

THE HOME MISSION JOURNAL.

VOLUME III, No. 1.

ST. JOHN, N. B., JANUARY 8, 1901.

WHOLE No. 51

"They Asked Him Privately."

THERE are questions which should be considered with closed doors. When the nine disciples failed to heal the lunatic child, they sought an early opportunity to find the secret of their failure and asked Christ about it. It was creditable both to their honesty and discretion. They were willing to know what would not be flattering or pleasing to them. It is not every one who seeks to find out the real cause of his failures. "Why could not we cast it out?" They say "we," for they were mutually involved, and one cast no blame on the other, as is often done in our churches. When failure overtakes a church, the first thing that many do is to cast stones at one another. It is no sign of a coming revival when one begins to blame another for non-success. True penitence and humility say "we," and emphasize our own responsibility and not another's.

Then these disciples had the power to heal and put out demons once. They had had great success in this, but now it had gone from them. They could not repeat what they had privately done, and like Samson aforesaid, they woke up to know their strength was gone. This experience is a very common one. We discover that we have lost the power of God. The endowment of power does not remain with us ever the same. Yesterday we were strong, and to-day we are weak. One of the sources of the Christian life is the varying measures of strength and hope we possess. Changes enter our lives, perhaps imperceptibly and insidiously. Through disappointment, or doubt or subtle sin, the soul loses its grasp on God and stands nerveless before the foe.

The environments of the nine disciples had something to do in producing their weakness. The scribes were asking flippant questions, the people were not in sympathy with them—the atmosphere about them poisoned their faith. A strong faith often succumbs in the pretence of hostility. A Christian living much in the world, reading books full of skeptical innuendo, in a home where the atmosphere is irreligious, will find the effect of these things in his own life and power. A separateness from scenes and associations that are antagonistic to the spiritual life is both a duty and a necessity. The power of God abides only with those who abide with Him and who hold an aloofness from many of the prevailing customs of the world. One of the greatest dangers of the present day is that our faith will be frosted by dwelling too much in the atmosphere of intellectual skepticism. The questionings of scribes take away from us the power to heal.

Jesus explained the failure by saying it came from their "little faith." Perhaps that seems a too easy solution. But if we understood what Christ meant by "faith" we would see how true an answer He gave. We think of this word faith as Tennyson thought of the flower in the cranny of the wall. He thought if he could only understand that little thing of beauty hiding among the stones, he would understand everything, even God himself. If we knew all about this divine condition of soul our Lord meant by faith, we should know all the secrets of spiritual life and power. It must be an attitude and energy of the whole soul, a power to realize and grasp the yowers of God,—a conviction that God is working for us and in us.

In every path of life, faith is a mountain-moving power. The man of faith is ever the man of power. It may be faith in himself, or to the cause he devotes himself unto, or in a great and vital principle that governs his life, or in some other thing. That faith makes for strength as nothing else can. Now, faith in God is the highest and mightiest faith of all. When we have faith in His word, and in the power of His spirit, and in His assured presence with us always and everywhere, then the soul rises out of weakness into strength, and is able to do all things—even the removing of mountains from our way.

The Survival of The Weakest.

THE strong should bear the infirmities of the weak; but the burden is often very heavy, so heavy that the strong can make no progress with their burden. The free intelligent conscience must sometimes consider the man with the weak conscience, but it is with a trial of soul, that does not always bring the grace of patience. The weaker brother is often tyrannous, and refuses to grow stronger or broaden his moral view of life; and sometimes he is very vigorous in the insistence that his conscience and judgment are the expressions of the highest ideal.

Thus men of broad and just judgment are led to yield to the weaker brother, and to permit his idea and ideal prevail, rather than make contention, because they try to apply the law of liberty of conscience. The principle of the Apostle Paul which calls for consideration for the weak conscience, certainly has some limit, or we shall have, in all things, the survival of the weakest elements of life and religion. If we are never to rise above the petty and narrow ideas of the weak, there can be no growth and development.

The effect of this seen in many of the organizations and undertakings of the church. It means that the narrowest conception of the Christian religion prevails against the conception which, philosophically and spiritually, is truer to the main truth, and at the same time, inclusive of those who differ on minor details. The strong and broad judgment is pushed out of sight, and the illiberal and narrow comes to represent, not simply the churches, but the fundamental idea and truth of the denomination; with the result that a great truth is presented, always on its smallest side, and broad minds reject it in total. The service and the work of the churches are frequently an appeal to the weakest elements of life; which, therefore, having no sort of sympathy from the strong, fail to touch many hearts.

Sometimes our journals are tempted to make this appeal to weakness for the sake of the wider constituency. Of course the success of this depends upon the character of the constituency of the denomination to which the paper ministers; but even in the extreme, case there should be some effort to raise the standard, at the risk of offence to the weaker, simply for the sake of lifting the standard.

