POOR DOCUMENT

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THE GOSPEL OF THE HEREAFTER

THE GOSPEL OF HEAVEN — SERMON NO. 4

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"And He showed me a river of water of life * * * And there shall be no curse any more; and the throne of God and of the Lamb shall be therein; and His servants shall do Him service; and they shall see His face; and His name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever."—Rev. 22:1-5.

We are dealing with the great Advent Gospel of the Hereafter—the Gospel of Hades; the Gospel of Judgment; the Gospel of Hell; the Gospel of Heaven.

I want to speak to you today about the Gospel of Heaven. I want to discuss with you these three questions:

1. What is meant by Heaven?
2. What can we know about the life in Heaven?
3. What is the way by which we enter Heaven?

I.

What is Meant by Heaven?

First we discuss what is meant by Heaven and at the very start I want to strike the key-note of the thoughts that follow, in the words of Christ Himself, "The Kingdom of God is within you." Heaven is a something within you rather than without you. Heaven means character rather than possession. The Kingdom of God is not meat and drink but Righteousness and Peace and Joy in the Holy Ghost.

That is the thought which I have tried to keep before you all through this Advent teaching. Hades life is dependent on character. Judgment is a sorting according to inward character. Heaven and Hell are tempers or conditions of character within us. They are not merely places to which God sends us arbitrarily. They are conditions which we make for ourselves. If God could send all men to Heaven I suppose all men would be there. If God could keep all men from Hell, I suppose no one would be there. It is character that makes Heaven. It is character that makes Hell. They are states of mind that begin here, and are continued and developed there.

I pictured to you last Sunday a man in Hell here—that continued and developed would mean Hell there. I could picture to you sweet unselfish lives that I have known, that are in Heaven here—that continued and developed would mean Heaven there. You know how one could be in Heaven here. Do you remember these wonderful words of Our Lord—"No man hath ascended into Heaven only the Son of Man who is in Heaven" Not was, not shall be, but is always in Heaven, because always in unselfish love—always in accord and in communion with God. So you see a man carries the beginning of Heaven and Hell within him, according to the state of his own heart. A selfish godless man cannot have any Heaven so long as he remains selfish and godless. For Heaven consists in forgetting self and loving God and man with heart and soul.

1. Do you see, then, the mistake that people have been making in discussing what is meant by Heaven. In all ages—in all races—men have speculated about it, and their speculations have been largely colored by their characters and temperaments. The Indian placed it in the Happy Hunting Ground. The Greeks placed it in the Island of the Blest, where warriors rested after the Battle. The Northman and the Mussulman had his equally sensual Heaven. And many Christians have as foolish notions as anyone else. Some think that they win Heaven by believing something with their minds about Our Lord's atonement. Some think they go to Heaven by soaring up through the air. Some of them taking in bold literal meaning the glorious imagery of the Apocalypse picture to themselves streets of beaten gold and walls of flashing emerald and jasper, and the wearing of crowns and the singing of Psalms over and over again through all the ages of eternity.

What is the fault in all such? That they do not understand what Heaven really means. They think of it as a something outside them which anybody could enjoy if he could only get there. They do not understand that Heaven means the joy of being in union with God—that the outward Heaven has no meaning till the inward Heaven has begun in ourselves. I need not point out to you that our immortal spirits would find little happiness in golden pavements and gates of pearl. People on this earth, who have their fill of gold and pearl, do not always gain much happiness from them. They are mere external things—they cannot give eternal joy, because that comes from within not from without. It depends not on what we have, but on what we are, not on the riches of our posessions, but on the beauty of our lives.

The gorgeous vision of the Apocalypse has its meaning, but it is not the carnal literal meaning of foolish men. It tells of the bright river of the water of life—of glorified cities, where nothing foul, or mean, or ignoble shall dwell, of the white robes of our stainless purity, of the crowns and palms, the emblems of victory over temptation, of the throne which indicates calm mastery over sin, of the song and music and gladsome feasting to image faintly the abounding happiness and the fervent thanksgiving for the goodness of God. They are all mere symbols—mere earthly pictures with a heavenly meaning, and the meaning, which lies behind them all, is this: The joy of Heaven means the inward joy; the joy of character; the joy of goodness; the joy of likeness to the Nature of God. That is the highest joy of oll—the only joy worthy of making Heaven for men who are made in the image of God.

