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WHOLE No. 108

## Soul-Winning the First Duty.

BY REV. THEO. L. CUYLER, D. D.

**W**HAT the Lord Jesus Christ put first His ambassadors and servants have no right to make secondary. Our blessed Master came into this sin-cursed world to seek and to save the lost. The ministry of His apostles had almost exclusively this one aim. To convert sinful men and women to Jesus Christ by the aid of the Holy Spirit was the master purpose of Paul and all his fellow-missionaries of the cross. The great Reformation of the sixteenth century was far more than a protestation against the errors of Rome; it is a direct bringing of benighted souls to the only Savior of sinners. The Wesleys and Whitefields, and that intellectual giant, President Edwards, made this their chief business. "My witness is above," said the seraphic Rutherford, "that your heaven would be two heavens to me, and the salvation of you all as two salvations to me. It were my heaven even to spend this life in gathering in some souls to Christ."

He that is wise winneth souls. This is really the chief end of the best preaching. The great commission of every preacher worthy the name is to bring sinful men to repentance and to a living faith in Christ Jesus and obedience to Him. Whenever and wherever Christ's ministers have most intensely and unflinchingly kept this grand purpose before them and worked up to it, there have the most powerful and permanent results been reached. The man who strives, with the Spirit's help, to save souls is the man who actually does it; the man who does not attempt this is never likely to accomplish it. He may utter from his pulpit much valuable and quickening thought; he may aid many social reforms; he may say many eloquent and plausible things about elevating humanity, and about developing the latent good that may exist in men, etc., but he does not awaken sinners. He does not draw them to the crucified Jesus as the only sacrifice for sin, and the only name known among men whereby they can be saved. If the heart is not changed the life will not be changed. If immortal souls are not brought to Jesus Christ by the truth and the accompanying Spirit, what is to become of them? The issue is—Jesus Christ or perdition! Every true minister is stationed at the parting of the ways, and his supreme office is to point men and win them to eternal life in Jesus Christ. An archangel could not covet a higher or a happier office.

This work of soul-winning is not to be accomplished only on the Sabbath by direct, pointed, instructive, earnest and loving discourses, well steeped in prayer. Every pastor should be a soul winner seven days in the week, and some of his best work is done outside of his pulpit. Napoleon used to ride over his battlefields after a fight to see where his shot had struck. A minister, by going about among his people, may discover where the arrows of Gospel truth have taken effect. If, during your pastoral rounds, my brother, you encounter those who are awakened, you will gladly converse with them immediately. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit and, therefore, seek earnestly His guidance. Endeavor to ascertain just what it is that is in the way of the inquirer, and what keeps him or her from surrendering to Christ. If it be some cherished sin, then that sin must be

abandoned, even if it be like plucking out a right eye, or cutting off a right hand.

The following article was read to the Baptist Ministers' Institute in German Street Baptist church a few years ago, by Rev. J. H. Hughes, and is now reprinted by request. It will be continued in next issue of this paper.

## The Substitutionary View of the Atonement.

### PART I.

Atonement for sin can only be the provision and outcome of grace, requisite in its source and sovereign in its exercise.

"Grace first contrived the way  
To save rebellious men;  
And all the steps that grace display  
Which drew the wondrous plan."