The result of the constant and ofttimes indiscriminate regard for the man with the weak conscience results everywhere in a lowering of the tone of Christian ideals and life. The projects of the church are kept on the narrowest and smallest basis, and represent the most limited and incomplete views of the truth for which the church stands. The weak side of the Christian religion is thus always to the front; and the strength of it is hidden in the desire to give no offence to those who are weak in judgment and conscience.

The man of less judgment and weak conscience has a duty to be not forever weak, and narrow in view, and small in outlook; to let the stronger lift him up and strengthen him. His duty is to grow and broaden; and not require that the large-minded, and better equipped, shall lower their ideals either to his weakness, or his immaturity. There comes a time when the child must be weaned from a diet of milk, and taught to eat strong meat. He may hunger awhile and be faint; but he will soon learn to eat and grow into strong manhood. Many a church in many a community is powerless there, because it has followed a false application of a true principle; and become a survival of the weakest.

The Young Canadian soldier Mulloy, who lost his sight while serving in South Africa, will study for the ministry in the Baptist Church. He left College to enlist, and though seriously handicapped by the loss of sight, he is taking up his work cheerfully and with determination. He will, doubtless, succeed.

Is Your Husband a Christian?

A friend had prayed for her unbelieving husband for many years. As yet the answer did not come and her heart was bowed down; but she held fast to the promises of God and waited in hope. One evening at the church prayer-meeting, being more than usually burdened, she rose timidly, and with deep emotion said: "It is not usual for us ladies to speak in the meeting and I have feared to be intrusive, but my burden is too heavy to bear. For many years I have longed to ask you to help me pray for my husband. Will you do it now?" Every heart was melted and many eyes moistened while they joined in pleading prayer. Mr. H—was much loved in that community, and they prayed as one pleader for his own son. Just as Mrs. H—had made her request and sat down her husband came to the door to accompany her home, as was his custom. Seeing the service was not ended he took a seat near the door. On their way home, he said to his wife: "Who was the gentleman they were praying for?" "He is the husband of one of the members," replied his wife. As they ascended the steps of their house he said again: "Well, who was it they were praying for?" "The husband of one of the sisters, Charles." "Well, wife, replied he with much feeling, "that man will certainly be converted I never heard such prayers as those."

That night, awakening from sleep, she heard her husband in agitated voice cry: "Wife, wife, they were praying for me! God heard those prayers. I cannot sleep. Will you get up and pray for me?" There was joy in the presence of the angels that night, for the lost was found. What knowest thou, O wife, whether thou shalt save thy husband? The prayer of faith still prevails.

A Lesson in this Rich Man's Life.

A millionaire in New York told the writer that, when he was a boy, he let himself out by verbal contract for five years, at seven dollars and fifty cents a week, in a large dry goods store in New York. At the end of three years, this young man had developed such skill in judging goods that another concern offered him three thousand dollars a year to go abroad as its buyer. He said that he did not mention this offer to his employers, nor even suggest the breaking of his agreement to work for seven and a half dollars a week, although verbal, until his time was up. Many people would say he was very foolish not to accept the offer mentioned, but the fact was that his firm, in which he ultimately became a partner, paid him ten thousand dollars a year at the expiration of his seven and half dollars contract. They saw that he was giving them many times the amount of his salary, and in the end he was the gainer. Suppose he had said to himself. They gave me only seven and a half dollars a week, and I will earn only seven and a half dollars a week; I am not going to earn fifty dollars a week when I am getting seven and a half! This is what many boys would have said, and when they would have wondered why they were not advanced.

Do Something.

EACH member of a Christian church should be a worker for Christ. Our Lord has never granted a dispensation to a single one of us; would any of us desire that He should! His vows are upon us all without exception. Are we each obedient to His word, Occupy till I come? Are we putting out our talents to interest? If we are not doing so, we can never enter into rest. Rest implies

The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published semi-monthly by the Committee of the Home Mission Board of New Brunswick.

All communications, except money remittances, are to be addressed to

THE HOME MISSION JOURNAL,
34 Dock Street, St. John, N. B.
All money letters should be addressed to
REV. J. H. HUGHES,
Carleton, St. John.

Terms, - - 50 Cents a Year

previous labor. We are bidden by the Holy Spirit to labor to enter into the rest of God; it is the way thereto. Idlers are unrestful, fidgety, worried and worrying, fretful and fanciful, troubled and troublesome. They are happiest who are most completely consecrated to the service of God, and most fully absorbed in obedience to His will.

C. H. SURGEON.

Our New Serial,

A Little Loving Life.

By ELEANOR LESUEUR MACNAUGHTON.

CHAPTER I.

