**GOLDEN TEXT.** God is our refuge and strength, a very present help in trouble.—Ps. 46:1.

#### HISTORICAL SETTING.

**Time.**—About 1228 B. C., probably in the same year that Caleb chose Hebron for his inheritance.

**Place.**—The transaction probably took place at the door of the tent of meeting in Shiloh, where the lots had been cast for the tribal sections of territory.

#### ON THE LESSON TEXT.

1. Order to Appoint Cities of Refuge. Ver. 1, 2. References to the appointment of such cities had been already made (Exod. 21:13; Num. 25:6, 9-15; Deut. 19:2, 9), including also the purpose for which they should be selected. Jehovah's order now is given to Israel through Joshua, and is said to be a repetition of another order already given them by Moses.

11. Purpose of the Cities of Refuge. Ver. 3-6. The purpose of the cities now to be chosen is to provide an asylum or shelter for the person who accidentally or by mistake kills another (comp. Num. 35:11, 15; Duet. 4:42; 19:4), your refuge from the avenger of blood; the Greek Bible adds to this verse: "and the murderer shall not be put to death until he shall stand before the council for judgment." Ver. 4-6 (not in the Greek Bible) expand this thought. When the fugitive from the avenger of blood—one of the kinsfolk of the slain man—shall reach the gate of the city and make a satisfactory explanation (comp. Deut. 19:4-6), and shall stand the trial and be acquitted, he shall be given a place in the city to dwell. But if one be found guilty of intentional killing, he shall be turned over by the elders to the avenger of blood (Deut. 19:12), to be slain by him. If the avenger of blood come to the gate of the city, the unintentional slayer shall not be handed over to him (Deut. 19:6), because the slaying was accidental (Duet. 19:4, 6; 4:42), and he is not a murderer. The manslayer, as already pointed out, shall remain in the city until he shall stand

trial, resulting in acquittal as the official beginning of his sojourn, and the death of the high-priest, when he shall be allowed legally to return to his home (Num. 35:12, 25).

111. Location of the Cities of Refuge. Ver. 7-9. they appointed; Hebrew reads, "separated," that is, "set apart" for this special, judicial purpose. They selected cities which were granted the Levites, and they were apparently all sacred cities, or cities with some religious significance. (1) Kedesh ("holy") was named for the most northern city west of the Jordan (comp. Josh. 12:22), a royal city of importance, a Levitical city (Josh. 21:32), and in later time known as Kedesh-Naphtali (Judg. 4:6). (2) Shechem was located between Ebal and Gerizim in the hill-country of Ephraim. Here is the first recorded stop of Abraham when he came from Haran, where Jehovah appeared to him with a promise, and where Abraham built an altar (Gen. 12:6, 7). To this place Jacob came on his return trip from Laban (Gen. 33:18, 19). Here Joshua had read the law to Israel after the conquering of Ai (Josh. 8:30-35). The two mountains, Ebal and Gerizim, could be seen a great way off. (3) Kirjath-arba (Hebron), the highest point in southern Palestine. It was one of the old cities of the land (Num. 13:22), the death place of Sarah (Gen. 23:2), the choice of Caleb for an inheritance (Josh. 14:13, 14), and in later times the first center of David's kingdom (2 Sam. 2:11). (4) Bezer in the wilderness, in the tableland of Reuben, was the southernmost city of refuge east of the Jordan. It was assigned the Levites (Josh. 21:36), and existed down to the times of Ahab, as it is mentioned on the Moabite stone (line 27). It is thought to be the same as the Bozrah of Jeremiah (48:24). (5) Ramoth in Gilead out of the tribe of Gad; assigned to the Levites (21:28), and one of the high and prominent points among the highlands of Gad. It is probably the place of which a strong military headquarters was made in Ahab's day (1 Kings 22:3, 4, 29). (6) Golan in Bashan; must have been a fortified city, for it and its suburbs were assigned to the Gershonites (Josh. 21:27); it is not yet identified. These cities were conveniently located for the Israelites and for the stranger who should dwell among them, in case of unintentional slaying, to flee to, and be protected from the avenger of blood whose duty it was always to kill the slayer of one of his family or kinsfolk. Here the manslayer would be safe until his sentence should be pronounced by the assembly, after which the sentence was carried out.