Law, as such, can make no provision for the transgressor. Its majesty cannot be upheld by condoning its infractions. Its majesty cannot be upheld by condoning its infractions. The normal mode of government administration is by law. Violation of law is sin, and the sinner forfeits protection from condemnation; and so far as law has to do with him, he is inevitably condemned. Therefore if a sinner against the divine government is saved, it must be by a provision of mercy in harmony with law, and such is the reign of grace. "Ye are not under the law, but under grace." The divine government is on the shoulder of the Prince of Peace, and is a reign of grace, and "grace reigns through righteousness unto eternal life through our Lord Jesus Christ, by whom we have now received the atonement." The word atonement is best understood by dividing the syllables and pronouncing it at one time. It means reconciliation between alienated and divergent parties, in such sweet harmony and fellowship as blots out forever the past separation. In the economy of grace the atonement has a two fold effect: it acts God-ward and man-ward in procuring pardon for his sin, and justification and sanctification of his person. Of the atonement there are three different views held by theologians of different schools. The first of these we will notice is the governmental view, taught by Hugo Grotius, of Leyden; which represents Christ as dying to impress upon man the fact that the divine law must be upheld, and to teach him that sin is a dreadful thing, destructive of the moral order and government of the universe, and that God, by the death of Christ, shows His willingness to forgive the sinner for what Christ has done. This view is regarded by many as more parental and much milder than the substitutionary one, and is therefore largely held by the Armenian school of theologians in our times. But this is only a partial view of the sacrificial death of Christ. Again, there is the moral influence view which is held by the Unitarians, rationalists, and liberals of religious thought everywhere. They regard man as simply estranged from God through ignorance of morality; and all that he needs is a perfect teacher, and a safe example to follow, and that Christ was sent of God to be that true teacher, to draw men to Himself by the excellence of teaching and example; and that He died as a moral hero to seal with His blood the validity of His teaching; that His ministry and miracles set forth the Fatherhood of God and the brotherhood of man. This view, though having a smattering of truth, degrades the sacrificial death of Christ—denies His propitiatory atonement, leaves man without redemption or the healing balm of life, it ignores his ruined state by sin, and need of regeneration. Such shallow views and experiences as these of man's moral and spiritual needs, and of the great mystery of God in the death of His Son, ("which mystery the angels desire to look into"), tend to exalt human nature, and foster the pride of self-righteousness at the expense of the glory that is due to Christ Jesus. The Atonement is the great problem of theology. It involves the incarnation, life, teaching, death, resurrection, ascension, and intercession of the Son of God.

But our task at this time is the discussion of the substitutionary element in His death. And in the investigation of this subject we are at once confronted with the mystery of His death. Apart from the substitutionary design of it, the question arises, how could He die? Death is the penalty of sin. "Sin entered into the world, and death by sin, for that all have sinned; so death passed upon all men." But in the person of Christ there is an exception to this universal condemnation. It does not affect His nature or person; for "He is holy, harmless, undefiled, separate from sinners." In this respect He is the unique man. Here He stands alone among the race of mortals, the only immaculate One. Then what claim for violation had the divine law upon Him? How in the very nature of righteousness could He die? How could the holy, righteous government of God suffer Him to die, since death is the wages of sin? Is it not the obligation of government and law to protect the innocent, the obedient, and law-abiding? In what way then could Christ come under the sentence of death? If he only voluntarily died to get out of this world, he would have been guilty of suicide, and would have become a greater sinner than Adam, and all His ethical life and teaching would have gone for nothing; and yet he declares that his death was voluntary. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Again, when speaking of the purpose of his dying he says: "Therefore doth my Father love me because I lay down my life that I may take it again. No one taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again; this commandment have I received of my Father." We see by this statement that there was a special arrangement made for his death; not in the ordinary course of nature, not as a mere martyr, but for a special purpose—to save his sheep. "I lay down my life for the sheep." "His life and blood the shepherd pays a ransom for the flock." And only in this way is his death possible, and to be accounted for. Leave out the substitutionary intention of Christ's dying, and it is of all events the most phenomenal and explicable. But just here, in this seeming dilemma, the light of inspired truth shines upon our perplexed situation, and speaks with authority. Listen to its testimony. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." His soul was made an offering for sin." Daniel said, "Messiah should be cut off, but not for himself." "He was numbered with the transgressors, and bore the sins of many, and made intercession for the transgressors." "He who knew no sin was made sin for us." Just in the same sense as the object of healing presented to the death-bitten Israelites, to look at and live, was made like the venomous reptile that stung them. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him might not perish but have everlasting life." "He was delivered for our offences, according to the scriptures." "And he is the propitiation for our sins, and not for ours only, but also for the whole world." With these statements of Holy Writ, and many others like them that might be added, I cannot see how any one can get away from the substitutionary feature of the death of Christ; for this doctrine is emblazoned on the pages of inspiration, from Genesis to Revelation. In Abel's firstling of his flock offered to the Lord, we have a symbol of Christ as a "Lamb slain from the foundation of the world." In the sacrifices on patriarchal altars during the early centuries is pictured to us by the faith and devotion of men "of whom the world was not worthy," the substituted Lamb of Calvary: "The Lamb of God that taketh away the sin of the world." Look at Abraham on Moriah's craggy top, with Isaac as a lamb led to the slaughter for sacrifice; with the ram caught in

