

starless night. In sorrow because there was "no man worthy to open and read the book."

II. THE NATURE OF THE RANSOM AS WELL AS THE QUALIFICATIONS OF THE REDEEMER.

1. The value of the soul, the nature of the law broken, and the punishment attached demanded a ransom of infinite value.

2. Qualifications of the Redeemer. (a.) *Blood connection.* The victory must be won on the same ground on which the battle was lost—human nature. Jesus of Nazareth took our nature. The mighty God became the child born—the Second Adam—the man Christ Jesus. It was a real man who fainting under the cross, who was nailed to it, who died for us—like us all, sin excepted.

Our Redeemer has man's experiences, &c., and God's power, mighty to save.

(b.) Must be self-existent and independent, created beings have nothing to spare after they discharge their own obligations. A man whose property is mortgaged to its utmost value, cannot pay any body else's debt. Men and angels have nothing but that for which they are indebted to God, consequently could never redeem us.

Jesus Christ is the Creator of all things. All things are dependent on Christ, while He is independent, and self-existent. The sinless Son takes the place—becomes the substitute—of the sinner. That the sinner through faith in Him might take the place of the sinless son and thus become the sons and daughters of the Most High.

For us the "Mighty God" became a helpless child; The King of Kings, a homeless wanderer. The adored of angels the despised of men. The Prince of life, subject to death. The Creator and owner of all things, buried in a borrowed grave.

The justice and mercy of God meet at the cross. There they are honored and satisfied.

III. THE RESULTS OF THIS REDEMPTION.

(a.) Sin drove us away from God the source of life and happiness, this brings us nigh. Eph. ii. 13. "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ."

(b.) Sin brought guilt. The redemption by Christ offers pardon to the guilty. "And that repentance and remission of sin should be preached in His name among all nations, beginning at Jerusalem." Luke xxviii. 47.

(c.) Justification. Who was delivered for our offences, and was raised again for our justification." Rom. iv. 25.

(d.) Sanctification. "Wherefore Jesus also, that He might sanctify the people with His own blood." Heb. xiii. 12.

(e.) Takes away the fear of death. Scatters the gloom that hangs around the grave: "I am the resurrection and the life."

(f.) The song throughout eternity: "unto Him who love us and washed us from our sins in His own blood."

This is our only ground of hope. To reject the redemption by Christ is to despise the only foundation which will stand when rains will descend.

His text was "Tekel."

A recent sermon by Mr. Moody in San Francisco was the most elaborate and powerful that he had delivered in that city. His text was "Tekel." (Daniel v. 27.) He supposed a golden scale, the balance of the sanctuary let down from heaven. He then took the commandments one by one as weights. He put the weights into a scale and asked those who broke them to step into the other and be weighed. This plan enabled him to give the teachings of God's word in regard to sin in all its shapes and shades. I would like to give your readers a full report of that sermon, but it would make my letter too long, I use, therefore, only its concluding paragraphs. After having weighed the idolator, Sabbath-breaker, thief, murderer, slanderer, etc., Mr. Moody said:

Let us take all the weights, put them in one scale, and ask the moralist to step into the other. He says "I am glad that the thieves and murderers and adulterers have caught it to-night; but I am not guilty; I have not broken the Ten Commandments." Well, come, then, moralist, why do you hesitate? You see written on this side: "Except a man be born again he cannot see the kingdom of God." You go round to the next side, and then you read: "Except

ye repent ye shall all likewise perish." On the third side is inscribed: "Except ye be converted ye cannot be saved," and on the fourth side: "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of God." And now the drunkard comes and says he has not broken the Ten Commandments. But I put this Bible weight into the scale; he is classed in it with the violators of the Eighth and Tenth commandments: "Nor thieves, nor covetous, nor drunkards * * * shall enter the kingdom of God," 1 Cor. vi. 10. Let the rum seller come, and I will weigh him against this verse in Habakkuk ii. 15, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken." And nearly every rum seller is a Sabbath-breaker. "Tekel" is written on him. He is weighed and found wanting.

