

Religious News.

I have not done very much UPPER OTSABOG. preaching since I wrote last about two sessions at Otta- bog and held one missionary meeting at Otta- bog. After the Association I spoke to some people living on the hills back of St. Mary's. They wished me to preach for them, and I have been holding meetings there every fortnight and the Lord is blessing the work. A fortnight ago there was one occasion reclaimed and by holding up their hands to be prayed for. Last Sunday there were four backsliders reclaimed and two wished to be prayed for. Sunday night I spoke in the upper end of Fred rieton. I have spoken there for three Sunday nights. They are going to rent a larger place for me to speak to in on Sunday evenings. The work would be more prosperous if it had more attendance. The people on the hills say I do not come often enough. They wish me to come every Sunday, but on account of my loss this spring I am not able to attend any oftener than I am doing at the present. My house has been burned and about everything I had so I have got to prepare a house for winter. The people there are only able to pay my way up there every fortnight. Nox I wish to tell you about our church at Otta- bog, since the visit of Rev. W. E. McVey to Otta- bog. Tuesday after he left seven of our young men volunteered to go to work on the cotton and do what they could, also three members went to myself. We have got our floor cleaned and tidied up and got quite a piece of fresh clothing. We are going to try to finish up sheating and get the line out. Brethren pray for us that those young men may be as willing to work in the church of Christ as they are to work on this one, also pray for our work in St. Mary's for the prayer of the night our prevail to me.

Your Brother in Christ, CHARLES L. JOHNSON.

The Gospel as a Beacon

The New Testament makes it very clear that the Christian life on one side of it involves limitation, self-sacrifice, self-denial. There are some motives to which the disciple of Jesus is inaccessible, some things that he will not do. But this self-repression and self-restraint is never for its own sake. It is always that the soul, though it may attain a nobler power a larger freedom, a diviner peace. It is not that just the truth that too much of our popular Christianity fails to recognize. We teach the necessity of self-denial; we do not make equally clear the rich and large life into which discipleship opens and for that reason the call to discipleship seems like a call to gloom and depression, instead of what Jesus always made it a summons to life and power and joy.

But no man can utter this invitation who has not verified the reality of the promise in his own experience. You may speak the whole dictionary full of words about the blessedness of following Christ, but what you say will only be words unless you have seen and felt this blessedness in your inner life and are speaking about what you have known rather than what you imagine or what you think you ought to say.

There have been many explanations of the remarkable triumphs of the early Christians in the first four centuries. Gibbon's famous chapter in the causes of the spread of the Christian faith enumerates some of those that are most palpable even to a skeptical observer. But it is evident that neither Gibbon, the skeptic, nor Milman, his Christian commentator, is satisfied with the explanation. The one vital, import on thing that both these men overlook is that the early Christians showed by word and act that they had discovered the great peace and joy. The Epicurean found them happier than himself with all his self-indulgence. The Stoic found that they had

attained a peace and a power for which he had striven in vain. We have only to read the inscriptions on the tombs and monuments of Christian Rome, which Lanson has unrolled, to be deeply impressed with this. They speak of present joy and strength in terms that convey the stent and prodigal Roman that they were describing realities. They speak of the future life with as much certainty as the Roman of the days of Tiberius spoke of Gaul or Britain, though he had never visited those lands.

We do not believe that in any age any man have greatly succeeded in commanding Christianity who have not been able to press it as a boon that they have personally tested. And those who have presented it in that way have seldom failed to elicit a deep response in the hearts of the men of their time. Such preachers may have been defective in their doctrine; they may have mistaken a part of the truth for the whole, but like Philip when he went to Samaria, like the woman of Samaria hurrying to the men of her town, like Peter at Paphos, and like Paul at Corinth, they declared that they have found a boon that would make life rich and strong and victorious and happy. The self-denial to which such preaching called is not a mere self-denial and self-conquest as a mere rule of living, but a denial of a part of the ground of the laws that one may win a spiritual prize.