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the thicket to take his place on the rude altar. Is not the whole scenery one of substituted sacrifice? the meaning of which we fail to discover till we turn our eyes to Calvary. There only can we see the fulfilment of that significant name that Abraham gave the place, (Jehovah Jireh)—"The Lord will provide." Yes, provide himself and his people a lamb for sacrifice, to put away sin that accrued thing that stood in the way of the bestowment of pardon to the guilty. Divorced from the views of substitutionary sacrifice, the altars and oblations of patriarchs and prophets of priests and kings, of tabernacle and Temple, are but meaningless mummeries. They can only be interpreted and explained in the light of the cross. Then they become types and prophecies of a more gracious dispensation. Now, there are several realities that center in the necessity for a substitutionary sacrifice for the sins of men. And just here comes in the governmental aspect of this necessity. For, notwithstanding the fact that God loved man, and pitied him in his sins, and determined to save him, yet he could only exercise his mercy in harmony with righteousness, holiness, justice and truth. His righteous government must be maintained; if he would sustain the integrity of his throne, its righteousness must be asserted, the justice of his law must be honored, the penalty for transgression must be meted out. Not that God is vindictive or revengeful, for his own gratification, "He does not willingly grieve or afflict the children of men."

### The Coming of Caroline.

BY MARY E. Q. BRUSH.

#### CHAPTER XIV.

"Oh, don't stare at me so!" Mrs. Rossman was alone in her little sitting-room, but the remark was not addressed to herself—it was to a small, waxen image attired in a blue satin gown, lacerruffled, and a wonderful picture-hat; in short, to little Caroline's doll, who, ever since the departure of her mistress had been as obedient as Casabianca of "burning deck" fame. The doll was still sitting in the little red rocking-chair in the corner, a pretty creature with blonde curls, delicately-tinted face and big, brown eyes. It was the fixed gaze of those same eyes which made Mrs. Rossman nervous and caused her to utter the impatient exclamation which has just been quoted.

There seemed something almost reproachful about those eyes as if they were asking the question, "What has become of my little mistress? When is she coming back?"

Ah, these same questions had been revolving in Mrs. Rossman's brain, day and night! What had become of Caroline? When was she coming back? Would she ever come back? Who could tell!

Since that pleasant summer afternoon when she had returned to find the child missing, life had gone on like a dull, dreadful dream! At first there had been much excitement, much hurrying to and fro. The neighbors, sympathetic and solicitous, had sallied forth to scour the country far and near; telegrams sped across the wires; the police force were on the watch and detectives employed. Now and then there came a great throb of hope; somebody fancied that he had found a clue; some detective, like a sleuth-hound, imagined that he was on the scent,

but it always turned out to be a mistake somewhere, and hope gave way to despair.

Mrs. Rossman began to realize that there might be something more sorrowful than mourning over a dead child—it was the gnawing suspense over a little one torn from her arms and taken out into a cruel, vicious world, to be beaten and abused, to grow up, perhaps, to shame and degradation! Who could tell what little Caroline's fate might be?

So it was no wonder that Mrs. Rossman felt a pang as she looked at the waxen image sitting in the toy chair, its tiny garments of blue and white smoothed down carefully just as the little girl's hand had left them.

We know that the coming of Caroline had meant much to Mrs. Rossman—an awakening from dull apathy and selfish grief, as the sweetness of dawn breaks into dark night; a lifting out of morbid moroseness—a stimulating to higher and better things.

And now the question was, would she sink back into her old self? Was "the last state" to be "worse than the first?"

She asked this question herself and perhaps the asking it was helpful to her, for it revealed the danger threatening her. It aroused her to struggle as a swimmer has to struggle against the flood ready to submerge him.

But God be praised! the struggle was a brave one and she was to come off conqueror. Never again would she sorrow as one without hope; never again could she sink into the low abyss of despair.

"I do be a thin'kin', ma'am, that it worr a pity 't it ye iver had eyes on the child and that yer heart-things got twisted around her, if she had to be snatched away like this!" exclaimed Mrs. Saltsby, tearfully.

But little Miss Spooler said softly and with a far-away look in her wistful eyes, "Oh, don't say that! It is better to lose them than never to have had them!"

And Mrs. Saltsby, thinking of her own brood, nodded assent, saying, "Faith, an' it's right ye may be, shure! But if I could lay me hands on that creature what stole little Caroline, there wouldn't be enough lift of him or her to make a mop of, an' it's the thruth I'm tellin' yez, shure!"

