

in the State and his visits have resulted in additions to the churches visited. The five other country missionaries also are able to report good results, and the work is still going on. In fact there seems to be a genuine outburst, a more general awakening. Old gospel truths are being presented with fervor. That fundamental doctrine almost lost sight of in too much of the "latter day preaching" "That without shedding of blood is no remission" (Heb. ix: 22) has been set before the people with all the old time earnestness and with old time results. Fashionable dissipations which are too often indulged in by members of Christian churches have been faithfully held up to be the "Sappers and Miners" of our religious strongholds both in heart and in life, and of course there have been the "Ah's" and the "Oh's" from the misters and misses worldlings, who don't believe in the "straight laced" Christianity of the New Testament. But on the other hand more have been "turning to the Lord" and entering upon a more "reasonable" and a more "elevating" service. A very few of course refuse to have their "pleasures of this life" taken from them and will be over the straight gate and narrow way, I will find church homes where there is a wider path and "more latitude"—but alas! the end!

The Quarterly meeting of the Washington County Baptist churches was a marked service of refreshing from the very presence of the Lord. It was held in February at Buck Harbor, an important town on the west side of the Machias Bay. Steamers call during the summer, in winter such as this, one has to drive from the R. Road Station at Machias, a distance of some ten miles.

The day a large party of us went was one of our coldest for this eminently cold season. The mercury delighted in just standing many degrees below the zero mark so as to be ready for a lower descent which came later in the day. Hot soap stones at one's feet and plenty of fur wraps, coats and caps however, kept the body warm, while the prospect of greeting the warm hearted brethren kept the heart and spirit at mid summer temperature and we were not disappointed. No friction, no bickerings no strife, all was Christian harmony and jubilation. The presence of Bro. J. B. Mower who succeeds the late lamented Dr. Dunn as State Secretary added much to the interest of the meeting. Bro. Skillen after a thorough examination was ordained pastor over the entertaining church with which he has labored for about two years with increasing success. Bro. Mower is daily adding to his already long list of warm friends and fellow workers.

In addition to his many routine official duties, he visits vacant fields, helps to secure pastors and aids pastors in evangelistic work, and he is a work in himself. At Buck's Harbor a new parsonage is greatly needed for their new minister's comfort and a movement headed by the State Secy, Dr. Mower was gratifying to all concerned. Then came a sermon and the beginning of a revival, which has since progressed so well as to cheer greatly the heart of Bro. Skillen and those associated with him.

A very important gathering will take place in Bangor, March 5th, 6th and 7th, viz., "A conference on Home Missions under the auspices of Bangor Theological Seminary." The faculty with the co-operation of the Bangor pastors, issued a cordial invitation to the churches and pastors in Maine to be present and take part in the exercises. The programme provides for much prayer, preaching of the word and discussion, and a message is to be sent from the conference to the churches. May all under divine guidance result in great good to Zion.

Your many readers will be pleased to know that the Rev. Dr. Padelford of the Second Calais church is so far recovered from his recent indisposition as to be able to carry on his usual work in the church he has so well and successfully served those many years. Dr. Padelford is the nestor among his brethren, and to know him is to esteem him greatly, not only for his works sake, but for his personal qualities as well. May his love long abide in strength and many years of service here be granted to him.

"On the River St. Croix" the work is going forward. Rev. W. C. Goucher at the Union street church, St. Stephen still preaches to large and appreciative audiences, which on fine Sabbath evenings especially fill his church to the fullest capacity. This too after years of labor in the same place. His Sabbath School is one of the largest and best conducted in the province of New Brunswick. His membership is devoutly attached to missionary work and all other denominational enterprises and gives liberally to their sustentation. Two more worthy brethren were recently ordained to the deacons office, who with those already serving will not fail to hold up the Master's hands and discharge all other duties which the Holy Scriptures enjoin. Brethren Henry Haley and Edward Ganong were the choice of the church in this new department. Bro. Ringald at Eastport is holding special services in which he is assisted by other brethren. Special services will be held, D. V. with the First Calais church (Miltown) in the near future.

The "smallpox scare" a matter of no small inconvenience is now happily at end, there were but four cases all told. La grippe and pneumonia are prevalent, several fatal cases of the latter have already taken place in this city and neighborhood.