2. It is not difficult to show this to any true man or woman, who is humbly trying to do beautiful deeds on earth. Of course, if a man be very selfish and worldly, a man who never tries to help another, a man who smiles at these things as unreal sentiment, who tells you that hard cash and success in life, and to mind No. 1, as they say, are the chief things, a man who never feels his pulse beat faster at the story of noble deeds—you cannot absolutely prove to him that the joy of character is the highest happiness. You cannot prove to a blind man the beauty of the sunset sky; you cannot arouse a deaf man to enthusiasm about sweet music; and you cannot prove to an utterly selfish, earthly man that self-sacrifice and purity and heroism and love are the loveliest and most desirable possessions—the sources of the highest and most lasting joy. But, Brethren, I feel sure that most of you, with all your faults, have in your better movements the desire and the admiration, aye and the effort too, after nobleness of life, and therefore you can understand this highest joy of Heaven. You have had experience sometimes, however rarely, of lovely deeds, and the sweet pure joys that follows in their train. Well, whenever you have conquered some craving temptation or borne trouble for another's sake, when you have helped and brightened some poor life and kept quiet in the shade that no one should know of it, when you have tried to do the right at heavy cost to yourself, when the old father or mother at home has thanked God for the comfort you have been in their declining years; whenever in the midst of all your sins you have done anything for the love of God or man, do you not know what a sweet pure happiness has swallowed up in your heart, entirely different in kind, infinitely higher in degree than any pleasures that ever came to you from riches or amusement or the applause of men. Of this kind surely must be the pure joy of Heaven. Call up the recollection of some of those cherished moments of your life, and multiply by infinity the pleasure that you felt, and you will have some faint notion of what is meant by Heaven, the Heaven that God designs for man.

II.

What Can We Know About Life in Heaven?

Thus, then, we answer the first of our questions—What is meant by Heaven? Heaven means a state of character rather than a place of residence. Heaven means to be something rather than to go somewhere. But though Heaven means a state of character rather than a place of residence, yet it means a place of residence, too. And though Heaven means to be something rather than to go somewhere, yet it means to go somewhere, too. And from this the second question easily follows. What can be known about the details of that life in Heaven?

"Oh, for a nearer insight into Heaven,
More knowledge of the glory of Thy joy,
Which there unto the happy souls is given,
Their intercourse, their worship, their employ."

We do not know a great deal about it.

The Bible is given to help us to live rightly in this world, not to satisfy your curiosity about the other world. But yet some glimpses of the blessed life have come to us, for our teaching.

We know—1st—There shall be no sin there. It shall be a pure and innocent life. All who on earth have been loving and pure and noble and brave and self-sacrificing, shall be there. All who have been cleansed by the blood of Christ from the defilements of sin, and strengthened by the power of Christ against the enticements of sin, shall be there. There shall be no drunkenness nor impurity there, nor hatred, nor emulation, nor ill-temper, nor selfishness, nor meanness. Ah! it is worth hoping for. We poor strugglers who hate ourselves and are so dissatisfied with ourselves, who look from afar at the lovely ideals rising within us, who think sorrowfully of all which might have been and have not been—let us keep up heart. One day the ideal shall become the real. One day we shall have all these things for which God has put the craving in our hearts today. We shall have no sin there. We shall desire only and do only what is good. We shall be what we have only seemed or wished to be—honest, true, noble, sincere, genuine to the very centre of our being.

No sin there.

2. And that will make it easier to understand the second fact revealed to us. No sorrow there. They shall hunger no more, neither thirst any more. There shall be not more curse . . . no pain, nor sorrow, nor crying, and God shall wipe away all tears from their eyes. That is not hard to believe. Sin is the chief cause of our sorrow on earth. If there be no sin there; if all are pure and unselfish, and generous and true, and if God wipes away all tears that come for causes other than sin, it is easily understood.