And Mrs. Saltsby's expressions of sympathy and indignation found an echo in every home on Stubbs' Extension—yes, and beyond, out on the broad avenue.

Judge Dent, himself, went to no little pains in the making and carrying out of plans for the rescue of Caroline.

"We'll succeed, Mrs. Rossman, never you fear!" and he added in a husky voice, as he wiped his eyes furtively and blew his nose sonorously to hide his emotion, "So sweet and bright a child as Caroline cannot long remain unobserved! Somebody will get a clue to her and before we hardly know it, we'll have her back here, playing with my little Julia!"

But of all her friends, the one on whom Mrs. Rossman most relied was Mr. Leonard. In her distress, she had turned to him instinctively, and his kindness and his calmness were most reassuring. Like a haven of rest to a storm-beaten ship, like a staunch wall against foes without, was he to this afflicted woman. Day and night his prayers went up to heaven in her behalf; he was patient with her tears and patient with her occasional rebellious outbreaks, and when she gradually gained command over herself, he was ready to carry out any plan or suggestion she might have as to the recovery of Caroline. To attain this end his labors were indefatigable! He thought, he wrote, he hired detectives, he was up early and late taking strolls in all of the thoroughfares and out-of-the-way places of the city and its suburbs. In no way did he spare himself, nor did he ever begrudge labor or fatigue on his part.

"Little Caroline is dear to me, too!" he exclaimed. "I owe much to her. Her coming was a blessing to me and her return would be another!"

As the days passed, he saw that the trouble was wearing on Mrs. Rossman. Her patient submission to her trial was touching to witness, but the sorrow was undermining her health; she was growing pale and thin; her step was slow and languid, and as we have already seen, even the staring eyes of the doll in its chair wore on the nervous system already impaired by grief

and suspense.

"The poor dear will be down sick if something isn't done for her!" said motherly Mrs. Leonard. "I am really worried about her!"

"It tries her to sit at home in the lonely house," said Mr. Leonard, sadly. "The inactivity is killing her! She seems utterly discouraged. I must go over there today with a word of cheer."

But when the minister called at the gray cottage that afternoon, he found Mrs. Rossman fully aroused from her apathy.

She hurried eagerly into the hall to meet him; in her hand she held a soiled and crumpled piece of paper.

"This came by mail today. It is post-marked 'Harmon, our city!' Perhaps, after all, Caroline is nearer to us than we think!"—and Mrs. Rossman's eyes shone with hope. "You know we have all thought that she was thrust back to New York. But read this!" and she thrust the paper into Mr. Leonard's outstretched hand.

The missive was only a blotted scrawl, and ran as follows:

"Mrs. Rossman:—If you wanten git the young one, Caroline, you've got ter plank down a cool thousand dollars and no words said. Bring the money to the old pier, east end of the river beyond the bridge, left side at Friday night half-past ten in the evening. If you bring a cop with you, or try to play any tricks, you won't have the child and I can tell you it'll be a mighty sight worse for her. But if you act fair and square, you can have her, soon's the money's paid over. I mean what I say."

To be Continued.

## Religious News.

We are in the midst of a TABERNACLE, gracious revival. Rev. W. ST. JOHN, N. B. H. Jenkins of Onslow, N. B., one of our busy pastors, took our invitation as a call from God, and came to us ten days ago. The results in conversions, and in the deepening of the work of grace in the hearts of Christians, for us is blessed indeed. We have received eight into the church in the past three weeks, and others are pressing into the kingdom. The work is still going on.

Evangelist Marple in his NEW CANAAN, N. B. peregrination made New Canaan a visit. He held services for a few weeks at Fork's Stream one of the stations of this field. A rich blessing was enjoyed. Bro. Marple showed himself to be a wise and judicious leader, and difficulties of long standing seem in a fair way of being removed. On Sunday 15, I was privileged to be with him and to baptize 2 believers who had professed conversion during his work there. Others professed to have found Christ, but have not made open profession. The church is considerably revived. Havelock, Feb. 20. J. W. BROWN.

Last Lord's Day we opened FAIRFIELD, N. B. our new building at West-view. Rev. Mr. Townsend preached from Psalm 63:1-3. The sermon was one of Pastor Townsend's best and was greatly appreciated by all. The building, though small, is neat, comfortable and large enough for the locality. For the last ten years we have been holding services in private houses but last spring decided to have a house of our own. When opened last Lord's day the building was free from encumbrance fifty dollars being raised there to wipe out the debt. It is to the credit of this band of workers that they should thus present to the Lord an offering that is acceptable in His sight for with Spurgeon we think, drink, debt, dirt and the devil are things to be avoided by the Christian. R. M. BYNON.

