

NOTICE.

We are enclosing directed and post-paid envelopes in papers to those of our subscribers who have not yet paid for the paper for this year. The figures at the end of the name on the paper are the dates when the subscription began, or was paid up to. If any mistakes are discovered in these dates, please let us know. Save the envelope until it is convenient for you to get a postal note or 50 cents worth of stamps to put into it, and then drop it in the post-office, and oblige

Yours truly,
J. H. HUGHES.

Notice.

We begin a very interesting story in this number, and will continue it through several papers until it is ended. We feel quite sure that most of our readers will be pleased with the narration, as well as with its moral impression.

Notice.

The next meeting of the board of directors of the New Brunswick Baptist Convention is postponed until the first Tuesday in November.

W. E. MCINTYRE, Secretary.

The Coming of Christ.
MATT. 24:44.

The central truth of the passage is that Christian watchfulness does not consist in idle or indifferent expectation of the Lord's coming, but in the faithful performance of duties, with souls illuminated by the consciousness of the Master's pleasure and approaching presence.

Sometimes the doctrine of Christ's coming has been presented as if the only duty of Christian was to wait for that consummation as one might in a railway station for an overdue train, simply watching the moments until it arrives. But in these brief parables our Lord shows that the true attitude toward His coming is that of servants in the house who are engaged in such preparations for the master's return that the house and table are ready whenever he appears.

Most of the practical errors that have sometimes been connected with this truth have proceeded from a disregard of our Lord's repeated warning: "In an hour that ye think not the Son of Man cometh." Sometimes Christians have been so certain that they have the time of the Lord's coming that they have intermitted effort, just as servants who were persuaded that their master might not return from a journey, would not reach home before a certain day, have permitted themselves to feast and riot. The picture that represents the master and mistress coming home unexpectedly to find the servants revelling in the dining-room and parlors was the image in Jesus' mind, and too often it has paralleled in the practical conduct of Christians who have assumed to fix the time of His coming. One true attitude is that which comes from a belief in the imminence of His coming at any time, though He may not come for ages. The realization of that fact means constant zeal and readiness in His service.

Our posture towards this truth of Christ's coming is a supreme test of the reality of our Christian life. There is nothing so repugnant to one who has wronged another as the idea of meeting the wronged one face to face. Men seek in every way possible to avoid such an interview. On the contrary, there are few experiences that give such pure delight as the expectation of meeting those whom we love and to whom we have been loyal. The expectation of the Lord's coming, heightens and brightens the life of every true disciple; and when the coming of the Lord means our death, the terror of that

summons is conquered by this superb expectation. The wife whose husband has gone to prepare her a home in a distant city across the sea does not dread the summons to join him there. The discomforts and perils of the journey are forgotten in the thought of the reunion. To the Christian heart death itself is the journey to the soul's beloved.

Weeding Your Garden.

A young girl sat at the window, unhappy and discontented. She was looking at the landscape, but could see no beauty in the undulating hills in the distance, clad with the fresh green of spring, or the young shrubs budding forth under her window. It was the first of May, when nature is at her best—not tired or scorched by the heat of summer. The mind must be at peace to thoroughly enjoy nature. A friend of the young girl's mother, coming out of the house, looked at the face so drawn by unhappiness. She stopped and said:

I am afraid, dear girl, that you have not weeded out your garden.

The girl answered, I have no garden to weed. We hire a man to do such work.

It is impossible for you to hire any one to weed your garden; you only can do it.

The girl, with a surprised look, said, I do not understand you.

Well, my dear, it is the garden of your life I am talking about, and if you want beautiful flowers you must pull out the weeds. Envy, jealousy, anger, pride, selfishness are some of the weeds that grow very fast.

Died.

BISHOP—At Chipman Station, N. B., on 11th inst., Charles L., infant son of Wm. Bishop, aged 8 months.

COLLIER—At Salisbury, N. B., Sept. 15th, Margaret E. Collier, daughter of Jos. Collier. She was baptized by Rev. Mr. HARTS when quite young, and united with the Second Elgin Church.

JOSAB—At St. John, Sept. 8th, Mrs. Amelia Jonah. Our sister was a member of the Second Elgin Church and at the last had a strong hope in Christ as her Saviour. The funeral services were conducted at Pollet River by Pastor H. H. Saunders.

CLARK—In St. John on 11th inst., after an operation at the hospital for cancer of the stomach, John Clark, of Chipman, N. B., aged 48 years. Bro. Clark was a member of First Chipman Church and leaves a widow and three sons besides an aged mother to mourn. He was a man of kindly disposition and highly esteemed in the community in which he lived. His trust was in Christ as his Savior.

LOYD—At Briggs' Corner, Chipman, N. B., on 6th inst., after much suffering, Thomas Lloyd, aged 80 years. A wife, three sons and eight daughters remain to revere his memory. Bro. Lloyd was, for many years, a consistent member of Second Chipman Church, always faithful and regular in his attendance at the Lord's house. To the last his faith in God was firm and clear, and he died with unclouded hope.

