

"The Tactics Of Conversion."

SPENSER B. MEESER.

HALT! About face! Forward march! There you have it, tactics of conversion.

Stop sinning. Do not go in that direction any longer. You will never reach Christ, if you go that way forever. That is the way to hell. The longer you go that way, the farther you get from the Christian life. You are faced wrong, and marching from the Captain.

Turn about completely. Not to the right, nor to the left; not half to the right or left; but all the way about. Make it an angle of 180 degrees. It is a matter of great concern that you do not vary a fraction of a degree; but turn square around. The direction determines the goal you reach. He is a runner cutting across the cinder path. He will never reach the goal, though he run as swift as an Indian. Keep in the path and face about. You have been wrong all your life. Never mind the crowd, it is wrong also. About face!

Now go forward. Do not attempt to stand facing God. Forward march! If you do not, the crowd going the other way will bear you with it, backward into disaster. You will have to push through the mass for a while; but soon others will turn with you and together you can make your way. It is something that moves us, this Christian life. It collects a crowd when it is lived in earnest; and the whole crowd with us. Make advance if you would not be pushed back.

It is hard, for some reason, to make real to us that becoming a Christian is, not a process of becoming better and better, until we reach the goodness of Christ, and so are saved; but that it is being saved so that we may become better and better. It is hard to see that it is not a veering and a tacking and a circling around until we find the true way; but is simply an about face, and a forward march.

There is a direction to which we must turn; and that turn must precede all else, though there is a long march of discipline afterwards. To turn partly will not lead us to Christ. Christ is directly back of the sinning man, and heaven and nobility lie in the opposite direction to which he is going.

We are saved by the personal and divine power of Jesus Christ. The power continues through life; so that, in one sense we are always being saved; always being taken away from the sin, that ruled and controlled our life. But there is a point where we begin; where we turn; where we step over a line and out of the enemy's country and his authority, into the country and the authority of Jesus. It is Jesus who says, "About Face!"

When we have made that turn is when we begin to be Christian. When we have consciously made that choice is when we come to Christ. That is when we should confess Him, as Teacher, as Captain, and King; and begin the march forward toward the ideal life. Then is when we should avow ourselves as His, and unite with His followers.

To be almost led to this choice, to turn almost away from sin, to make the turn part of the way is not sufficient. Safety and obedience lie in one direction only. A miss is as good as a mile, in this matter. To half turn still takes us away from the goal. It simply deflects the life from one evil to another. Right and truth are back of us until we go toward Christ, making the whole turn without compromise.

Worcester, Mass.

The Practical Interest of Religion.

AFTER all, may not one ask whether religious intuition is not as safe as speculation? It is sometimes said with a good deal of assurance that we must be guided by reason. But those who claim to be guided by reason have founded the speculative *isms*; those who are guided by practical interests and religious intuitions have been the world's most valuable religious teachers. It is queer, is it not, what we call inspiration has never speculated, never philosophized. The nearest approach

to speculation in the Bible is found, it seems, in the book of Job, and in Ecclesiastes, perhaps, the least important parts of the Divine Word for the purposes of piety and the cultivation of the religious spirit. But both these books are in certain respects intensely practical, and had without doubt a practical end in view, not the satisfaction of a speculative curiosity. Religion aims to apprehend truth, philosophy, to comprehend truth; religion walks by faith, philosophy by sight. Religion throws itself in the life, philosophy in the thought. Religion is pre-eminently a practical interest; Religion wishes to feel God and thus know him; philosophy wishes to comprehend him, Religion satisfies to a large extent, philosophy to a small extent.—*Baptist Courier.*

Never Know Him.

A TOUCHING story is told of the child of a well-known French painter. The little girl lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation on her eyes and restored her sight.

Her mother had long been dead, and her father had been her only friend and companion. When she was told that blindness could be cured, her one thought was that she could see him; and when the cure was complete, and the bandages were removed, she ran to him, and trembling, pored over his features, shutting her eyes now and then and passing her fingers over his face as if to make sure that it was he.

The father had a noble head and presence, and his every look and motion was watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her, or even looked upon her kindly, it brought tears to her eyes.

"To think," she cried, holding his hand close in hers, "that I had this father so many years and never knew him!"

How many of us are like the little blind girl?

How Rest May be Found.

THERE is rest in faith. The very act of confidence is repose. Look how that little child goes to sleep in its mother's lap, secure from harm because it trusts. And, oh! if their steal over our hearts such a sweet relaxation of the tension of anxiety when there is some dear one on whom we can cast our responsibility, how much more may you and I be delivered from all disquieting fears by the exercise of quiet confidence in the infinite love and power of our Brother-Redeemer, Christ. He will be a covert from the storm, and a refuge from the tempest; as "drivers of water in a dry place, and the shadow of a great rock in a weary land." If we come to him, the very act of coming brings repose.

The Testimony of a Prison Chaplain.

