

this old bit of canvas. The picture dealer looked at it and said, "I will sell it you for thirty shillings." The thirty shillings were paid and the purchaser took it home, got it cleaned and put right; and out from the grime and dust there shined today a £2000 picture by Rubens. I tell you that can do more under the falling and fainting, the grime and dust of his weakest child's faith, the masterpiece of His Son. His likeness shines through your experience, and the Lord can read the facings of His own uniform. He never makes a mistake, and only in this uniform can He save you.—*Selected.*

The Presence of Christ.

BY THE LATE PRINCIPAL JOHN CAIRD.

MEN sometimes speak as if our Christian faith and hope—our belief in Christ were a thing that stands and falls with the sifting of historic evidence, with the proof of the authenticity, credibility, and consistency of ancient documents, and demonstrated accuracy of every incident in the records of Christ's life on earth. I believe that these records have in their substance stood the test of criticism, but I believe also that our faith in the Christ they reveal rests on the basis more impregnable than historic evidence, even on the inward witness to the perpetual presence and operation of the ever-living spirit of Christ, that spirit of redeeming, purifying, hallowing love that was incarnate in him, and that is still and forever, if we will but open our hearts to receive it, living and breathing within us.

How do we know that the principle of life, the germinating, animating force and energy of nature, has not departed from the world? We know it because every successive spring we witness the annual miracle of nature's revival, every summer and autumn the waving corn clothing the fields with fertility, and the leafy woods waving with foliage and ringing with the sounds of multitudinous life. How do we know, as we read the works or contemplate the productions of the master minds, the great poets and artists of the past, that the spirit from which they drew their inspiration is not a thing that pertained to a dim and distant age, and that has long vanished from the world? Partly we know it because in communion with them we feel it. By the inner response, the sympathetic thrill, which the unyielding products of their genius awaken in our own minds, by the thoughts, emotions, aspirations, which at their touch leap to life within us—by these experiences we have the assurance that the spirit that was in them, and without which their works would be a meaningless blank to us, in some measure lives and moves within our breasts, and is not therefore a transient visitant, but a perennial presence and power in the thought and life of man. In like manner, but in a far higher sphere, we may know that the spirit that was in Christ, and that made all His human life resplendent with the glory and beauty of the eternal light and love, has not passed away, and will never pass away from the world. We need not go up to heaven to bring Christ down from above nor back in thought to a dim and vanished age to receive a fading image and memory of the past. He is near us here and now, the light of all our seeing, the ever-present, inexhaustible fountain of spiritual life and strength. If we do not realize His presence the hindrance is not in Him but in ourselves. The eye of the soul may be darkened to the heavenly light, the ear dulled or deafened by the tumult of earthly passions to the heavenly Voice. But He is never far from any one of us, the divine element of His presence surrounds us, even when in our hardness and coldness we know and think not of it, like light rippling round blind eyes, or sweet music seeking entrance into deaf ears; and nothing but our own moral opacity and dullness hinders it from penetrating and suffusing our souls.

"Beloved."

TERMS of endearment came into common use among the early Christians, and remain so until now. It was natural for them to call one another "beloved," and to express themselves in affection-

ate speech. We are so accustomed to this endearing language that we never stop to inquire why we see it. It is unique; it is characteristic of Christianity; it is a custom that sprang up in those little brotherhoods that were formed in the first century which we call churches. It had not been the habit of any people before then to make such use of this language of the heart, and it is not common to-day among any societies or religions outside the Christian realm. Why is such language natural to the Christian? A new spirit begets a new vocabulary, and when I've come into the world language was bound to attest the fact. A deep, tender spiritual life cannot help expressing itself in this way. A new tie binds Christians together. It is a sign of the all pervasive love of Christ which enriches the soul with emotions of fraternity. Of course, there are natures which do not respond to endearing languages, and eschew everything that is tinged with sentiment. And sometimes, it must be confessed, the strong language of affection which was first used by the apostles and early Christians towards each other, when repeated without discretion, degenerates into sickly sentimentalism and offensive inunctions. Religious expressions often become repellent cant, and alienate others instead of drawing them to us. But while this is true, it should not be forgotten that language of affection is the natural fruit of a religion of love, and is one of the significant credentials of our unique and transforming faith.

Notices.

When we mailed the last issue of this paper we enclosed two hundred and fifty addressed envelopes, to be used by subscribers in remitting payments for this paper. We have only heard from a few of these as yet. Friends, we need money to keep the paper alive. Every time the paper is printed it has to be paid for, and the postage on them also has to be paid before they leave the office. We are now with this issue enclosing fifty more of these addressed envelopes in hopes of hearing from many more of our patrons in the near future. This paper has no advertisements to keep it up, and if we do not get the subscriptions paid in some time during the year it makes it hard for us to carry it on; but with our present subscriptions paid in we can keep it going all right. As we said before, any one whose subscription ends in any month of this year since the first of Oct., if they continue to take the paper for another year will get it the remaining months of this year gratis.

Married.

- KENT-THEALL**—At Louisville, Sept. 4th by Rev. M. Buchanan, Martin J. Kent of Halifax, N. S., to Millicent G. Theall, daughter of Frank L. Theall, St. John, West N. B.
- ACKERMAN-BROWN**—At Big Forks, Kent Co. on 20th inst., by Rev. W. E. McIntyre, Robert Ackerman of Chipman to Sarah E., daughter of Jas. L. Brown of Harcourt, Kent county.
- GODDARD-TAYLOR**—At the Baptist parsonage, Sussex, N. B., Oct. 2nd, by Rev. W. Camp, Mr. Austin Goddard to Josephine Taylor, both of Penobscus, Kings Co.
- STOCKTON-LEWIS**—At the Free Baptist church, North River, Sept. 25th, by Rev. Abram Perry, C. F. W. Stockton of St. John to Sarah Lewis of North River, Westmorland Co.
- TAYLOR-SMITH**—At the Methodist church, North River, Sept. 25th, by Rev. Abram Perry, Lovell Taylor of North River to Elizabeth Smith of Fredericton Road, Westmorland Co.
- QUICK-WASHBURN**—At the Union church, Lansdowne, C. Co., N. B., Oct. 2nd, by Rev. A. H. Hayward, Austin J. Quick and Miss Jennie, daughter of the late William Washburn, all of Lansdowne.