But some of my hearers may say: "You are weighing others, suppose you weigh yourself?" Well I am willing to step on the scales. Willing are you? Have you not sinned? Have you not broken the law? Yes I have, and thousands of times. How then can you escape condemnation? I will tell you. Twenty five years ago I went to God for mercy. He heard my prayer. He pardoned my sins. And now I am willing to go on the scale, for Christ will go with me. Christ kept the law for me. He is my righteousness, and he is able to weigh down all the Ten Commandments, and any other commandment in the Bible. I would not go into that scale trembling, for Christ has formed in me the hope of glory. Christ is the end of the law for righteousness to every one that believeth. Take then as the best of New Year's gifts, that which God offers—eternal life through Jesus Christ.

Baptism of a Minister.

On Lord's day Jan. 16th I had the privilege of baptizing Rev. G. T. Colwell, formerly a minister of the Congregationalist body. On the said evening to a large congregation Bro. C. gave a clear and full statement of his reasons for his change of views on the ordinances. His last pastorate was Danville, where he was pastor for about three years. He left the pastoral work to become the agent of the I. O. of Good Templars and for nine months he did faithful service, but at the end of that time he had to give up all public speaking on account of a throat affection. For sometime past he has been entirely recovered and has been preaching as opportunity occurred. He has preached with much acceptance in Thurso and N. N. Mills, and is now supplying the pulpit of the Clarence Church as a temporary supply. He has certificates of standing from some of the leading men in the Congregationalist body, and is known east and west as a good man and a faithful preacher. Hoping that the Lord may use him in our midst for His own glory. P. H. McEwen.

—Canadian Baptist.

For the Christian Messenger.

The Albermarle Street Mission afternoon Sunday School have just now more scholars than they can comfortably accommodate,—as their school-room, being small, will not conveniently hold in classes over 70 scholars. The Superintendent and Teachers (this being a union mission) in order to give an impetus to further work, desire, to draw off and transfer a few scholars to the Church Sunday Schools according to the inclination of the parents and the children themselves. Now on account of the proximity to the district, the following would be the churches to whom such transfers would be made, viz.: Grafton Street Methodist, Granville Street or Starr St. Baptist, St. Paul's Episcopal, Chalmers' Presbyterian, and the Colored Churches. Last year, besides the instruction of an average attendance of over 50 scholars, and the care (by visitation etc.) of as many more, this mission added over a dozen scholars to church schools, and this year will more than double the number.

Now the inquiry arises—could not these churches whose schools we are feeding (although very gradually) have a more active and extensive interest in, as they already have a relationship with this work? In reply, let me say, that although this Mission School has, both in the past and present, been doing work, which has fully justified its existence, yet a great deal of that

work might have been done, directly through the above mentioned churches, by the use of special means and painstaking efforts. Let me, after five years experience in this work, indicate how this may yet be done to the advantage, not only of the neglected, but also of the churches who engage in the work; while at the same time Albermarle St. Mission Sunday School might open up the way by a tried and complete system of general visitation and by the use of their knowledge of the district.

Let these churches first consider carefully, that the class to be reached by their efforts is, the neglected, the destitute—the "lapsed," and that this cannot be done by the ordinary method of church work, but will demand seven-fold care and patience. Let it not be forgotten either the great outlay of time and labour made by the city missionary or mission teacher, before the transfer of these parents and children from the mission agency to the care of the church. For these reasons, besides the supervision of the pastor, it would be necessary, 1st for each church to appoint a special missionary director or superintendent, who, with a small band of young men and women, would undertake a regular and systematic visitation (weekly) of families brought to their notice by the City Missionary or Mission Sunday School Superintendent. 2nd. that this Mission Band make the object of their visits to parents—to get them to attend morning and evening services of the church on the Sabbath, and the week night prayer-meeting—to children to secure their attendance at the morning service, and afternoon Sunday School of the church on Sabbath, and at the week day school. 3rd. that the church provide the Mission Band with a liberal supply of clothing;—the ladies of the Mission Band undertaking to teach the mothers and daughters to sew for themselves, both in making up and in mending garments. 4th. that although not successful in getting parents to the church or children to the Sunday School, that the Mission Band do not give up regular visitation until the case is reported back to the City Missionary or Mission Sunday School Superintendent. And I would emphasize the duty of aiming to secure the attendance of children at the morning service of the church as well as at the Sunday School, as the children when under the care of the mission are instructed twice a day; by means of two sessions of the Sunday School.

If successful in obtaining a large attendance of these poor children and their parents at the morning service—it would further be worthy of consideration, whether a part of the sermon could not be simplified for their benefit, as, owing to their neglect of educational advantages and their lack of good early training this might be necessary. And lastly might not the members of the churches who would thus more largely gather in the poor, adopt the rule to dress more plainly on the Sabbath, and thus reduce the distinction existing between poor and rich, which is an excuse often given by the poor for non-attendance.

