

New Brunswick Home Mission Receipts.

E. M. Sipperell,	H. M.	\$ 204 05
Jemseg Church,	"	6 12
Jemseg Church Sunday School,	"	3 10
Jemseg Church,	F. M.	6 11
First Springfield Church,	F. M.	2 25
First Springfield Church,	H. M.	2 00
Second St. Martains Church,	"	5 00
W. B. M. U., of 2nd Chipman	"	
Church,	"	5 53
Mrs. M. Smith, Treasurer of	"	
W. B. M. U.,	H. M.	17 16
Second Elgin Church,	H. M.	2 82
" " " " S. S.	"	3 68
E. M. Sipperell,	"	120 00
First Johnston Church,	"	16 05
Second Johnston Church,	"	3 78
Temperance Vale Church,	"	1 79
Tobique Valley Church,	"	2 00
First St. Andrews Church,	"	14 13
Second St. Andrews Church,	"	7 12
Beaver Harbor Church,	"	2 00
Second Chipman Church,	"	7 26
Macnaqua Church,	"	10 00
Hampton Village Church,	"	11 25
Total,	\$453 20	
Before Reported,	853 07	
Total,	\$1306 27.	
J. S. TRUCE, Treasurer.		

St. Martins, N. B.,
June 20th, 1900.

The Moving Wall.

By J. R. MILLER, D. D.

"Life seems always just running up against an insurmountable wall," said one whose years have been full of care and struggle. "But then," he added, with a smile following the sight, "the wall always moves back about two feet when we get to it."

That is the description of many a life and of the carrying on of many an enterprise. The wall of difficulties, dark and insurmountable, seems to bar the path just ahead. We are always coming to the place beyond which we can see no way to go farther, only the wall moves back a little! If it would only go down and leave the prospect clear what a blessed relief it would be, and how joyously we could press forward with our plans and our work. But it seldom does that. A few have the pleasant outlook, the clear way, but far more than we know are of those who toil their lives through with some threatening barrier looming just ahead. But the lesson our friend had learned is that it stays ahead, and always it moves far enough back to leave room for the next step.

Fearst sometimes that the Father hath forgot
When the clouds around thee gather? Doubt Him not:
Always hath He comfort spoken,
Never hath His word been broken,
Better hath He been for years than thy fears.

Took Him by the Hand.

Jesus "took him by the hand!" This was one of the wonderful secrets of the Redeemer's power over human hearts. Touch—a personal touch—symbol of heart sympathy—is a key which unlocks many an imprisoned life. A fine example of it was seen in the Earl of Shaftesbury as he went on his ministry of love among London criminals. One who was reformed dated his uplift to his intercourse with the Earl.

"What did he say to you?" asked one.
"Oh, it was not so much what he said as what he did. He took my hand, and said, 'Jack, we'll make a man of you yet.' It was the touch that did it."

Daniel Webster went from his country home to Boston to study law. He entered without invitation the office of Christopher Gore, the head of the Massachusetts bar. He was regarded as an intruder, and nobody paid him any attention. One day Rufus King saw the solitary student, and shook him warmly by the hand, and said: "I knew your father well. Be studious, and you will win. If you want assistance or advice,

come to me."

Webster said, when he was sixty years old, that he still felt the warm pressure of that hand.

Politeness

Politeness in business is what strategem is in war. It gives power to weakness; it supplies great deficiencies and overcomes the enemy with very little loss of time and blood. It is invincible either in the attack or defense. There is no investment so remunerative. It is simply putting our kind words and courteous manners to compound interest. There is no commodity costs so little, and yet is so rarely possessed.

With some persons this quality is really innate, and with others it is developed by proper home training and refined associations. True politeness springs from goodness of heart. A truly sympathetic nature is ever generous. It views its fellows from a personal standpoint, and cannot, therefore, fail to be polite. A polite person often succeeds in life when those of ability fail. Conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians and merchants, for affability creates instantaneously a prepossession in favor of the person who exhibits it. Of two men equal in all other respects the courteously polite one has the advantage over the other, who is deficient in this quality, and bears the better chance of making his way in the world.—Great Thoughts.

Reaching the People.

A preacher had better work in the dark, with nothing but mother wit, a quickened conscience and a Saxon Bible to teach him what to do and how to do it, than to vault into an aerial ministry into which only the upper classes shall know or care anything about him. You had better go and talk the gospel in the Cornish dialect to those miners who told the witnesses by the committee of the English Parliament that they "had never heard of Mister Jesus Christ in these mines," than to do the work of the Bishop of London. Make your ministry reach the people in the forms of purest culture if you can, but reach the people; with classic speech if it may be, but reach the people. The great problem of life to an educated ministry is to make their culture a power instead of a luxury. Our temptations are all one way. Our mission is all the other way.—Prof. Austin Phelps.

Rest, but do Not Loiter.

The junction of Fleet Street and Farringdon Street, at the foot of Udgate Hill, is one of the most crowded thoroughfares of London. Two tides of travel meet there, the one pouring towards the Bank of England and the commercial quarters the Surrey side of the Thames, and the other pouring towards Blackfriar's bridge. In the centre of that junction, between two lamp-posts, there used to be a solid oaken bench, or "settle," with a high back, and on that back was the inscription "Rest, but do not Loiter." On that bench thousands of people in the course of every day used to rest their weary limbs. Like that poor man's bench in seething London, stands its blessed portal is written, "Rest, but do not lounge or loiter."—Theodore L. Cuyler.