#### BLOOD REVENGE.

1. Indiscriminate. Revenge is the most savage of human passions. One of the horrors of primitive society was the lightness with which human life was regarded. For a small offense a man slew his enemy or offender, if he so chose. Then a kinsman slew the slayer, often the event terminating in tribal warfare where hundreds were killed.

2. Curbed. The appointment of cities of refuge was an attempt to curb this deadly passion for blood. The unintentional and accidental slayer of a man, formerly almost always slain, was now provided with an asylum from the sword of his avenger-of-blood. A formal trial established his innocence and he was provided a place to live, deprived of his family and former friends—a punishment in itself.

3. Regulated. As soon as the establishment of courts of justice was accomplished, the slayer was allowed both to prove his innocence and, upon acquittal, to go scot-free, under the protection of the law; while the enforced resident of the city of refuge returned outside of the city walls at the risk of his life, until the death of the high priest.

4. Avenged. The courts of justice, the government in all civilized countries, has now taken blood revenge out of the hands of private individuals. It is administered now under the term, "capital punishment." It is not done in the spirit of revenge, but as a punishment for the taking of human life.

NOVEMBER 9.

#### Joshua's Parting Advice.

Josh. 24:14-25.

**GOLDEN TEXT.** Choose you this day whom you will serve.—Josh. 24:15.

#### BETWEEN THE LESSONS.

The selection of the cities of refuge is followed by the assignment of forty-eight cities, including the six cities of refuge, in all parts of the land to the Levites (chap. 21). The conquest and partition of the land west of the Jordan releases the two and one-half tribes from the oath given at the time that Moses assigned them territory east of the Jordan (Num. 32:17-23), and they peacefully and joyfully turn their faces eastward. When they reached the Jordan on their return they built an altar. The western tribes, suspecting their motive, assembled to make war against them. But the returning warriors justify their action, and the two divisions part in peace (chap. 22). Joshua begins his farewell address in chap. 23, and it continues almost through the next chapter.

#### HISTORICAL SETTING.

**Time.**—The first partition of land occurred seven years after crossing the Jordan (Joshua's parting address was delivered several years after that event).

**Place.**—At Shechem (24:1), where the tribes gathered, and to their elders, heads, and judges he gave his parting speech.

#### ON THE LESSON TEXT.

I. Joshua Calls on Israel to Serve Jehovah. Ver. 14, 15. The old leader of Israel's host has just delivered to the heads of the tribes and the people a masterly outline of the gracious leadership of Jehovah from the time that the patriarch left Ur of the Chaldees down to the present. After all this, Joshua says, fear the Lord, and serve him in sincerity and in truth; all the past proves his kindness and favor; therefore put away the gods, an implication that Israel was now worshipping idols, and the same idols that were served by their ancestors beyond the Euphrates River and in Egypt. (Comp. Gen. 31:30-32; Lev. 17:7; Ezek. 20:13.) Joshua will not compel the people to serve Jehovah, but by their own free-will; after looking back over the past (comp. Exod. 19:4-6), if they cannot serve their own God, they must name the god whom they can worship, whether a god of Babylonia (ver. 2), or of the Amorites (ver. 8, 12), where they now dwell. But before they decide the matter, Joshua makes plain his own decision.

II. Israel's Resolution to Serve Jehovah. Ver. 16-18. Joshua's exhortation and his last resolution had the desired result, for of their own free-will they also decided to serve Jehovah. They gave as their reasons that he had brought them up out of the land of Egypt (comp. Gen. 50:24; also Num. 21:5), did great wonders and preserved them in all their dangerous journeys, and finally, as the one and greatest of all good things, he had driven out the nations before them, that they might have a land of their own. (Comp. Deut. 6:22-25; 7:19-23; 29:2-9.) "Therefore," for all the above reasons added to the weight of Joshua's decision, "we also will serve Jehovah; for he is our God." The only sane conclusion to which any reasonable people could come.

