Religous News.

UPPER OTNABOG. Preaching since I wrote last, about two serm-as at Otna-

bog and held one missionary meeting at Otracing After the Association I spoke to some per-living on the hills back of St. Mary s. Th. wished me to preach for them, and I have been holding meetings there every formulat in the Lora is blessing the work. A fortught agothere was one backsader reclaimed and two held up their hands to be prayed for Last Sanday there were four brekshaers reclaim 4 and two wished to be prayed for. Sunday might I spoke in the upper end of Fred ricton There is obout They are long to rent a larger place for me to speak to Striday evenings. The work would be more prosperous if it had more attendance. The people on the inli say I do not come often chough. They wish me to come every Sunday, but on account of my loss this spring I me not able to attend any oftener than I am doing at the pre-My house has been burned and about Selit. everything I had so I have got to prepare a house for winter. The people there are only able to be pay my way up there every formight. Now I wish to tell you about our charch at O. misog, since the visit of Rev. W. E. Mebayte b. Omam .5 Thes lay after he left seven of our bog. men volunteered to go to work on the carren and do what they could, also three members with myself. We have got our door placed and finish, lathing and got quee a pile of the harhing in We are got g to try and finish h sheating a .. get the due out. Britmen, pay for us that tuose young men may be as willing o work in the church of Christ as they are to work on tals one, also pray for our work in St. Mary s, tor the prayer of the right out prevail, to much

Your Brother in Carist, CHARLES L. JOHNSON

The Grapel as a Buon

The New Testament makes it very clear that the Christian life, on one side of it, incolves lim's tation, self-sacrifice, self denial. There are some motives to which the disciple of Jesus is in c cessible, 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 pobler power a larger fre dom, a diviner peace. It is not that just the truth that too much of our popular Christianity tails to recognize? We teach the necessity of self dini 1; we do not make equally clear the rach and large life into which discipleship opens and for that reason the call to discipleship seems like a call to gloom and repression, instead of what Jesus always made it a summons to life and power and poy.

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 distionary full of words about the blessedness of following Christ, but what you will 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. Gubb ar's famous chapter on the causes of the spread of the Christian faith enumerate some of those that are most pulpable even to a skeptical observer. But it is centent that neither Gibbon, the skeptic, nor Milman, his Christian commentator, is satisfied with the explanation. The one vital, important thing that both these men overlook is that the early Christians showed by word and act that they had discovered the great peace and jay. The Epicurean found them happier than himself with all his self-includgence. The Stoic found that they had

attained a peace and a power for which he had striven in var. We have only to read the inscriptions on the toules and nonuments of Christian Rome, which Lanciam has nevel d, to be deeply impressed with tous. They spok of present joy and strenght in terms that conviac d the stout and profugate Romans that they were discreting realities. They spoke of the fitters life with as much certainty, as the Roman or the days of Therias spoke of Gaulor Britain, brough he had never verted the celands.

We do not beneve that in any age any in in have greatly successed in communiting Christianty who have not been able to present it as a been that they have personally tested. A d those who have presented it in that way have sellon fieled to their a deep response in the hearts of the men of their time. Such pacaclars may have been detective in their dictriber; they may have mistaken a part of the troth for the whole, but like Philip when he went to Nationalel, like the woman of Sammia harrying to the men of her town, like Peter at Pentecost, and hije Paul at Corbith, they declared that they have found a b on that would make life rica and strong and victorious and happy. The selfdenial to which such preaching ca' man is nor a m . r. I and self-consei as a core san it is the thosping aside of a garmant on title groung or one loans that one may win a spe mad prize.

The Comfort of Cod's Staff

The Shepherd's staff was the means for expressing the Sheph rd's will ingui ang the sleep. and by it the sheep was led into the path which the s ephero desired. God's stail for us is the manifestation of His will and these providences by which we are i.d in the path of duty when we are serving Ham. When we come mad a valley of watkness and sire that, it is a great comfort to look in k at the clear indications of Go.'s will and leading, which brought as to that place, and which we could not have disobeyed with at for saking what we believed to be God's path for as We can say: It was God's leading that be ught me into this place of cartiness, therefore I win fear no evil "Try to La. d the stoff they come I it me. ' - Rev. Adent A Benefit.

Marie 1.

Matthewick Foldmand with Manchester, Maley, September W. V. G. Weischement, George M. Marchester of Recipinal Moss, to Matrix Products of Computation (N. 16).

WATTHEWS HARRESON - At Aigu, N. B., on the list Sept., by to y. Broches, Editor, Actions of article west Applicable to Lizzle Harris and Has digs.

STEEVES MILION. At Alone S. B., or the his Sep., by hey, horner Lindt, than Sieres of B. ver me & to Lindau M-t and Process Basis.