But let us have no silly sentiment about it. It cannot be understood by any man who believes in that false popular doctrine of Hell that we dealt with last Sunday. The true doctrine of Hell is very different. It is silly to talk of "no sorrow in Heaven" to any who believe that at death by God's decree your erring boy has his destiny fixed unchangeeable for ever—an eternity of infinite sin and infinite degradation and infinite misery where he never can repent, never can escape, where after ages and ages his misery will be but begun. If any one here can believe that and look forward to having no sorrow in Heaven—well, I think I would rather not make the acquaintance of that person.

3. No sin in Heaven. No sorrow in Heaven. What else do we certainly know? That the essence of the Heaven life will be love. The giving of oneself for the service of others. The going out of oneself in sympathy with others. There at last will be realized St. Paul's glorious ideal. There it can be said of every man, He suffereth long and is kind; envieth not; vaunteth not himself, is not puffed up; seeketh not his own, behaveth not uncourteously. He is like the eternal God Himself, Who beareth all things—hopeth all things, endureth all things.

4. We may well believe that there will be no dead level of attainment, no dead level of perfection and joy. That would seem to us very uninteresting. If we may judge from God's dealings here and from the many texts of Scripture, there will be an infinite variety of temperaments, of positions, of character. In the Father's house there are many mansions. Our Lord assumes that we would expect that from our experience here. "If it were not so I would have told you." I suppose there will be little ones there needing to be taught and weak ones needing to be helped; strong leaders sitting at His right hand in His Kingdom and poor backward ones that never expected to get into it at all.

And so surely we may believe, too, will there be varieties of character and temperament. We shall not lose our identity and our peculiar characteristics by going to Heaven, by being lifted to a higher spiritual condition. Just as a careless man does not lose his identity by conversion, by rising to a higher spiritual state on earth; so we may well believe that when we die and pass into the life of the waiting souls, and again when at Christ's coming we pass into the higher Heaven we shall remain the same men and women as we were before, and yet become very different men and women. Our lives will not be broken in two, but transfigured. We shall not lose our identity, we shall still be ourselves, we shall preserve the traits of character that individualize us; but all these personal traits and characteristics will be suffused and glorified by the lifting up of our motive and aim. As far as we can judge there will be a delightful infinite variety in the Heaven-life.

5. What else? There shall be work in Heaven. We are told "His servants shall serve Him." We are told of the man who increased the talents to five or ten that he was to be used for glorious work according as he had fitted himself—"Lord, thy talents hath gained five talents, ten talents." What was the reply? "You are now to go and rest for all eternity." Not a bit of it. "Be thou ruler over five cities, over ten cities, enter thou into the joy of thy Lord." I know some men who are now retired after a very busy active life of work, and they hate the idleness, they are sick of it. No wonder the conventional Heaven does not appeal to them. Ah, that is not God's Heaven. "They rest from their labors." Yes; but that word labors means painful strain. In eternal, untiring youth and strength we shall be occupied in doing His blessed will in helping and blessing the wide universe that He has made. Who can tell what glorious ministrations, what infinite activities, what endless growth and progress, and lifting up of brethren, God has in store for us through all eternity. Thank God for the thought of that joyous work of never-tiring youth and vigor; work of men proudly rejoicing in their strength, helping the weak ones, teaching the ignorant, aye, perhaps, for the very best of us going out with Christ into the outer darkness to seek that which is lost until He finds it. Do you know Browning's beautiful poem of the old monk who had spent his whole life in hard and menial work for the rescue and help of others? And when he is dying his confessor tells him work is over, "Thou shalt sit down and have endless prayers, and wear a golden crown for ever and ever in Heaven." "Ah," he says, "I'm a stupid old man. I'm dull at prayers. I can't keep awake, but I love my fellow men. I could be good to the worst of them. I could not bear to sit amongst the lazy saints and turn a deaf ear to the sore complaints of those that suffer. I don't want your idle Heaven. I want still to work for others." The confessor in anger left him, and in the night came the voice of his Lord—

Tender and most compassionate. Never fear,
For Heaven is love, as God Himself is love;
Thy work below shall be thy work above.