What some people need is not more religion so much as greater application of what they already have, and such a distribution of it over the whole of character as to give the life symmetry and strength. One is always in a bad case when his religion doesn't seem to fit him.

Died.

BROWN—At Hardwood Ridge, Sunbury Co., June 27th, of Erysipelas, William Elliott, infant son of James and Maud Brown, aged three weeks and three days.

HICGSON—At Chipman, N. B., on the 26th inst., after prolonged suffering caused by an internal tumor, George Hughson, aged 62 years, leaving a wife, two sons and three daughters in mourning. A little prior to his death the departed experienced a hope in Christ, and joyfully welcomed the end of his suffering. He was a good citizen, highly esteemed in the community in which he lived.

KADY—At Northfield, Sunbury Co., on the 2nd inst, from catarrh of the stomach, William Kady, aged 63 years. A wife, three sons and four daughters survive to cherish the memory of an affectionate father and guide. For some time Bro. Kady has been quite active in Christian work and was ever found in his place in the house of prayer and public worship. He was a member of Second Church, and will be much missed both in the church and neighborhood in which he lived.

MILLER—At Northfield, Sunbury Co., on the 4th inst, of worm fever, Maud, eldest daughter of William and Bella Miller of Fredericton, N. B., aged 5 years and 7 months. The interment took place at Upper Newcastle, Rev. W. E. McInlayre preaching on the occasion from 1 Peter 1.3.

BERRY—At Hillsboro, on June 8th, Jennie, the beloved wife of Bliss Berry, aged 33 years. The death of our dear sister did not come as a surprise to her many friends, for they had long been sadly prepared for it. Some months ago the best medical authority pronounced her to be suffering with internal cancer which would terminate fatally. Thus having the sentence of death within herself she anticipated clearly and calmly the end, and like Paul, she trusted not herself, "but in God which raiseth the dead." She was a true believer in Jesus, having been baptized several years ago by Rev. Ezekiel Hopper, and admitted to the Baltimore Church, with which she remained in fellowship to the close of her life. She bore her sufferings with great patience and resignation, and gave evidence of the possession of a good hope through grace. Everything was done by her devoted husband and parents, which tended to mitigate her pain or add to her comfort. Some months ago she was removed to her father's home that she might be near to those who were dearest to her. The end came very peacefully, and it may truly be said that she fell asleep in Jesus. May God bless and sustain the bereaved husband, the three motherless children, the parents, and other sorrowing friends.

STUART—At Cumberland Point, Queens Co., N. B., on the 16th inst., of spinal meningitis, Mary B., daughter of James Stuart, aged 22 years. Three sisters and two brothers remain to mourn her loss.

STUART—At Bayside, Charlotte Co., N. B., on the 8th inst., Mrs. Stuart, aged 89 years and 6 months, leaving three sons, three daughters and a number of grandchildren to mourn the loss of one of the most devoted saints, filled with the spirit, and happy at death with the hope so very bright of going home. The funeral was attended by J. W. S. Young.

TOOLE—At Kars, Kings Co., N. B., on June 14th, of consumption, George B. Toole, leaving a widow and four children, a large number of other relatives, and many friends to mourn his departure. Some years ago deceased made his peace with God, and he has since lived a life of peaceful trust in him. To his friends he expressed his willingness to pass to his eternal reward, stating that he was happy in Jesus. "Blessed are the dead who die in the Lord." "Oh to live the life of the righteous." Then we can die like him. May God's promises be verified to the afflicted ones.

Married.

BARTLETT-HAGERMAN—At the residence of the bride's parents, Upper Queensbury, June 20th, by Rev. C. W. Sabes, William C. Bartlett of Temperance Vale, and Edith E. Hagerman of Upper Queensbury.

LYONS-AMOS—At Doaktown, June 26th, by Rev. M. P. King, Hazen Lyons of Ludlow, to Charlotte Amos of Blissfield.

STEWART-FORTESCUE—At Doaktown, June 26th, by Rev. M. P. King, David Stewart of Ludlow to May Fortescue of Blissfield.

VENDEGRIFT-WEATHERBEE—In Amherst, N. S., June 27, by Rev. Welcome E. Bates, Charles E. Vandegrift and Carrie M. Weatherbee both of Sackville, N. B.

DAWSON-DUFFY—At the home of the bride, June 26, by Rev. J. Miles, Willington L. Dawson, (of the firm Dawson & Gross) Moncton to Laura J. Duffy, Surrey Albert County, N. B.

LANE-HARTHORN—At St. Stephen, June 23rd, by Rev. W. C. Goucher, Fred George Lane of Ked Beach, Me., and Mary Abbie Harthorn of Boston, Mass.

HALLETT-KELLEY—At St. Stephen, June 25th, by Rev. W. C. Goucher, Sanford A. Hallett of Hartland, Carleton Co., to Annie E. Kelley of Jonesport, Me.

RITCHIE-FERRO—At Woodstock, on the 13th of June, by Rev. T. Todd, Frank Ritchie of Canterbury and Maud Ferro of Southampton.

HAWKINS-WRIGHT—At the home of the bride, on the 20th of June, by Rev. H. B. Sloat, assisted by Rev. J. D. Freeman, William F. Hawkins and Matilda Wright, daughter of Zebedee Wright.

CARPENTER-WASSON—At Bloomfield, on June 26th, by Rev. Jos. A. Cahill, Delbert Carpenter to Mary Wasson, both of Bloomfield.