A word from this field may not be out of place at this HARVEY, ALBERT CO., N. B. date. On Dec. 31st, the Harvey Church closed a prosperous year free of debt. In the evening the young people gave a concert in the hall. After paying expenses and setting aside enough to purchase wood for the church during the coming year, the balance of \$20 was presented to the pastor. A few days since a number of friends gathered at the parsonage and after a social evening had been spent the pastor was again the recipient of a cash present, amounting to \$65. This has been added to since by further gifts of \$11. Nor must we forget to mention the kindness of Messrs. Peters and Amos Turner, who have kept our furnace supplied all winter with excellent wood which cannot be estimated at less than \$20. So that since Christmas we have been the recipients of not less than \$116 in cash and wood. For all which we desire to express our hearty thanks. In spiritual matters we seem to be holding our own. The preaching services are well attended. The W. M. A. S. is doing good work, and the Mission Band is to give us a service next Sunday evening. As the result of some special meetings held last month some have been revived; a few have professed conversion and one has been accepted for baptism. An interesting class of from twelve to fifteen meets at the pastor's every Monday for the study of the following Sunday's Sunday school lesson. The neighboring field of Alua is still without a pastor.

### Personal.

Rev. F. W. Patterson, now in Winnipeg, writes:

"Our work here is encouraging. We have just closed some special services in which a number professed conversion. We are hopeful for the future. Within the past month a mission has been opened in the north end of the city. The Sunday school enrolment at the start was 87, and this has since increased. We are now arranging for Sunday services, and I expect that in less than a year this interest will develop into a self-supporting church. We hope to get another mission under way in the south end in the early spring. This will make six English churches and missions, and two foreign churches, operated by the Baptists of the city.

The work in the surrounding sections is bright with promise. In our own Nena Street church, we are finding our building too small for the Sunday school. There is now an enrolment of nearly 200, and new pupils are coming in each Sunday. The present building will only admit of a certain number of classes, each of which is now too large.

The longer I am here the more I am impressed with the magnitude of the work to be done. The spiritual darkness is appalling. The gospel can not be thrown out in bulk as in the East. Everything has to be simplified. In the section of the city in which our chapel is the people belong mostly to the laboring classes. Nearly every working man is a member of some labor union, and this influence is not favorable to the church. These men have come here to make money and look with little favor upon anything that excludes money-getting as the chief end of life.

However, God is owning His Word. All over the city men are ready to be won through earnest personal effort, but it now seems impossible to reach them in large numbers. This summer promises to be one of rapid growth for the city, and it will take all my time keeping in touch

with new comers. Unless the condition of the general work in other parts makes it a necessity I do not think I shall leave my present field. Kind regards to all my brethren in the East."

N. P. Gross, who left this province about two years since, is now pastor of the Swedish Presbyterian church, at Wetaskwin, Alberta. What will he be next?

### Notices.

#### YORK AND SUNBURY QUARTERLY.

The Quarterly meeting of the York and Sunbury Baptist churches will convene, (D. V.), with the Gibson Baptist church on Friday, March 6th at 7:30 p. m. Will all churches kindly appoint delegates. Business of paramount importance to the interest of the denomination and the Master's kingdom will be brought before the meeting. Let each delegate be in attendance.

N. B. ROGERS, Secy-Treas.

#### ALBERT CO. QUARTERLY MEETING.

The Albert Co. quarterly meeting will convene at Hopewell Hill March 10th, at 2 o'clock. This is the Missionary quarterly that we expected to hold last December, but were prevented by storm from meeting. The brethren who were on the previous programme will be expected to be present and were agreed to do so to take the part allotted. The churches should take advantage of this opportunity of having our ablest men discuss the various phases of our missionary work, and send up a full delegation. The Sunday School Convention meets on Wednesday afternoon.

F. D. DAVIDSON, Sec'y-Treas.

#### The Ervine Fund.

I wish to call attention to this fund for the present year and to enlist the help of the brethren once more. Bro. Ervine still continues in enfeebled health, unable to resume his work in the ministry. To all who were acquainted with our brother I know it is only necessary to mention this appeal. He is residing at present at San Jacinto, California, where, with his wife and two children, he awaits the Master's will. Meanwhile there is a duty for us who knew and esteemed him as a worthy servant of Jesus Christ to minister to his temporal wants. The voice of Holy Writ is plain on this point. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Let all with a good conscience respond in this matter of Christian duty as God hath prospered him. All contributions forwarded to me will be duly acknowledged from time to time.