Meantime, let the churches support in a practical way, the present mission agencies at work, and the undersigned will send to any address, if notified, for clothing, boots and shoes, which are always needed, and which might easily be spared from the wardrobes of those who read this appeal.

D. MACGREGOR, Supt.,
130 Göttingen Street.
Halifax, Feb. 14, 1881.

For the Christian Messenger.

Home Missions.

The Baptist Home Mission Board of the Maritime Provinces met in monthly session in the vestry of the 1st Baptist Church, Yarmouth, Feb. 14th.

Reports were read from missionaries Skinner, Howe, Jordan, Whitman, Jas. Spencer, Henderson, Barss, Mutch, Kidson, Saunders, Smith, Coldwell, Hayward, Grant, Manzer, and McGregor.

The Quartermaster voted on the above reports amounted to \$417.94.

The Treasurer reported receipts of the month \$235.04. About \$600 still remaining unpaid on orders drawn at previous meetings, it will be seen that we need, at once \$1000.00. Many of the brethren to whom this amount is due, greatly need the sums voted them. Will not all the churches and brethren send help at once? The whole amount received for the half year, ending Jan. 31st is only about \$1000.00 and when it is remembered that there was a deficiency of \$554.24 at the close of

the last year, it is clear that the present debt is not on account of extravagant expenditure.

Extracts from Reports.—The following from the reports will show that God is blessing some of the stations occupied.

Bro. A. Whitman writes:—"We have been holding special meetings in Greenfield, and they have not been in vain. The church has had the joy of salvation restored to her, and sinners have been converted to God."

Bro. Henderson, Andover, writes:—"I have been much encouraged in the work during this quarter. My mind has been directed to a new settlement, called Birch Ridge, about 15 miles from Andover, where about 30 families have settled within the last two years. I found eight Baptists belonging to four different churches. Have held some meetings and there seems to be a deep work, as if the Lord was moving the hearts of the people. Four have been baptized, and a church will shortly be organized."

Bro. Kidson reports:—"The cause in Sydney is progressing favourably. At South Bar the cause is in a prosperous condition. Several of the converts have proved to be valuable to the church in the exercise of their talents." Point Edwards is comparatively a new station. The attendance is good and the meetings interesting."

Bro. A. H. Hayward, Carleton Co., N. B., writes:—"We feel encouraged in regard to this field of labour. Two churches have been planted during the past year, and we have now in contemplation the organization of a third in a place called Windsor, where we have been holding special meetings for the last month. We have already baptized 12 converts, and expect to baptize others."

Grants made.—1. Twenty-five dollars to the Brooklyn Church, Kings Co., N. S., to assist in retaining the services of Bro. Fletcher till June 1st, 1881.

2. Seventy-five dollars to Sydney and Grand Mira, C. B., to assist in retaining the services of Bro. T. A. Kidson, for one year from Jan. 1st, 1881.

3. Seventy-five dollars to the Shediac Church, N. B., to assist in securing the services of a pastor for half of the time for one year.

4. To the 2nd Falls Church, St. George, N. B., fifty dollars to assist them in retaining the services of Bro. Stewart for part of the time for a year.

5. To the following groups in York Co., N. B., as grouped by the committee of the York and Sunbury Quarterly meeting:

(1.) The "Canterbury field," including Canterbury Station, Howard Settlement, Barony, Dow Meeting House and Eel River, at the rate of \$100 per year till Aug. 1st, 1881.

(2.) The "Springfield field," including Springfield, Maple Ridge, Millville, Temperance Vale, Upper Queensbury, and Bear Island, at the rate of \$100 per year, till Aug. 1st, 1881.

(3.) The "Berwick field," including the 1st and 2nd Berwick churches, at the rate of \$100 per year till Aug. 1st, 1881.

A. COHOON, Cor. Sec'y.
Halifax, Feb. 17th, 1881.

For the Christian Messenger.

"Horton Academy Statistics."

Mr. Editor,—

In your last issue, Rev. E. M. Saunders has a short article on the above subject. After quoting a few sentences from a notice of yours in the MESSENGER of the previous week, he goes on to say: "Your notice of the statistics I fear will mislead, perhaps you yourself are astray. You, doubtless, wished to give the public information in regard to the number attending these Institutions." "The following statistics will present your readers with the facts which they would naturally like to know."