BRIDGES-PURDY—At the residence of the bride's father on Oct. 2nd, by Rev. W. J. Gordon, Hollie B. Bridges of Shelburne, N. B., to Hattie Maud, daughter of Fred Purdy of Upper Jenseug, Queens Co., N. B.

KENNEDY-MERRITHW—At the residence of the bride's father, September 25, by Rev. Geo. Howard, William A. Kennedy, of Woodstock, Carleton Co., to Bertha A. Merrithew, of Keswick, York Co.

GARCELON-ARMSTRONG—At the residence of the bride's mother, Oct. 2nd, by pastor C. N. Barton, Arthur A. Garcelon of Oakfield, Maine to Myrtle Armstrong of Benton, York county, N. B.

CORNEY-VICKERS—At the Baptist church, Underhill, Sept. 25th, by Rev. M. P. King, Thomas W. Corney of Blackville, to Sarah J. Vickers of the same place.

ROBINSON-HOBEN—At the residence of the bride's father, Gibson, N. B., Sept. 11, by Rev. J. H. MacDonald, Rev. Wm. H. Robinson to Francis Hoben, both of Gibson.

BRAMAN-HEUSTIA—At the home of the bride, on Sept. 24th, by Rev. Wm. M. Field, Frank Braman of Beulah to Fannie Heustia, of Heustia Landing, N. B.

BELEYA-HAMM—At the Free Baptist church, Narrows, Queens Co., Sept. 18th, by Rev. H. A. Bonnell, Charles E. Beleya and Lily E. Hamm, both of Johnston, Queens Co.

MOLLINS-BUDD—At the Free Baptist parsonage, Moncton, Sept. 20, by Rev. G. Swin, Charles Mollins and Mina Budd, both of Moncton.

GILDIART-WILSON—At Little River, Coverdale, on Sept. 25th, by Rev. W. W. C. F. S., Florence Gildart to Horace Wilson, of Little River, Elgin.

PALMER COLWELL—At the residence of the bride's parents, King street, St. John, West, on Oct. 10th, by Rev. B. N. Nobles, Harry Aeward Palmer to Bertha Louise Colwell, both of St. John, West, N. B.

FIELDS-McRAE—At Campbellton, N. B. Oct. 3, by Rev. J. W. Keirstead, B. A., Jane McRae, of Campbellton, was united in marriage to Geo. A. Fields, commercial traveller of Montreal.

LANG-YOUNG—At the parsonage, 51 Queen street, St. John, Oct. 7th, by Rev. J. D. Freeman, William Arthur Lang and Mabel Louise Young, both of St. John.

WILSON-MAGUIRE—At the parsonage, 51 Queen street, St. John, Oct. 8th, by Rev. J. D. Freeman, Andrew Wilson and Hattie Frances Maguire, both of Pisano.

Died.

BROWN—At Nixco, Albert Co., on Oct. 4th, of bronchitis, Cecil, son of Philip and Mary Brown.

Mr. and Mrs. Brown have our strong sympathy in their sad affliction. We pray that sustaining grace may mitigate their sorrow.

POSSLEY—At Centra, Cambridge, Queens county, N. B., October 1, John Possley, aged 92 years and 8 months. Deceased was a member of the Lower Cambridge Baptist church, having professed faith in Christ some thirty years ago.

BROWNELL—At Jollicore, Westmorland county, Sept. 12th, Sarah Helen, daughter of Edgar and Maude Brownell. Though but in her seventh year, it is sad as if Helen had been with us a much longer time. She was a lovable child and had endeared herself to a large circle. Two little girls comprised the children and the separation is very severe. But the Good Shepherd has taken this lamb to his own fold. A touching service was held at the home, participated in by Rev. Messrs. Steele and Marshall.

CHURCH—At Fort Lawrence Cumberland county, on Oct. 4th, Thomas Church, a much respected man and an old member of the Amherst church, passed on to the heavenly country, aged 82. Dr. Steele conducted a funeral service at his old home. Mr. Church leaves a son, Charles, who occupies the homestead, and one brother, Jeremiah, of San Jose, California, who is the last member of a large family.

BROWN—In Roxbury, Boston, August 19th, Miss Margaret Brown was born in Hampton, Kings county, New Brunswick. She found the Saviour in her early womanhood, and was baptized into the membership of the Brussels street Baptist Church, St. John, of which she was a consistent member until 1875, when she removed to Boston, where she identified herself with the Clarendon Street Baptist Church, of which she continued a member until her death. She was a firm believer in the doctrines of evangelical Christianity, and for many years illustrated them in an active consecrated life. In her later years she became an invalid, and walked, like others of God's best children, in the shadows incident to the eclipse of faith; but there came at last the breaking of the day, and the flight of the shadows when she opened her eyes on the vision of the face of her Lord in heaven. She was the third daughter of the late John Brown, of Belle Isle, Kings county, N. B. Four sisters survive her—Mrs. Robert Miller, of Portsmouth, N. H.; Mrs. Caroline E. Waters and Mrs. Francis N. Simpson, of Rochester, Mass.; Mrs. M. E. Hughes, of Providence, R. I.