Chipman, N. B. W. E. MCINTYRE.

### Acknowledgment.

The year 1902, which has to me and my family, been one of mingled joy and sorrow, closed very pleasantly. At a special social of the church and congregation on Dec. 31st, Mr. C. A. Titus on behalf of the friends presented me with a beautiful fur coat. It is a thoroughly good one and I greatly appreciate the kindness which prompted such a generous gift, and hereby express my gratitude. While the winter season is somewhat quiet in this place, our work goes on steadily and hopefully. My salary has been promptly paid at the end of each month, and

hitherto a small balance has been in hand to start the following month. For this we are thankful, and we long to see tokens of spiritual prosperity. A praying band has lately been formed, the members of which pledge themselves to pray at least once a week for the work in our church. We believe that such a fact is in itself a prophecy of blessings.

C. W. TOWNSEND.

St. Martins, N. B.

### Saying "Good-bye."

Mattie D. Babcock, D. D.

Why should we hesitate to say "good-bye" to each other? Are we not pagans to think that a word has power over God's quiet purposes, and that saying "good-bye" smells of death? Most men die intestate, because they think that making their wills is cutting out their shrouds. Heirs do not generally find it so. If we were old Romans, who thought "vale" meant "for ever," we might be shy of such a word, but "good-bye," even if it should be for the last time on earth, is only the difference between "good-night" and "good-morning." Say it then, like a Christian, and, if it still comes hesitatingly, stretch it out into the loveliest of wishes, "God be with you."

Take time to breathe a morning prayer, asking God to keep you from evil and use you for His glory during the day.—*Canadian Churchman*.

Never tire, never grow cold, to be patient, sympathetic, tender, to look for the budding flower and the opening heart; to hope always, like God; to love always—this is duty!—*Amiel's Journal*.

"No one ever reached heaven by living a careless, listless life. As Oliver Wendell Holmes once said: "To reach the port of heaven, we must sail sometimes with the wind and sometimes against it, but we must sail and not drift nor lie at anchor."

### Obedience.

The first and strongest instinct of every creature is that of obedience. The essential difference between the human and the little wild animal is this: The animal's one idea, born in him and strengthened by every day's training is that he grows up and learns to take care of himself his one business in the world is to be watchful for orders and to obey them instantly; while the child, by countless pettings and indulgences, by having every little cry attended to and fussed over as if it were a Caesar's mandate, too often loses the saving instinct of obedience and grows up into the idea that his business in the world is to give orders for others to obey.—Wm. J. Long in "School of the Woods."

### Need of Repentance.

The word repentance means the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces the recognition of sin and sorrow for it and hearty amendment of the life. There can be no true repentance until the hideousness of sin is borne in upon the consciousness of the unbeliever. It is the broken and contrite heart that God receives. It is the one who draws nigh to God to whom God will draw nigh.—Rev. James J. Keevil.



## Choice.

There are great tracts of life in which either of two courses may be right, and we are left to the decision of choice rather than duty; but high above all these, let us see towering that divine necessity—the daily struggle to bring "I will" to coincide with "I ought;" and there is only one adequate and always powerful way of securing that coincidence, and it is to keep close to Jesus and to drink in his spirit. Then when duty and delight are coterminal, the rough places will be made plain and the crooked things straight, and every mountain shall be brought low, and every valley shall be exalted, and life will be blessed, and service will be freedom.—Alexander MacLaren.

## Looking to Jesus.

"Can you climb?" once asked a captain of a boy who said he wanted to be a sailor. "I think I can, sir," he said. "Well, go up the rigging." The boy began to go up, "I shall fall." "Don't look down at me," shouted the captain, "or at the waves; look up." The boy did so, and was saved. Such is the faith that conquers and gains the blessing. It may be feeble, but it will give comfort and help in trouble.

## John Wesley on the Lique. Traffic.

Those who sell this poison, murder Her Majesty's subjects by wholesale. Neither does their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them: the curse of God cleaves to the stones, the timber, the furniture or them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the floors, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art clothed in scarlet and fine linen and farrest sumptuously every day?—canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven: therefore, thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, "thy memorial shall perish with thee!"