THE blessing of good literature and the curse of bad reading are alike emphasized in the following letter addressed to one of the Secretaries of the Tract Society by the Chaplain of the Tombs Prison in New York City, who writes:

"I desire to thank you for the very valuable donation of books sent me some time ago by the American Tract Society for the use of the prisoners of the Tombs.

"I need hardly say that many of these books are now in use, and not only are they greatly appreciated by the prisoners who read them, but I believe they are doing a splendid work. I am satisfied from careful investigation that one of the most prolific causes that fill the prisons of our land to-day is bad literature.

"Only eternity will be able to tell how many lives have been helped and influenced for good through the books you sent me.

"JOHN J. MUNRO, Chaplain."

The most accomplished persons have usually some defect, some weakness in their characters; which diminishes the lustre of their brighter qualifications.

Married.

DIXON-BENNETT—At Hovey, Albert county, N. B., on Feb. 10th, by Rev. N. E. Fitch, Rev. James Dixon to Blanche Bennett, both of Alma.

HAMILTON-DORMELL—At the residence of Mrs. Abner Hamilton, 27 John street, Woodstock on the 27th, by the Rev. Thos. Ford, Hiram W. Hamilton of Hamilton, Me., and Marjorie G. Dormell of the same place.

DEMINGS-SAVAGE—At Halifax, N. S., January 29th, by Rev. T. L. Fish, Warren Demings, formerly of Chipman, N. B., to Laura Savage, of Ebernsburg, Hants Co., N. S.

Died.

EVANS—Deacon James Isaac Evans, an old Baptist standard bearer at Shediac, passed triumphantly over the swellings of Jordan, into the heavenly Canaan, on the 29th of January, in the 84th year of his age. Brother Evans was a man of rare excellence; one of the most sapiently Christians we have ever been acquainted with. The Bible was his law book, and Jesus was his exponent of it. To Him he looked for counsel and example, for help, and for comfort. The grand doctrines of the gospel were to him meat and drink. He loved his denomination dearly, and he loved the house of God above all other places of resort. The place he occupied among the people of Shediac, and has now left vacant will be difficult to fill. May the Chief Shepherd care for the little flock there, and comfort those who are left to mourn.

KEIRSTEAD—Rev. Seth W. Keirstead passed quietly and peacefully away at his home in Dawsonville, Albert Co., on Wednesday, Jan. 23rd, to enter into the "rest that remains for the people of God," after a lingering illness of several months. Revs. B. H. Thomas, A. A. Rutledge and C. W. Townsend attended his funeral and took part in the service which was of a very impressive nature, and although the day was stormy a large number of people gathered to show their respect to our departed brother. We are not in possession of any data concerning Brother Keirstead and therefore cannot give any account of his life and labors. Mrs. Keirstead is lying very ill at her home, and any kind remembrance that may be sent in to her in this time of her sore affliction will tend to lighten and brighten her dark and lonely hours.

McLEAN—At Cool Creek, Chipman, on January 26th, August Milton, son of Charles H. McLean, aged 2 months and 15 days.

LOYD—At his home in Michigan, on the 7th inst, Charles H. Lloyd, aged 43 years, son of the late Thomas Lloyd of Chipman. The deceased took the typhoid fever last fall, after partial recovery, hasty consumption, followed. He leaves a wife and two children, besides nine sisters and two brothers residing in different places. His mother was a daughter of the late Elder Michael Doyle, resides with one of her daughters at Collins, Kings County. Brother Lloyd professed his faith in Christ some twenty-one years ago, uniting with the First Chipman Church. He has been absent from the province 18 years, residing in Michigan, where he also was married. To all the mourning ones we tender the comforting grace of the gospel as their only solace in this hour of affliction.

WEBER—At Briggs' Corner, Chipman, Kings Co., on the 23 inst, Annie Behna, infant daughter of Fred and Jane Webber, aged two weeks.

ACKERMAN—At Gaspereaux, Chipman, Queens Co., on the 29th inst, Nelson Ackerman entered into rest. Mr. Ackerman had been twice married, having ten children by each wife. Eight of the first family, and seven of the second survive him. His eldest son, now living, is 73 years of age, and from this, with other evidence of a similar nature the departed is thought to have been over 100 years of age. It was a rare incident on the last day of the old century to lay away to rest a man whose life had extended in all probability through each succeeding decade. Mr. Ackerman was born near French Lake, Sunbury County, but settled in Gaspereaux over sixty years since. He enjoyed good health until the last three or four years. These have been as the Psalmist has well expressed it, years of labor and sorrow.

ROGERS—At New Zion, Northfield, Sunbury County on the 1st inst, Hattie Matilda, daughter of William and Louisa Rogers, aged two years and ten months.

FULLERTON—Etta Maud Fullerton, beloved daughter of Robert Fullerton of Brookton, Albert County, was called to the home above, on January 28th.

How Faith Comes.—I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, "Now faith comes by hearing, and hearing by the word of God." I had closed my Bible, and prayed for faith.