Be sure that the repose of Heaven will be no idling in flowery meadows or sitting for ever in a big temple at worship, as the poor, weary little children are sometimes told after a long sermon in church. No, "there is no temple in Heaven," we are told—no Church. Because all life is such a glad serving and rejoicing in God that men need no special times and places for doing it.

III.

Shall We Know One Another in Heaven?

What else can we learn? Shall we know one another? Does anyone really doubt it who believes in God at all? What sort of Heaven would it be otherwise? What sort of comfort would there be if we did not know one another? Oh, this beggarly faith, that God has to put up with, that treats the Father above as it would treat a man of doubtful character. "I must have His definite texts. I must have His written pledges, else I will not believe any good thing in His dealing." That is our way. We talk very piously about our belief in God's love, but we are afraid to infer anything, to argue anything from the infinitude of that love. No, we must have God's bond signed and sealed. I do believe that one reason why we have not more of direct answers about the mysteries of the future life is because God thought that no such answer should be necessary—that His love, if one would only believe in it, is a sufficient answer to them all.

The Bible says very little about the next world. But it comforts the mourners with the thought of meeting those whom Christ will bring with Him. What would be the good of meeting if they should not know them? St. Paul expects to meet his converts and present them before Christ. How could he do so if he did not know them? Our Lord depicts Dives and Lazarus even in the lower Hades life as knowing each other. He says to the dying thief as they went within the vail, "Today shalt thou be with me." What could it mean except they should know each other within?

But surely the Bible does not need to say it. It is one of those things that we may assume with certainty. We know that Heaven would scarce be Heaven at all if we were to be but solitary isolated spirits amongst a crowd of others whom we did not know or love. We know that the next world and this world come from the same God who is the same always. We know that in this world He has bound us up in groups, knowing and loving and sympathizing with each other. Unless His method utterly changes He must do the same hereafter.

Do you want further proof? Think of the nature He has implanted in us. If we shall not know one another, why is there this undying memory of our departed ones the aching void that is never filled on earth? The calf is taken from the cow, the kittens are taken from their mother, and in a few days they are forgotten. But the poor, human mother never forgets. When her head is bowed with age, when she has forgotten nearly all else on earth, you can bring the tears into her eyes by mentioning the child that died in her arms forty years ago. Did God implant that divine love in her only to disappoint it? God forbid! A thousand times, no. In that world the mother shall meet her child, and the lonely widow shall meet her husband, and they shall learn fully the love of God in that rapturous meeting with Christ's benediction resting on them.

And yet, I see one clear difficulty rising in the way. I see some poor mother asking with frightened heart, what if I should miss my boy, or what if he who is dearer to me than Heaven itself should be missing in the land of everlasting joy? Ah, that is the hard question. I have heard it suggested that you would forget your boy. God forbid! I have seen it said to my horror lately by a prominent English theologian that those in Heaven will have grown so absorbed in God that they never trouble about those who have disobeyed Him. Nay, a thousand times over—God forbid! If you grow like Christ it is more likely that you shall say—Oh, God, let me go out of Heaven; let me sacrifice myself if so be that I should bring in my boy. Is it blasphemy to say this? But it is what the Blessed Lord Himself said. And He will be near you to comfort you, and to sympathize in your pain. And as you learn more of His love and His longing, as you find that He is more anxious than you are for your boy outside; that He has not forgotten him any more than you have, who knows what sweet hope and comfort will steal over your soul?

Who dare censure us for speaking of such hope? Who dare limit what the power of Christ's atonement and depth of Christ's love can do for your boy in the infinite ages of the future?

I know there are further questions arising in your hearts. Will our dear ones remember us? Will they, in all the years of progress, have grown too good and great for fellowship with us? There is no specific answer save what we can infer from the boundless goodness and kindness of God. Since He does not forget us we may be sure they will not forget us. Since His superior greatness and holiness does not put Him beyond our reach—we may be sure that theirs will not—their growth will be mainly a growth of love which will only bring them closer to us for ever and ever.

IV.

How Do Men Enter Heaven?