## OLD NEWS BUT GOOD NEWS.

Some time ago an evangelist traveling on the cars was singing to himself the song, "I've Been Redeemed." A fellow passenger, hearing, joined him in the song. After singing the evangelist put the question to the stranger, "Have you been redeemed?" "Yes, praise the Lord," was the answer. "May I ask how long?" "About nineteen hundred years ago." The answer was astonishing and thoughts of inanity were astir in the mind of the evangelist. "Nineteen hundred years ago?" "Yes, sir, but I'm sorry to say it's not much more than a year that I have known it."

Dr. Madison C. Peters, who left the pastorate of a large Pedobaptist church to become a Baptist, says that many Baptists in Baltimore are found in other churches because, in recent years, "there has been little enthusiasm for and loyalty to Baptist principles." Is it not true of other places than Baltimore? How many there are today even among Baptist pastors, who seem to think the saying of anything about the importance of the great fundamental Baptist principle or principles are an offence against interdenominational courtesy, and who, not only religiously abstain from speaking on this subject, but chide those who do discuss them. Surely this ought

not so to be. If our existence as a denomination can be justified on the ground of the importance of our special views, and it can be justified on no other, then it must be not only allowable but obligatory upon us to press those views, not only upon our own people, but upon all.—*Canadian Baptist.*

## Married.

**BROWN JACK.** At the Baptist parsonage, Elgin, N. B., Feb. 26, by Rev. H. H. Saunders, Lawson Brown of Cornhill, Kings Co., and Adlara Jack of Elgin, N. B.

**BISHOP ELMOR.** At the parsonage, Petrolodine, N. B., Feb. 13, by Rev. N. A. MacN. B., William H. Bishop and Flora Bishop, all of Elgin, Albert Co., N. B.

**CORRY DROST.** At the residence of the officiating minister, Rev. C. Sterling, Bath, Carleton Co., on Jan. 28th, Miles W. Corry of Birch Ridge, Tobique, to Lizzie May Drost, of Walloway, Carleton Co.

## Died.

**RITCHIE.** Mrs. Freeman Ritchie of Albert entered into Rest Jan. 25th, aged 64 years. She had been in failing health for some time, and her heart became fatally affected. Five years ago she gave herself to the Lord Jesus in a series of meetings I was conducting in Albert and she was baptized by the pastor, Rev. J. B. Corwell. Her life has been one of piety and eternal life confidence in her Lord. Her last words were "I hear him calling" and with a smile on her face she passed out of time into eternity. Gazing after the vanishing spirit are a husband, two daughters and a host of relations and friends. Both daughters are married. One is Mrs. A. M. McLean, of New Glasgow, N. S., and the other Mrs. Brewster of B. C. The funeral was conducted by the pastor assisted by Rev. J. K. King, (Methodist). A sermon was preached in the Baptist church, which was filled with sympathizing friends and relations.

**LEONARD.** At Long Point, Jan. 29th, Mrs. Delilah Leonard, fell asleep in Jesus, aged 40. From the commencement of her religious career, she supported an unimpeached character, and proved her attachment to the means of Grace by a regular attendance. She adorned her Christian profession by patience in protracted afflictions, by resignation to the varied dispensations of Providence. During her sickness she expressed unshaken confidence in God, and great thankfulness that her religion was not to be a snare to a death bed. Our dear sister was held in high estimation by others by her rectitude of conduct. A large gathering of friends at the funeral, testified to her worth.

**SMITH.** At Elgin, Feb. 2nd, in the 87th year of her age, Caroline Smith, relict of the late Geo. Smith. Our sister was one of the large Stevie's family, and the grand-daughter of the first of that name who settled in this country. She was a member of the old Elgin church, having united in a time of a great revival in the early ministry of Rev. J. C. Steadman. She has a large number of relatives, and her own family, with their children in this place remember her as one with great faith and deep interest in the work of God. One of the kindred is a great, great grandchild. A few years ago a photo was taken of the five generations. Rev. W. B. Smith of Florenceville, N. B., is one of her grandsons. Ready and waiting for the call to homeland, we mourned as those who have no hope.

**LUNNEY.** At Cox's Point, Queens Co., N. B., one last met, as a result of accidental burning. Mary, widow of the late Thomas Lunney, aged about 80 years. Two sons and five nieces survive to revive her memory. May God comfort the mourning ones.