We are all shocked to learn of the death of Professor Welton, late of Toronto. We of this generation had scarcely learned to look upon Dr. Welton as one of our

aged standard bearers, it seems but a few days since he was pastor in Windsor and Prof. at Acadia, but a reference in your obituary notice goes to show that, he had already passed the "allotted span," a period to which many of us are rapidly nearing. "Well, let us be faithful" while the day lasts.

Yours with best of wishes.

Maine, March, 1904.

SOJOURNER

Gratitude and Courage.

That Christian most fears the future who least appreciates the past. For years it had been a dream of Paul's life that he should preach the gospel in Rome. But his youth was already far behind him; and middle life was lengthening out its shadows before he came to the place where he felt himself to be in the mighty current of the nations which set toward the imperial hills. There by the ancient and venerable Forum of Appius, which for four centuries and more had been an outpost of the great metropolis, Paul realized, by his meeting with fellow Christians who had come to the head of the great Pontine canal to welcome him, that he would soon see the capital of the world. And here, just where we might have expected his prospects to have been as terrifying as his reminiscences were depressing, "he thanked God and took courage."

Viewed by the natural eye, there would have seemed as little cause for thankfulness as inducement to confidence. He had hoped to spend his best days in this centre of commercial, legislative, and military activity; but he was already "such a one as Paul the aged." His best days had been consumed settling petty disputes among men who were the brethren of his Lord according to the flesh; trying to broaden their vision, deepen their sense of responsibility and elevate their spiritual affections. He had been spurned in Jerusalem, mobbed at Ephesus and imprisoned at Philippi. And at last, barely surviving a winter shipwreck, he, weighted with fetters, was approaching Rome.

If there seemed little in his past to excite grateful emotions, there was less in his future to kindle bright anticipations. Could he have come to the court of Caesar in his youthful enthusiasm, with the honors of the school still green upon his brows; could he have presented the new faith with all his native eloquence before "it was everywhere spoken against," it must have been that some Roman Dionysius would listen to the truth. But now! A man of gray hairs a prisoner, the advocate of a prejudiced cause, what was there in all this to light his eye with hope, or to lift his voice in song?

Yet it was there, with the old and mystic East forever left, the new and mighty West opening, howbeit unwillingly, its gates to him; that the Paul the apostle of the truth gave thanks to God for all the ways in which he had been led, and for the opportunities to which, however late, he had attained. If he had been thrust into dungeons, he could honestly say he had never sought admittance at king's palaces. If the task that loomed before him was Herculean he had never expected arbors of ease or gardens of delight. Arduous as the past has been, it revealed God's presence; and threatening as the future might be, there was deep within his soul the sweet consciousness of a love which surpassed the love of woman.

The source of the believer's gratitude and of his courage is the same—the unalterable purposes of the Most High God to the world in Christ Jesus. That for which Paul thanked God as he stood at the Appii Forum with his face turned toward the city of the Seven Hills, was not the shower of stones at Lystra, or the blows of the knout at Philippi, or the winters spent on Malta's shore. It was the remembrance of the youthful Timothy who at the first named city gave his heart to Christ; of the jailer who opened his own doors to his prisoners as guests and submitted the same night to holy baptism; of courteous treatment received from Malta's governor which spoke a softened heart and a mind open to the truth.

Why should he not take courage? He had not left his God behind him at Puteoli. The thundering mobs that shout in the circuses in Rome were not such citizens as walked beneath the groves where met the philosophers of Athens; but the God who could not save a swearing gladiator could not save a sneering Epicurean. The least as well as the mightiest act of grace required omnipotence.—Interior.

A Mind to Work.

Work is the secret of success in nearly every department of life. We must put forth effort in order to secure what is worth possessing. The Jews succeeded in rebuilding the walls of their city because they had a mind to work, and did work with all their mind and heart and strength. Under such circumstances they were bound to succeed. But they could not have succeeded had they not been earnest and had they not worked with earnestness and zeal.

Work is the secret of success in church life and progress to-day. There is no sort of excellence without effort. If one cannot conduct a store or a farm or a school or a newspaper without hard and constant work, it is not to be expected that the church can be made to succeed without faithful work. The most difficult task in the world is that of lifting men up to the high planes of spiritual life, from

the unspiritual and often immoral conditions in which too many are contented to dwell. If anything is accomplished it must be by means of hard and faithful work.