III. Joshua's Challenge and Israel's Reply. Ver. 19, 21. Ye cannot serve the Lord. "You are not able to serve Jehovah" without wholly giving up other gods, which ye have not yet resolved to do (ver. 14), for he is a holy God.

Here it means an unapproachably exalted one, who knows how to preserve his dignity. (Comp. Exod. 15:11); he is consequently a jealous God (Exod. 20:5), and will not forgive the openly and wilfully rebellious. (Comp. Exod. 23:21.) If ye forsake the Lord, and serve strange gods, he will not only not forgive, but will turn about and harm and consume you, after all the good he has done you, for which you should faithfully serve him. The thought of ver. 19 seems to be this: you cannot serve Jehovah and strange gods at one and the same time (comp. ver. 23), for he is a holy God, etc. The reply of the people in

ver. 21 also allows us to infer that ver. 10 has the meaning indicated above. They resent such a statement as Joshua makes and reaffirms their purpose.

IV. Joshua's Final Injunction and Israel's Decision. Ver. 22:24. Joshua, having now heard the people of their own free-will assert what they would do, tells them that they themselves have decided to serve Jehovah, and the people, on their part, say that they thoroughly understand the contract and stand by it. Here is another sledge-hammer stroke from Joshua, in which he tells them to put away the foreign gods still found among them, for these will certainly be the ruin of them. They must incline their hearts to Jehovah and give him their entire love and fidelity. Now, for the third time (ver. 18, 21), they affirm that they will serve Jehovah, adding, and his voice will we obey.

Religious News.

**OAK BAY, CHAR. CO.** Mrs. Harry Wilson and the Baptists of this place presented the pulpit of the Baptist church with an elegant

Bible, also a beautiful hanging lamp to light the choir and pulpit. Also a lovely red felt scarf to cover the pulpit, and on the scarf will be painted a green arch and underneath the arch an open Bible with these words: "Sir, we would see Jesus." This motto is the world's text. These help to make our church look very nice indeed. Baptism at the close of next Sabbath's service at this church. To the Father of eternal light and life belong all honor and glory and praise.

H. D. WORDEN.

**BEECHWOOD, CAR. CO.**

I thought it would be wise to drop a line for the purpose of informing my brethren and friends of my movements. I left Tobique on the 15th ult. and am now settled in this place. Having completed two years and six months on the Tobique field, I thought it wise to withdraw at this time. The cause is in a fair state at present, especially at Plaster Rock. This village is growing and we have preaching services every Lord's day evening. The brethren are very anxious to have a man of God go to them. They are making arrangements to give their pastor a stated salary. This is a move in the right direction. As Plaster Rock is growing, and our chief centre on Tobique, we trust a man will at once take up the work there. The clerk of the branch church is C. W. Vincent, Esq., Maple View, and the senior deacon is H. Ridgewell, Esq., Plaster Rock, Victoria County. I intend (D. V.) working for a while among the weak and pastorless churches, giving them what assistance I can. I would not wish to close without thanking my friends at Plaster Rock, Foster Cove and Long Island for their kindness in helping me in a tangible way before leaving. I must also thank F. H. Hale, Esq., M. P., for his kindness not only to me but to the cause in general. May the Lord bless the work in the land is our prayer. C. S.

I wish to acknowledge through **ST. ANDREWS**, the *Messenger and Visitor* the receipt of \$20 by registered letter on the 8th inst. from some unknown friend, "affectionately presented to the Baptist church in St. Andrews, to be used in the Lord's work as the members, ladies and treasurer think best." We have not the remotest idea who the donor is, but in behalf of the church I would say we appreciate and sincerely thank the giver for the very generous gift. Would also return our thanks to Bro. C. W. Manzer of Fredericton for his thoughtful and substantial aid to the church, received from time to time.—M. & V.