**YERXA.** Mrs. Margaret Y. Yerxa, widow of the late Benjamin Yerxa, of Keswick, N. B., died at her residence No. 234 Meridian street, East Boston, on the 30th of January, 1903. She was baptized into the fellowship of the Baptist Church, of Keswick, when a young woman. She came to Boston fourteen years ago, where one of East Boston's most prominent business men, her son, Sterling B. Yerxa, had preceded her, and spent the remainder of her life in that city. She united with the Baptist church in East Boston, now under the pastoral care of Rev. A. Judson Hughes, and continued a faithful and consistent member until her death. She was a beautiful Christian

woman in whose life the spirit of her Saviour found marked a contingent illustration. She was remarkable, too, for her interest in current affairs, keeping herself abreast of all that was going on to the world. She was of a very hopeful disposition, and hence was a helpful counsellor to her friends when their circumstances were dark and trying. It is a somewhat singular fact that the late Rev. Benjamin N. Hughes should have been her pastor in Keswick, N. B., and his nephew, the Rev. A. Judson Hughes, should have been her pastor in East Boston. She was a woman whose sympathy and good sense were an inspiration to any pastor. The church militant on earth is the poorer for her absence here; but the church triumphant in Heaven is the richer for her presence there.

**LAWSON.** At Amherst Feb. 7, Hattie J., wife of Rev. George Lawson, aged 27. Mrs. L., accompanied her husband, who was incapacitated by loss of voice, to the hospitable home of his brother, B. J. Lawson, where she was attacked by typhoid, which with other complications, quickly made a ruin of the beautiful temple. A short service was held previous to the removal of the remains, and funeral took place at Hopewell Hill, Albert Co., conducted by Pastor Davidson, assisted by Rev. Mr. Kelley, (Methodist). Mrs. L. was daughter of the late G. A. McLean, and sister of Rev. C. I. McLean, lately deceased. A touching incident was to see the patriarch, Bro. Green Tingley, aged 94, her grandfath'r, bending over her loved remains. She was baptized by her husband in Halifax. The young pastor, with his little son, will remain among his relations to recuperate, until he is pronounced fit to resume his pastoral labors.

**HARTLEY.** The death of the Rev. G. A. Hartley, D. D., on Sunday, Feb. 15th, removes a conspicuous figure from the social and religious life of the city of St. John. It also removes a pillar from the Free Baptist body of these provinces. Dr. Hartley has been the pastor of the Free Baptist church of St. John, west for more than 44 years. He was a man of strong convictions, of deep-toned piety and of intrepid faith. His presence in the councils of his brethren will be greatly missed. He had been in failing health for some months, but was able to discharge in part the duties of his high office to the last. *The Messenger and Light* extends to the sorrowing family and the bereaved church, heartfelt sympathy. And so does "The Home Mission Journal." Dr. Hartley was a tower of strength to the people of his charge; and a man of great usefulness in all good enterprises. His helpfulness in all things that make for righteousness will be generally missed.

**McMULLIN.** Near Hartland, Car. Co., while working in the woods on the 7th, Aaron Mullin was killed by the falling of a tree. He was 52 years old and well esteemed by all who knew him. Just three years before he ceased his decess he accepted of Christ as his personal Saviour and as he many times expressed it "settled the question." During those three years he has lived a consistent Christian life. He was baptized by the pastor of the Hartland Baptist Church and united with that church. The brethren and sisters will miss him in their gatherings and in all their united efforts to extend the Master's kingdom. A disconsolate widow with two sons and many relatives mourn his departure. But faith looks beyond and gives the assurance he is not lost to us only gone before. A large number of people from the town and country gathered at the funeral. The services were conducted by Pastor J. D. Wetmore, assisted by Rev. John Perry and G. W. Foster, Free Baptist, Alfred Trafton, Reform Baptist and Mr. Ayers, Methodist.

## Blunt and Point.

Christ service more than Church service disturbs the devil.

Farewell to the devil and you fare well. It takes a windy man to blow his own trumpet.

Hope is a staff in the morning and a couch at night.

Whiskey drinking is risky drinking.

Those who live fast die quickly.

The best of living is living for the best.

The best of whiskey will get the best of you.

Good resolves should not be dissolved by bad spirits.

The wages of sin are the same summer and winter.

Keep good principles and your good principles will keep you.