The Comfort of God's Staff

The Shepherd's staff was the means for expressing to the Shepherd's faithful the sheep, and by it the sheep was led into the path which the shepherd desired. God's staff for us is the manifestation of His will and His providence by which we are led to the path of duty when we are striving Him. When we come into a valley of darkness and are afraid, it is a great comfort to look back at the clear indications of God's will and leading, which brought us to that place, and which we could not have discovered without asking what we believed to be God's path for us. We can say: "It was God's leading that brought me into this place of darkness, therefore I will fear no evil." "They told me that they could not find me." -Rev. Adelt A. Bennett.

Married.

MATTHEWSON FLEMING - At the residence of Mrs. S. P. Quinn, at R. V. E., W. Va., on the 21st, by Rev. J. M. Quinn, George J. Matthews of R. V. E., Mass., to Marie C. Fleming of Chapman, N. D.

MATTHEWSON HARRISON - At the home of the bride's father, by Rev. Richard Elliott, Arthur A. Harrison of Appleton to Elizabeth Harrison of Hastings.

STEPHEN MITCHELL - At the home of the bride's father, by Rev. George Elliott, Harry Stevens of Boyers Brook to Edna Matson of Boyers Brook.

CAROL STEVENS - At the home of the bride's father, by Rev. Rufus Elliott, Luther Crawford Hastings to a daughter of Boston.

ALICE GRINE MOORE - At the residence of the bride's father, Aug. 10, by the Rev. Geo. Howard, Harry Alice Grine of Conestoga, York Co., and Grace Alice of Sprague, Pa.

ROBERT CURTIS - At the residence of the bride's father, Sept. 19, by the Rev. Geo. Howard, William Robert of Houlton, Me., and Edna Currie of Bucks, Pa.

DORIS BARTON - At the home of the bride, Cox Point, Queens Co., N. D., Sept. 26, by Rev. Frank P. Dresser, Robert L. Doris of Chapman to Lenore P. Dresser.

CLARA MORTON - At Rome, Q. Co., Aug. 27, by Rev. F. P. Dresser, Charles D. S. Clark of Clark's Point, York Co., to Bertha J. W. Clark of Clark's Point.

HEARNEY SHEPHERD - At the Baptist parsonage, Jacksonville, Aug. 11, by Rev. J. A. Cahill, assisted by Rev. F. A. Currier, Rev. Joseph C. Bleakney to Mrs. Annie B. Shephard, both of Woodstock.

B. BAKER HANSAH - At the parsonage, 218 S. 2nd, Sept. 14, by Rev. F. H. Nobles, William Hobbs and Mrs. J. C. Hanman, both of Sussex.

CHRISTY BILBEE - At the residence of the bride's father, 121 N. 1st, Aug. 21, by Rev. F. C. Clarke, Harry and George Bilbee of New London, N. S., to Miss Elizabeth Moore, of Fredericton.

MARIE BELLY - At the German Street Baptist parsonage, 121 N. 1st, Sept. 8, by the Rev. G. O. Clarke, George J. H. B. B. and Miss Martha B. B. of New London.

RAYMOND MOORE - At Portmouth, Sept. 5, by Rev. Arthur A. Quinn, Raymond and Alice Moore both of Woodstock, N. B.

HARVEY M. MELROSE - At the First Baptist Church, 121 N. 1st, Sept. 10, by Rev. G. O. Clarke, A. G. G. and Mrs. J. C. Melrose, both of Montreal, N. B.

YVONNE HAVELAND - At the First Baptist Church, 121 N. 1st, Sept. 10, by Rev. J. O. Wootton, Yvonne and Yvonne Haveland of New London, N. S., to J. O. Wootton, both of Montreal, N. B.

PATRICIA HANSEN - At the residence of the bride's father, 121 N. 1st, by Rev. G. O. Clarke, Patricia and Laura A. Hansen both of Fredericton.

Bel.

WALTER - At Montreal, Que. Co., N. B., on Feb. 15, 1894, at the age of 24, Walter French, the eldest child of an old and true married couple 20 years and 2 months, married Miss Mary in the new church just at Montreal. Survivors at home and away numbered by Rev. J. C. Hanman.

FREDMAN - Rev. Augustus Fredman died at the late residence of the late Mrs. F. M. D. Long on the 15th of Aug. 1894, at the age of 75 years. His wife died in 1871, and he was married to Mrs. F. M. D. Long in 1872. He was a member of the Baptist church, and he had a large family.

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