CARLEL STRIVES - At the home of the bride, on Sept. 20. by Rev. Ruther Filholt, Lather Council of Hastings to Carne Stages of Heison.

AC CLIFF MonE -At the residence of the bride's arter, Aug. 19, by the Rev. Gev. Howard, Harry sic Conicol Crederaton, York Co., and trace siere of spongibility.

Bons a CURRE, "At the relidince of the helde's father, sept. 10th by the Rey Goss Howard, William if one of Houlton, Me, and Emma Curre of Navas, quark, York Yo.

Drust Gart 8.—At the large of the bride, Cox role , Queens on N. B. Sept with by flew Front P Presser, Root, L. Drest of Chepman to Jemetric P. Dresser.

Chark-Chorn, "At Ronge, Q. Co., Aug. 27 h, by dow F. P. Dresser, Charles R. S. Clark of Upper Que esclu y, York Co., to Berthard, W. Uro not Cole Battler.

BLEAKNEY SHEPHARD.—At the Baptist parsonage, Jacksonville, Aug. 11, by Key, J. A. Cabril, assisted by Hey F. A. Currier, Rev. Joseph C. Bleakney to Mrs. Annie B. Shephard, both of Woodsteck.

B BK15K HANNAH (At the prisonage, "Susers, ept. 7 a, to R v. F. H. Nobles, William Hob and any Bost, et Hannah, both of Sussex."

Chi dony Bui with Act a residence of the brid 's means, the last in Assus' 50 g by Ry. F. Coarko Hallow, the sim Grass g. 'New London, X. S. to May Right to the Grass g. 'New London, X. S. to May Right to the Grass of Facilitation.

Monso, Britas a Al. The German Street Baptist personage, we doubt K. B., sope Sa, by the flew Getting S. S., Sang S. S., by the flew G. H. M. Seeson Market at L. M. Mersesoni Mess. Martha B. Be v. S., and S. H. L. J. and

BAYWARI MOLLIA A Portrodo e, Sopt 50h, by Sha Alia in Post Storey Hayward and Anne Miller behand a real sikek Storey.

Harring N. Marksey, with Free Riphet Church, Joneton, S. philate, by Rey. Gideon Swing God, A. Gersharer and fall restriction, ooth of Moneton, N. B.

Yakan ta slatitica. As de 17 et Bapast church, spire in a San Arti zo a, los Ross I et Artimot, William France Yould do the long Masses for May tel material of Altred deficile (A. Rep. of Konsetta, N. B.

PATRICE TANSSID Profession on the 10th Test, by the VIII of Supplied Park rand Laura A Time of the descent

Diet.

WALD, "At Montimer, Kont Ca, X, B, on Welhes day, and 2 day Mary Parablets, edded dayablet of Altra and Sarra, which age 21 years and 2 monitor, important than say in the most church yield at Gran, early, Sovers at home and grave commeted by local Hagaram.

be for al Romann.

Philipman R v. Augustus Freedom dard at the large of ole son Entert. 9. Freedom, M. D. Long to ed., Jo. Ann. 25, and 17 years. North five vorsible for each was to 14 ft with the son. Dute 1 ft with the son. Dute 1 ft with the son. Dute 1 ft with the first particle very large for the particle very large machinetts, veeply within the particle very control. He mad different particles with five particles and other A who, on and degrees have proceeded from the first first 1 ft. The south at the first 1 ft. Th

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of a mast consist.

If XIII.11 is Mass Rosilla Concy II thick, adapted director of S. F. H. the direct personally esteep in long on the flot cost of the 20th ten of all right was a low by suren long long or secting Christian course a group date parties of mind, and will be such a fine-sect in the form is the whom we benefit our warm sympaths in their and is.

We must again call the attention of our subscripers to the neater of leaving toeir paper in the past office refreed when they have not paid mp what was diverse it. This kind of thing does not exempt the person so doing from paying for it. No 1 query on the stopped until all dues are past. The proper we it is a paper stopped, is to send in all arrest age, and order a discontinued. If after that is done, and the paper is still sent on can teluse to take it it willie office all right, But wherever a p is a takes a paper from the post-office right along as a comes, the person so doing is responsible for the payment of it whether he can ordered it or not. Of late we have had notices from the post-masters that "The HOME Mission Journal, had been refused, and left in the office; and most of those refusing owed for it for some time, and have sent in no pay, say the least, a very mean way We have said several times in this paper that we regard all subscriptions as permanent until notified to stop sending it, and the only honest and lawful way to get it stopped, is to send in paymeet with nonce to discontinue. There have cen papers returned by some of our who have not given their name nor address, and consequently we do not know who it is that have returned them, so if such persons get the paper sent to them afterwards they will know why.