We have asked, what is meant by Heaven? What can be known of the details of life in Heaven? And now we come to the final question of all: How shall we enter Heaven? And if you have followed me thus far the answer is easy. Though there is a special place which shall be Heaven, yet, if Heaven means a state of mind rather than a place of residence, though it is a place of residence, too, if Heaven means to be something rather than to go somewhere, though it means to go somewhere too, then the answer is easy. We enter Heaven by a spiritual, not by a natural act. We begin Heaven here on earth, not by taking a journey to the sun and the planets. Not by taking a journey from Montreal up through the air. But by taking a journey from a bad state of mind to a good state of mind; from that state of mind which is enmity against God, to that of humble, loyal and loving obedience of Christ. It is not so much that we have to go to Heaven. We have to do that, too. But Heaven has to come to us first. Heaven has to begin in ourselves. The beginning of Heaven is not at that hour when the eye grows dim and the sound of friendly voices becomes silent in death, but at that hour when God draws near and the eyes of the spiritual understanding are opened, and the soul sees how beautiful Christ is, and how hateful sin is; the hour when self-will is crucified, and the Godwill is born in the resolutions of a new heart. Then Heaven has begun, the Heaven that shall continue after our death.

Brethren, do you believe that this is the right way to think of Heaven? For if so it is a serious question for us all. What about my hopes of entering Heaven? If Heaven consists of character rather than possessions, of a state of mind rather than a place of residence, if, in fine, Heaven has to begin on earth, what of our hopes of entering Heaven? Oh, is it not pitiful to hear people talk lightly about going to Heaven, whose lives on earth have not any trace of the love and purity and nobleness and self-sacrifice of which Heaven shall entirely consist hereafter? To see men with the carnal notions about Heaven as a place of external glory and beauty and jasper and emerald, where, after they have misused their time on earth, they shall fly away like swallows to an eternal summer. Why, if they understood what Heaven shall be, they would ask what should we do in Heaven? What love have we here on earth for the society of the unselfish and pure and lovers of God of whom Heaven shall consist? They would be miserable there even if they could get there. They would be entirely out of their element, like a fish sent to live on the grass of a lovely meadow. Ah, if there be any such here, repent and pray to Christ for His dear grace to begin that Heaven within you. Let it begin this Christmas. Those who shall enjoy the Heaven hereafter are they whose Heaven has begun before. They who shall do the work of God hereafter are those who are humbly trying to do that will on earth. These shall inherit the everlasting Kingdom. Unto which blessed Kingdom may He vouchsafe to bring us all. Amen.

HAZEN GIVEN AN OVATION AT FREDERICTON

Town Ablaze With Fireworks and Torchlight Procession

Next Premier Escorted to Hotel by Two Bands and Thousands of People --- Greatest Demonstration Ever Seen at the Capital.

Fredericton, N. B., March 6—The capital of the province and the county of York did honor to themselves this evening. The reception tendered Mr. Hazen, the next premier, exceeded by far any demonstration ever given a man in public life in this vicinity.

Mr. Hazen, accompanied by W. H. Thorne, H. A. Powell, J. R. Stone and several others arrived on the 8.10 p. m. train. At the station thousands had gathered, and as the train drew in the engine kept up one continuous blast. As Mr. Hazen stepped from the car cheer upon cheer followed each other. Fireworks went up from all sections and the two bands played Here the Conquering Hero Comes.

Mr. Hazen was escorted to the four-in-hand in waiting and the big procession started from the station, headed by the two bands, followed by torch bearers, and an immense crowd of people. The procession proceeded out York street to Queen, and down Queen to the Barker House. All along the route the sidewalks were crowded and fireworks lighted the heavens. It was one continual cheering throughout the entire line. In front of the Barker House a huge bonfire burned and about 2,000 people had gathered. As the teams drew up to the hotel everyone seemed to go wild, again fireworks burst forth and each person tried to outdo the other in expressing his feelings. The Barker House had been very prettily decorated for the occasion and over the door to the entrance was the banner "Welcome to Our New Premier."