Here follow some statistics which Mr. S. says are facts. He says: "The number attending Horton Academy on Feb. 10, 1881, was 49." This number is incorrect. It should be 53.

I fail to see wherein the Calendar in question is misleading. It is plainly stated on the title page that it is for the Calendar year, 1880. That being the case, what names should appear in it? Evidently the names of all students enrolled on its register from January 1st to Dec. 31st, 1880. Those are precisely the names that do appear. The number of students reported is the number attending during the whole or any part of the Calendar year 1880. Had the Catalogue been published in June last, at the close of the Academic year, the numbers given would have

been the same as reported to the Governors of the College at their June meeting, and embodied in their report to the Convention in August, and now published on page 28 of the Year Book. This report was for the Academic Year 1879 and 1880. Had you said in your notice, "The summary shows that in all the classes of the Academy there were (88)," instead of saying "there are (88)," you would perhaps have been clearer.

In Dec. 1879, and again in Dec. 1880, the *Messenger*, *Visitor*, *Star* and *Athenaeum* published the numbers in attendance during the terms then closing. In June last the same papers, together with the *Herald*, *Chronicle*, and *Acadian Recorder* of Halifax, and the *Telegraph* of St. John, gave the numbers registered during the Academic year in connection with their reports of the Anniversary Exercises. If a Calendar for 1881 is issued, it will have to contain the names of all students in attendance during the whole, or any part of the Calendar year 1881. I hope no one will be "led astray" again.

Yours, etc.,
J. F. TUFTS.

Wolfville, Feb. 18, 1881.

The Christian Messenger.

Halifax, N. S., February 23, 1881.

The simple request we some time since made of the Missionary Board in St. John, on behalf the friends of our Foreign Mission, is still without any response. We have asked for an authoritative statement of the resignation of Rev. W. F. Armstrong, and whether the Board has accepted the same, or not. No official notice has yet been taken of this, or announcement made in reply. We have not asked for any categorical explanation, or any detailed account of the reasons for the one or the other. The Board can of course exercise its own discretion, as to how much, or how little, in addition to the simple fact, it may think proper to bring before the friends of the cause and the public.

What we ask is, surely not unreasonable. It is only seeking to have carried out the arrangements made by the Board itself, and the instructions given to the Secretary when the Board was first removed to St. John. In the Annual Report of the Board presented to the Convention, at St. Stephen, N. B., in August, 1872, as may be seen on page 14 of the Minutes of Convention for that year; the Board, in giving an account of their transactions, state, amongst other things, that, "He (the Secretary) was also instructed to furnish for publication in the *Messenger* and the *Visitor* the proceedings of the monthly meetings, that the Churches and individual contributors of Mission Funds, might be kept informed of what was transpiring in the counsels of the Board." This is clear and explicit, and would furnish far more than we have asked for. Rev. W. S. McKenzie was then the Secretary of the Board.

In the light of these instructions, published in the Board's own Report, it is plain that we ask for nothing that is very strange or outrageous. It would almost appear as if some spell were now on the Board, for we find the editor of the *Visitor* assuming again, in his last issue, speaking for the Board instead of allowing the proper officer to make his own official announcements. It is at least not complimentary to the Secretary, to find the *Visitor* in an editorial, assuming to express what the Board has resolved upon, whilst the Secretary has not a word to say. He writes:—

"It is only natural that the inquiry has been made of him, (Bro. Armstrong) and others, why this resignation? The Board have refrained from making any reply, doubtless thinking that at Convention was the proper place for them to give an account of their stewardship."

"In this state of things it now seems to be a necessity, in order to save our mission, to make a full exposure of the whole matter. The responsibility for this course, if it be pursued, will certainly be with those who have fanned difficulties and made this step imperative."

What right our brother has to take the Board under his control in that fashion, we know not. If "a full exposure of the whole matter" is necessary, why of course let it come, perhaps it would be less injurious, than the suspense we are needlessly held in, and the suspicions awakened by his calling the veil which covers the doings of the Board, "a mantle of charity." An anonymous writer in the *Visitor*, probably also a member of the Board, says, "It is unwise, I think, for those who are not in the secret of the Board, to agitate the question, and to treat it