McDONALD—Deacon Allan McDonald, fell sweetly asleep in Jesus, at Havelock, in the home of his son, S. E. McDonald, on Sept. 28th, in the 93rd year of his age. He was born in Moncton when there was nothing but a few farmers in that place, known then as the Bend. When he was but an infant his parents moved to New Canada and were one of the first settlers there. Allan was carried there in his mother's arms, the first babe that was brought into the settlement. He lived with his parents until their death, and has occupied their farm until last spring, when he was burned out, losing the house where he had lived for over half a century, after which he with his son and family moved to Havelock. Mr. McDonald was converted by the truth and spirit of God when young, and as he was pious and consistent in life, sound and generous in principle, the Baptist Church there to which he belonged appointed him one of their deacons, which office he filled for over sixty years, having the good-will and respect of all the community. His house was always a home for the ministers of the gospel of any denomination and the wayfaring from any quarter. He was courteous and kind in manner, and intelligent and of broad views in conversation. Bro. McDonald maintained his faculties until the last, and until within a few months of his departure was able to work and attended to many domestic chores. For the last few months his health and strength gave way, and he felt that his departure was near; but he had no fear, he knew in whom he had believed and had no desire to get well, but a strong desire "to depart and be with Jesus which was far better;" and the Master granted his desire and bade him come up higher. And so New Canada has lost another of its standard bearers, the third within a year. May others be raised up to fill their places. "Help Lord, for the godly man ceaseth; for the faithful fail from the children of men."

"Though earth may mourn one gem the less,
May not 'e'en heaven the richer be?
And myriads on thy footstep press,
To share thy blest eternity."

YORK—Another well known and useful laborer in the Master's vineyard has fallen. Rev. J. W. S. Young, whose labors for many years have been so abundant and productive of good results among our churches has at length finished his service and been called to the great reward. The end came suddenly. Bro. Young had been but recently engaged at St. Andrews in missionary work, where a rich blessing came upon the church and people. Coming to the Convention in Waterborough he appeared in his usual health, and spoke with all the vigor of his former years. He was especially glad to greet his brethren and fellow workers, his happiness being marred only by his anxiety for Bro. Irvine, who appeared at the convention in greatly enfeebled health. Few will forget the earnest prayer offered for the recovery of this brother, and Bro. Young's touching cry, "How can we give him up?" as his soul went up in fervent pleading to the Heavenly Father to spare his servant to the church on earth a little longer. Yet the one not thought of has been taken and the other left.

Bro. Young's death occurred at his home, Greenbush, York Co., on the morning of Thursday, the 27th inst.; after an illness of but fifteen minutes. Out of the activities of life he was translated into the felicitous and rest of heaven. Few have experienced a more speedy and triumphant departure. The King's ambassador, having finished his mission on earth, is suddenly called to the heavenly courts to receive the crown that shall never fade away.

Bro. Young was twice married, his last wife surviving him. He leaves a large place in the denomination. Truly a prince and a great man has fallen in Israel. Many were the trophies gathered by his hand for the Master, and many no doubt pressing him to the home beyond stood ready to welcome his spirit to the eternal rest. We shall miss him, yet we are but parted awhile. The words of the Saviour's prayer come to us with increasing force and pathos, "Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me." And thus while earth seems poorer and more lonely, heaven is becoming richer, and its raptures louder, as the victors are being called home. May we worthily follow after soon to join the glorious throng.

Married.

BARTON-CAMPBELL—At the residence of the bride's father, on September 25th, 1900, by Rev. S. D. Irvine, Caleb W. Barton of Cumberland Bay, Queens Co., to Nina Campbell of Springfield, Kings Co., N. B.

McVICAR-BERK—At the residence of Mr. Arthur Fair-Fairville, St. John, Oct. 3rd, 1900, by S. D. Irvine, W. M. McVicar of the Range, to Miss Amy Beck of Coal Mines, Queens Co., N. B.

ATHERTON-EVERETT—In Everett, Victoria Co., N. B., on Sept. 14th, by Pastor W. S. Martin, Walter C. Atherton of Woodstock, N. B., to Effie I. Everett of Everett, N. B.

CARR-FORSYTH—At West River, N. B., Sept. 12th, by Rev. M. Addison, Everett, Carr of Portland, Me., to Laura Forsyth of West River, Albert Co., N. B.

MARVEN-KEIRSTEAD—At the Baptist church, Alma, Albert Co., N. B., Sept. 19th, by Rev. M. Addison, Geo. Marven, D. D. S., of Souris, P. E. I., to Annie Keirstead of Alma, N. B.

CLEVELAND-KEIRSTEAD—At Baptist church, Alma, N. B., by Rev. M. Addison, Judson Cleveland of Alma, N. B., to Ella Keirstead of the same place.

WILLIAMSON-RILEY—At the residence of Harry Hughes, Albert N. B., Sept. 13th, by Rev. F. D. Davidson, Herbert Williamson and Annie Riley, both of Albert, N. B.

MORTIN-STEEVES—At Riverside, N. B., Sept. 4th, by Rev. F. D. Davidson, David Mortin of Alma, N. B., and Margaret Steeves of Elgin, N. B.

LANDER-STEEVES—At Sheddstone, Albert Co., on the 20th Sept by Rev. W. Camp, Milford E. Lander of Hillsboro to Miss Edna M., eldest daughter of Calvin Steeves.

KILPATRICK-DEWAR—At the residence of C. L. Smith, post-master of Woodstock, N. B., on September 12th, by Rev. A. H. Hayward, Joseph Augustus Kilpatrick, merchant of East Florenceville, N. B., to Jennie Dewar of Cambridge, Queens Co.,

Life is never so dark and dreary but that it has its pleasures and joys.—J. B. C.

Nothing can make people go blind any quicker than filling their eyes with gold dust.

He who is most slow in making a promise is the most faithful in the performance of it.—Rousseau.

All the religions denominations pass resolutions against the liquor traffic, and most of them condemn it very strongly. All of which is good so far as it goes. If resolutions could overthrow the traffic it would have been destroyed long ago. But they do not destroy. When the denominations are as brave and strong at the party conventions and at the ballot box as they are when passing resolutions in Conferences and Associations and Assemblies, the rum traffic will get its death blow. Isn't it about time to strike?