Mr. Hazen, as he stepped from the sleigh, received a magnificent reception as he entered the Barker and immediately proceeded up stairs and from the window over the entrance addressed the vast multitude. It was several minutes before he was allowed to speak, so great was the cheering crowd. Mr. Hazen delivered a brief speech and one that enthused the people. In the heartiest manner he thanked all for the great reception given him. He spoke of the strong love he had always borne for this city, here his school and college days had been spent and here he had started upon his profession. At an early age he had been honored by Fredericton in being elected to the office of chief magistrate. He wished to thank the people of Fredericton and the county of York for the magnificent vote they had given his party and when called upon to form an administration he believed that the administration would do credit to itself and the province and that the trust reposed in them by the province would be borne out by their acts. As Mr. Hazen concluded he was given an ovation.

Mayor McLeod followed and spoke enthusiastically. He was proud of the reception that was given the respected and honored leader of the party. He felt proud of Fredericton and the county of York. It was a grand victory and all had occasion to rejoice.

Messrs Pinder, Young and Robson, the other members of York county's successful ticket, spoke briefly, all tendering their thanks for the magnificent reception given to the coming premier.

At the conclusion of the speech making the speakers descended to the office where for more than an hour Mr. Hazen was kept busy in receiving the crowd.

A meeting between the executive of the board of trade and the fire insurance underwriters was held this morning. The underwriters were represented by A. C. Fairweather, J. Dickson Otty and H. B. Robinson. The subject discussed was the lowering of insurance rates in this city. The board of trade pointed out that the underwriters had promised a reduction of premiums when better fire protection was established here. That protection had been established, but instead of the premium being reduced it had been increased twenty per cent.

The underwriters contended that Fredericton had not been singled out and though it was true there had been few fires in recent years the premium was based on the hazard of risk and the buildings in the town. They confessed that Fredericton in recent years had contributed much to the reserve funds of the several companies, and promised that they would send Mr. Clinch to the city to look into the matter and make readjustment of rates if he so recommended. Mr. Dibblee presided at the meeting, and the spectators included a large number of citizens.

The death of Mrs. Timothy Ryan took place this morning at her residence on Regent street after a short illness of congestion of the lungs. The deceased leaves a husband and three sons, John, William H. and James.

The death of Jeremiah Duncan O'Rea took place at an early this morning at the Victoria Hospital. The deceased leaves a wife, four sisters, one brother and his mother.

Miss Lottie Keene, head nurse at Victoria Hospital, is confined to that institution with typhoid fever.

ODD DIVORCE OF MADAME NANSEN

Before Husband's Trip to North Pole He Secured a Divorce So She Could Marry Again.

A London despatch says: Death has been busy with the members of the diplomatic corps in London, and the decease of Mme. Nansen, the wife of the Norwegian envoy, has been followed by that of Musurus Pacha, the Turkish ambassador. Mme. Nansen was a handsome woman, possessed of a glorious voice, which was never heard to greater advantage than in old Norse ballads, and although deeply devoted to her husband, she yielded to his solicitations and consented to the arrangements which he had made for a divorce before his departure on his famous voyage of polar exploration, so that in the event of his never returning she would be free to marry again. In Europe, and especially up in Scandinavia, all sorts of documentary proof and convincing evidence are required of the death of a missing husband before his widow acquires the right to contract another marriage. Dr. Nansen was well aware that if he perished in the Arctic seas he would be merely set down as missing, and so many years would have to elapse before his absence would be construed by the courts as legal evidence of his demise that Mme. Nansen would have lost all her youth and beauty before she would be free to wed again. Of course, when Nansen returned from his successful voyage on board the Fram he was at once reunited by law and by the church to his wife, and it may be remembered that he dedicated to her the account which he published of the voyage, with the following phrase: "To her who christened the ship, and who had the courage to wait."

"Isn't your speech a little ungrammatical here and there?"

"Perhaps," answered Senator Sorghum, "but, you see, I've got to keep it from being too severely grammatical. Some of my constituents might think I was trying to put on airs."—Washington Star.

DECLARATION DAY LIVELY IN GLOUCESTER

Defeated Opposition Candidate Charges Elected Liberals With Seeking Recognition from Mr. Hazen.