**GEO. F. HIBBARD,**  
Treas. St. Andrew's Baptist church.

**ELGIN, N. B.** We have just completed a series of meetings at Mapleton, and had the joy of receiving five converts into the church by baptism. This number added to a small group of Chris-

tians greatly enlarges the force of workers. The spiritual uplifting obtained by the faithful is not the least for which we rejoice. Others are expected to come forward for several are seeking Jesus. At Goshen our house is undergoing extensive repairs, and we expect to open in four weeks with bills all paid. Recently the good people at Elgin gave us a liberal donation of \$41.00. Our finances under the free will offering system are still in a good condition.

H. H. SAUNDERS.

Sunday School Convention.

The Eastern New Brunswick Baptist Sunday School Convention met with the friends at Salisbury on Wednesday, Oct. 1st. Although the weather was not all that could be desired the two sessions were more interesting and crowded with more helpful influences than even its most sanguine friends had dared hope for. These meetings proved beyond question that Sunday School work in this section of the country at least is recognized as of great importance.

There was a good representation from the schools, and the pastors were in evidence, in fact your correspondent never saw so many at a like gathering before. To say that Pres. J. J. Wallace of Moncton was in the chair is to know that railway time would be followed, and the excellent programme was just as excellently carried out. The pastor of the church, H. V. Davies, gave the delegates a warm reception and the friends entertained them royally.

The value of home department work was ably presented by Rev. J. B. Ganong of Hillsboro. He spoke from personal knowledge, having been connected with a school in New York which believed in everything tending toward the betterment of the schools. His address was followed by some remarks by Rev. F. Fletcher of Harvey and others. The subject of temperance was championed by Rev. D. Hutchinson of Moncton.

The practical work in the Sunday School is largely done by the teachers and superintendents. Those who had the making of the programme evidently kept that in view for there were responses from a half dozen teachers and nearly twice as many superintendents. They spoke of their peculiar difficulties and joys as well, and it was very helpful to listen to such men as Rev. M. Addison and Rev. N. A. McNeil, as they told how we might overcome, and do work for the glory of God.

One of the most instructive exercises was Dr. Brown's normal lesson on "The Old Testament." With such a large class of workers before him he made the several divisions of his subject very interesting and profitable as well.

Mrs. L. R. Hetherington unfolded the Cradle Roll plan to a delighted audience, and answered the many questions which her address had occasioned.

To the Convention all these things were of unusual significance, but to the teachers especially did Rev. D. H. Thomas appeal in the teaching of next Sunday's lesson. Those who were in his very large class will not soon forget his grand way of teaching. It remained for Rev. E. McLatchy of Sackville to present the final address dealing with the school's obligation toward the poor in its constituency. Practical Christ-like duty demands that we look after the people who cannot attend the schools through poverty. Let every officer in every school cast around to see if he cannot help some poor brother in some way.

In the afternoon session considerable business was done. Not the least important was the appointment of a strong committee to confer with other Baptist S. S. Conventions or Associations in the Province looking toward an amalgamation of all our forces, a plan which has the hearty approval of a vast majority of our best workers. It was also decided to open a normal lesson department under the care of Dr. Brown of Havelock, a home department with Rev. J. B. Ganong of Hillsboro as leader, and a cradle roll conducted by Mrs. L. R. Hetherington of Hopewell Cape. These three will be pleased to hear of any schools desiring to organize along either of these lines.

Hopewell Cape, Oct. 4.

Married.

**PAISLEY-KIRK**—At the Free Baptist Parsonage, Victoria street, on Sept. 10th, by Rev. David Long, James Paisley, of Hampstead, Queens Co., to Mary Kirk, of Greenwich, Kings Co.

**SPENCER-FREEN**—At the parsonage, Sussex, by Rev. B. H. Nobles, Aug. 20th, Robert Simpson and Anna Steen, both of Johnson, Queens Co.

**ROBINSON-RILEY**—At the parsonage, Sussex, Sept. 17th, by Rev. B. H. Nobles, William R. Robinson and Nettie E. Riley, both of Sussex.

**KNOX-CULLIOM**—On Sept. 10th, at the Free Baptist Parsonage, by Rev. David Long, Hiram Knox to Julia Culliom, both of Chapman, Queens Co.