The expression: "A mind to work," appeals to the best that is in us as we read of it. The work in which we are expected to engage as Christians, in bringing the world to Christ, is the work that calls for the best mind, the truest intelligence, the most thorough intellectual vigor, and the most consecrated common sense. Whatever else we may do without intelligence we can not do the important work of bringing the world to know and love God without a genuine application of this to our lofty task. We must have a mind to work, and we must work.

In building the walls of Jerusalem there was such general participation that the result was easily accomplished. Many hands did the work. If they did not make it light, they at least made it possible. Their minds were on it, and their hands were in it. They worked in harmony. It was not left to the few leaders to bear the brunt of the undertaking, but the people in general took hold and the work was done. So the secret of success in any church is in united and hearty effort on the part of the people. No pastor and no body of officers can do all that needs to be done. Each individual member should realize that he is needed and should consecrate his energies and his talents to the work of saving souls and building up the church of Christ.

The Bible discriminates, quite generally, between work and labor. Work is healthful and is good for one. It is a necessity in order to the proper development of one's powers. No one is in a healthful condition who does not work, and certainly he is not useful. But labor is heavy, and wearisome and grievous. God means for us all to work. Christ said that his Father worked and that he himself worked. We are to imitate the divine example—Herald and Presbyter.

Is there not somewhere that which can fit us perfectly to the highest and truest life of God? Is there to be in all things else the perfect adaptation, and here only all things awry? Is there to be a grim mockery within us, that grim laugh of hell at all honest lodgings and better thoughts? Is there a ways to be a great black gap between the prayers and the life; the Sunday longings and the week-day ways? Are old sins never to be broken and their tyranny never to be ended? Is this sense of God always to be a hard and unnatural thing—a mountain very difficult to climb, and, when we get to the top, an air so rarefied that we faint! Is the life of religion a thing so exacting that only heroes and men of desperate courage and endurance can succeed? How good it is to turn to such a thought as this, clothed with power, fitted and qualified perfectly for the work the man has to do. It is exactly the boast of St. Paul—"I can do all things in Christ which strengthened me." It means actually that I can prevail—I can succeed—in all things through Christ, which inspires strength into me. A perfect adaptation of the man to all that the Lord wanted of him. This is the only idea of Christian life which has anything to satisfy us.—Mark Guy Pearse.

Faithfulness Unto Death.

To be faithful unto death requires not only that one shall be faithful as long as life shall last but faithful even though it shall result in shortening the life and hastening one's death. One must be loyal to his country not only when it is safe to be so, but even when it is dangerous. One's own safety is not to be the test to tell him when to be loyal or disloyal. In fact it has nothing to do with it whatever. One is to be loyal and faithful even if, as a soldier, he has to lay down his life for his country, as so many others have done.

One must be faithful to Christ not only when it is safe and easy and pleasant, but when it is dangerous to his every interest. It was in this that the apostles and the early martyrs were faithful. They were true and steadfast not only as long as they lived, but they came to their death on account of the faithfulness to Christ.

Paul came to his old age after a lifetime spent in Christian service, and one of his expressions of gladness was: "I have kept the faith." He had kept the faith in safe times and in dangerous. He had stood for the truth in the presence of those who disbelieved. He told of Christ in the places where prayer was won't to be made by those who loved the Savior, and he told of him just as earnestly while speaking to the unbelieving and sin-hardened. Paul kept faith in Jerusalem before the scoffing priests, in Caesarea before the time-serving Felix, and in Rome, where he was imprisoned by Nero. In every place he witnessed a good confession. He was so faithful to Christ that he was willing to die for him.

Stephen the first martyr, was an illustration of this same heroic quality. He believed in Christ with all his heart. He witnessed for him. He was brought in conflict with those who hated Christ and his own position stood out in opposition to theirs. He did not keep silent and continue his faith in solitude. He was outspoken when for him it meant death.

The Lord Jesus Christ did not shrink back from death for us. He was willing to shed his blood for our salvation. He voluntarily chose to do so. He came from heaven willingly for us. He took upon himself our sorrows and our sins. He undertook to accomplish our salvation and he persisted in his loving purpose until he died on the cross of Calvary. Such steadfastness shows something of his infinite love for us.

Perhaps we are not in danger of death, even if we are faithful. We may be in danger of something else. To be really faithful may be a little inconvenient for us sometimes. We may have to forego certain pleasures; we may have to curtail a little in our money making, we may have to modify our plans here and there. But if Christ be in us we shall live his life. If we appreciate his living and his dying for us, we shall live for him, be willing to die for him, and his cause.—Herald and Presbyter.