Bathurst Station, N. B., March 6—Declaration day proceedings here today were lively. After the sheriff had declared Messrs. Sormany, Leger and Byrne duly elected, N. A. Landry was chosen chairman of the meeting. On taking the chair Mr. Landry read a letter from Mr. Poirier, who was unable to be present, thanking the electors for their votes. The meeting was then addressed by the candidates present, who all thanked the electors for the support given them.

In the course of his remarks, Mr. Stewart, who received great applause, stated that the vain efforts made by the elected independent Liberal members to have themselves recognized by Mr. Hazen was enough to disgust the voters. This brought forth a protest from Mr. Byrne and also from P. J. Veniot, customs officer, who seems to be acting as political adviser for the new members.

Continuing, Mr. Stewart said that Mr. Veniot had already made overtures to Mr. Morrissy. This was denied by Mr. Veniot, and a lively altercation took place.

There was a marked want of enthusiasm when the new members spoke, and there is a very apparent feeling of depression and unrest among the Liberal electors at the general opposition success throughout the province, and this feeling seems to have extended to the elected members as well, who appeared to be depressed rather than elated over their victory.

TRANSLANTIC SLANG.

(Punch.)

Gems of Language. Ethel (describing hockey match): "Well, gran, we've had a topping game. The other side were bally rotten at the start but they bucked up no end, and we had a bit of a hob to lay 'em out."

Di: Oh, I don't know. I thought they were the most piffling crew of foozlers I'd ever struck; we were simply all over 'em, and had 'em in the cart in no time."

WARMLY ENDORSED BY BISHOP RICHARDSON

A Pastoral Letter on the Laymen's Missionary Movement.

The following pastoral letter by Bishop Richardson on the Laymen's Missionary movement was read in the Church of England pulpits yesterday:

To the Laymen of the Church of England in St. John:

My Dear Brothers: Many of you have doubtless heard something of what has become known as the "Laymen's Missionary Movement," and, as arrangements are being made for its initiation in St. John on Tuesday next, I want to say a few words to you upon the subject in advance.

Let me begin by telling you what the movement it. It is simply an organized and systematic recognition by the laymen for the extension of the responsibility that rests upon them as laymen for the extension of their faith throughout the world. It is a wide-spread awakening of laymen to the profoundly important fact that, if the work of evangelizing the world is to be done at all, it must be done, not by ministers of the gospel only, not alone by women and children, and not by a number of small societies within the church, but by the men who are, or who ought to be, the back-bone of the church's membership.

It was with this deep conviction that the movement was initiated in New York about a year ago; and, under its powerful impulse, the laymen of city after city in Canada, no less than in the United States, are being stirred to united action as they have been never stirred before.

Upon one point let me be very clear. This movement is what the name denotes alone. It is a movement simply, and that is all. It is not a new missionary society. It is not a missionary board for the collection and administration of money. It is not in any sense an interference with the already constituted machinery for missionary effort. It aims to let loose the steam lying latent in the church, so that the driving wheels of missionary enterprise may do their full and proper work. Its function is not administration, but inspiration only. Let there be no mistake about that. I want it to be quite clear that this laymen's missionary movement will not interfere with the work which we are already doing. It commits us to no course of action that does not come under our own control. It in no way affects our present policy and plans. In matters of administration it leaves us where it finds us.

But it brings to bear upon the church, and upon every duly constituted agency within the church, the impelling pressure of a new truth, or rather of an old truth which has largely been forgotten—the truth that the gospel unit of all missionary and evangelistic work is the individual. It is nothing more than a magnificent appeal to the mature men of the church to claim the privilege, and accept the responsibility of Christian manhood.

You will want to know, perhaps, what this movement has accomplished. Well, it will be enough, perhaps, if I tell you in a few words what it has done, and what it is doing, for our own church in the city of Toronto. At a meeting of laymen held there recently, it was deliberately decided that Toronto's annual share in the world's missionary work ought not to be less than $500,000. When I tell you that during the previous year the Anglicans, Methodists, Presbyterians, Baptists and Congregationalists, together only contributed for this purpose the sum of $140,000, you will get some idea of what the movement means in money. Of that half million of dollars, the Church of England laymen assumed $150,000 as their share, whereas last year little more than $40,000 was contributed by all the English churches for missionary work.