**UPHAM-FOLEY**—At the Free Baptist Parsonage, on Sept. 25th, by Rev. David Long, Charles F. Upham, of Penobscus to Jennie E. Foley, of Corn Hill, Kings Co.

**FLAIR DEARIN**—At Benton, York Co., Sept. 29, by the Rev. J. S. E. Flowering, rector of Canterbury, Frederic R. Blair, telegraph operator, to Louise H. eldest daughter of Mr. and Mrs. Harry Deakin.

**CHARLES-ER McDONALD**—At the Free Baptist Parsonage, on Sept. 11th, by Rev. David Long, Archie R. Carpenter to Annie R. Macdonald, both of Wickham, Queens Co.

**TRAYTON SMITH**—At Fairville on the 24th inst., by the Rev. A. T. Dykeman, Leonard Trayton of Fairville, to Maggie Smith of the same place.

**FROST-PRICE**—At Havelock, on Wednesday, Sept. 24th, by Rev. W. B. Armstrong, M. A. John F. Frost of Norton and Mimi Eva B., daughter of John C. Price, Esq., of Havelock, N. B.

**ALLAN PERKINS**—At the residence of the bride's father, Oct. 8th, by the Rev. Wm. M. Field, Dorey W. Allan of Bay Side, to Bessie Perkins of Springfield.

Bied.

**CHAPMAN**—At Lower Newcastle, Queens county, N. B. Sister Sarah A. Chapman on the 10th inst., aged 48 years and 3 months. Our sister professed faith in Christ and united with the lower Newcastle church some ten years ago, her hope was firm, she did not fear death. Christ was her light when she passed through the dark valley and shadow of death. She left a sorrowing husband, a number of children to mourn their loss. The funeral sermon was preached by her pastor W. J. Blakeney.

**TRENHOLM**—A memorial service was recently conducted at Port Elgin, by Rev. J. A. Marple for Mr. Stephen Trenholm whose death occurred not long ago in Alaska. About ten years ago in connection with a series of services conducted by Mr. Marple at Port Elgin, Mr. Trenholm united with the church at that place. He was shortly afterward appointed deacon and labored faithfully for the advancement of the Master's Kingdom. A few years ago he went to Alaska, expecting to return to his family at home, but that was not to be. At the service Deacon Charles Road and Deacon Copp spoke of their high appreciation of Bro. Trenholm and the loss the church had sustained. He leaves a wife and son and our daughter. May the consolation which only the great comforter can give be theirs in this hour of trial.

**GOOD**—At the home of his daughter in Williams-town, Can. Co., on Sept. 22nd, after a lingering illness Deacon E. E. Good aged eighty five years. Our Bro. was born at Kingsclear, May 4th, 1817. When young he came to Jacksonville where he made him a comfortable home; in young manhood he professed his faith in Christ and united with Jacksonville Baptist church of which he was soon made deacon which office he faithfully filled to the entire satisfaction of his brethren, until called to the better life. He was a man of honesty, industry and kindness to all. His hands were never closed to the needs of any. He was ever faithful to his Lord and his church. In his death the cause has met a great loss. Out of a family of six children two survive him, Rev. Geo. E. Good of Fairfield N. W. T., and Mrs. G. H. Corbett at whose home he died. In his influence he still lives.

**ROBINSON**—At Harvey, A. Co. N. B., George Robinson aged 33 years. This young brother had suffered more or less during ten years of his short life, especially during his last illness. He had given his heart to Jesus during some special meetings held last winter and was fully prepared. Had his health permitted he would have been baptized having been received by the church.

**MILLS**—At Benton, N. B., Sept. 23, after thirteen months' sickness of consumption, Jennie M. Mills, in the 38 h year of her age. She professed religion several years ago, uniting with a Baptist church in Lowell, Mass. A few hours before she passed away she was able to sing some of the beautiful songs of Zion. The funeral took place at Benton. The remains were interred in the Union burying ground at Benton, September 30, a large, sympathetic crowd gathered and the dead who die in the Lord. For the bereaved family our hearts go out in sympathy.