But, you may ask, will the pledge be kept? I cannot tell you that, though there is little doubt in my mind upon the subject, but let us quote to you the words of a prominent layman in Toronto, to whom I wrote last week for information upon the matter. "St. Paul's church," he says, "has just taken up a subscription of $10,000 for the M. S. C. C. and is not yet through its canvass. The churches of our own communion in Toronto are, in the majority of cases ready to make every effort to quadruple their subscriptions to missions. We have already had eight or ten express their intention of changing from the $600 class to the $2,500 class. The church and diocese, which remains outside this movement, is going to lose a tremendous impulse, both in missionary activity, and also in the blessing which is bound to come upon its members by cooperating in something that has upon it so manifestly the seal of Divine approval."

Will all this in view, can you wonder that I come to you, my brother churchmen of St. John, and ask you very earnestly to see that you have your full share in this laymen's missionary movement? With all my power I press this privilege upon you. To stand aloof would be absolutely suicidal. To throw ourselves with heart and soul into this movement will be to reap a great harvest of strength and inspiration for the work which God has put into our hands. We stand at the parting of the ways; and I honestly believe that, before God no less than before the world, we shall stand commended or condemned as we accept or refuse the challenge that has come to us, as it has come to every man who calls himself a Christian in St. John.

What, then, is it to which you are invited? I ask the men of the church in this city to stand behind this laymen's missionary movement; and, with that end in view, to take some personal part in the meetings of which notice has been given for Tuesday afternoon and evening. I think that I can safely promise you one thing—that those of you who are present at Tuesday evening's luncheon will be richly rewarded by a new and larger conception of the part that men have to play in the work of Christian missions.

Faithfully your friend and Bishop,
JOHN FREDERICTON.

The Rev.....

My Dear Brother: It is my desire that the above pastoral to the laymen of the church in St. John be read from the pulpit in your church next Sunday morning; and that you will give notice of the conference with Mr. Campbell White on Tuesday afternoon in the school house of the Stone church, and of the luncheon on the evening of the same day in the Assembly rooms at half past six. In view of the Lenten season, I would suggest that stress be laid upon the fact that this luncheon will be of a simple character, and has only been arranged as a convenient means of getting men together.

Faithfully yours,
JOHN FREDERICTON.

St. John, March 6. 1908.

Recent St. Stephen Deaths.

St. Stephen, March 5—William Burns, aged 62 years, a resident of Upper St. David, about seven miles from town, died suddenly yesterday afternoon. He has for some time been suffering from pain in the region of the heart and was returning to his home from Moore's Mills, where he had been consulting Dr. Dibblee. He was stricken while talking with some friends whom he met. They returned with him to the doctor's, but he never regained consciousness and passed away after the reached the house. He was unmarried and leaves two sisters, Mrs. McCoul, who his housekeeper, and Mrs. Hayford, Boston.

This morning Miss Flora Neazey, daughter of John Neazey, of this town, passed away after a short illness. She had been feeling well of late and died suddenly about 3 o'clock of heart disease leaves an aged father and two sisters have the sympathy of the community their bereavement. One sister, Ada, at home, the other sister is Abbie, who is a missionary in Japan. The funeral will take place on Sunday afternoon at 1 o'clock. Interment will be made in the rural cemetery.

Mrs. Don Douglas, who was suffering from appendicitis, was taken to Chipman Memorial Hospital yesterday for treatment. The heart was found to be working so badly that it was deemed unwise to perform an operation and she passed away at an early hour this morning. She leaves a husband and two small children to whom the sympathy of the community is extended in their affliction.

Dr. Daniel Cheered in House.

Ottawa, March 6—(Special)—When Dr. Daniel entered the house of commons today during the afternoon sitting, after his return from St. John, he was given an enthusiastic reception from the opposition side.

"What sort of a baby is your new brother, Abner?"

"Oh, he's just like my other new brother. Couldn't tell 'em apart, if it wasn't that his name is different."

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