AS you drive northward out of Fordham, the road, after you pass the outskirts of the city, is one of the most beautiful imaginable, being for ten miles shaded by magnificent trees, whose branches in many places meet overhead, but which do not grow so closely but that one can see the rich pasture and grain fields on the one side gently sloping down to the great river, and on the other climbing towards pine crowned heights dimly seen in the distance. From these heights many streams come tumbling down and hurry across the road on their way to the sea. Over some of these, rustic bridges are thrown; others run beneath the road with a musical gurgle very refreshing to a tired traveler.

At about ten miles from the city the road approaches the river, and for some distance runs right along the beach. On the west side the farming lands here give place to well wooded terraced slopes which gradually become rocky in character, and now the road winds uphill for more than a mile, then there continues a long treeless stretch before it plunges down a steep hill, crosses the Jaune, so named from its beautiful amber waters, and enters the region known as "The Hardwoods."

On a certain hot afternoon in early August, a man might have been seen descending this hill. His clothing was of the poorest description—a pair of rough serge trousers, much the worse for wear, an old gray flannel shirt, and a battered straw hat, comprised the whole of it, if we except a pair of much broken shoes into which his feet were thrust. He was apparently past middle age, for his hair was thickly streaked with gray and his face deeply lined, yet, on a second glance, one saw that the marks on his face betokened dissipation and hardship rather than age. He had the bleared eye of the habitual drunkard, and when coming presently to a small stream, he stooped, and, with the tin can he carried, dipped up a draught of water, his trembling hands could hardly carry it to his lips. After drinking, he glanced warily up and down the road, but seeing no one within sight he sank down on a stone by the wayside, and leaned against the grassy bank behind in an attitude of utter weariness and dejection—a pitiable object truly; and yet there, was about him an indescribable something, which in spite of drink and dirt and rags distinguished him from the common tramp. A man whose early years have been passed in a home where manners are gentle and speech refined, where clean bed and table linen are matters of course and necessity, will retain traces of this to the last; and such had been the case with Mark Torrington; but this bunting something which neither poverty, wretchedness or vice had been

wholly able to efface, only served by its suggestion of a higher life to heighten the present degradation.

There was nothing remarkable in his story. What it most illustrated was the importance of the little things of life and the tremendous power of the aggregate. In his case there had been no sudden plunge into vice, no terrible downfall at any time, but almost from his earliest days there had been little yieldings to temptation, little stiflings of conscience, little tamperings with truth and honor, and almost unconsciously he had entangled himself in a network of bad habits whose meshes he had never been able to break. One day had not seemed much worse than that which had preceded it, but the end of a year found him capable of committing actions at which he would have shuddered at its beginning, and now, as he sat at the roadside a friendless, penitence outcast, there was scarcely depth of wrongdoing he he not sounded.

He leaned his head wearily on his hands, and, in a dazed sort of way, tried to survey his past. He had that morning been turned away from a low saloon where for weeks he had been granted a kind of living in return for doing menial tasks. But his strength proving latterly unequal to these, the saloonkeeper had speedily rid his place of an object not likely to attract customers, as Mark had turned away with a fixed resolve in his heart. He would walk while his strength lasted, and would likely reach the river Jaune about dusk. There he would hide in some quiet spot among the trees till night came, and then plunge into one of the deep pools beneath the overhanging rocks and all would be over. He would be free from the sinful habits that had coiled round him with ever-tightening clasp; and as for the future life, it could not, he fancied, be worse than this. But how had he, Mark Torrington, come to this pass? This was the question his liquor-befogged brain was feebly pondering as he sat by the roadside.

(To be Continued.)

"Elijah's God: Where is He?"

REV. A. J. HUGHES, EAST BOSTON, MASS.

"And he took the mantle of Elijah that fell from him, and to the waters, and said, 'Where is the Lord God of Elijah?'—II Kings, 2:14.

(Concluded from last issue.)

(a) The prophet's question will not down when sinful tendencies are rampant in the Christian's life. It is right and proper under such a condition of things that the prophet's query should with insistence propound itself. When the lamp is aflame there is light. When the stove radiates heat there is warmth. So in the life where God is professed sinful tendencies should be in leash. If they are unleashed and uncontrollable, the inquiry is most pertinent. "Where is the Lord God of Elijah?"

(b) The prophet's inquiry will not down in the face of an impotent gospel. The gospel today is like Samson when shorn of his locks. Its power is a reminiscence. It evinces a twofold weakness. There is the weakness to attract. Where are the people? The majesty of the churches are more than half empty, when they ought to be full. I am aware of the attraction of the bicycle, and the Sunday newspaper, and the Sunday excursion and Sunday visitation, and the Sunday dinner, and other things; but the story of the love of God, as set forth in the gospel, should be a more powerful factor than any, or all, of them.

Then there is the weakness to save. Some are being saved, and in that fact we all rejoiced. When a vessel is wrecked on the destructive reef we are glad for the few who are saved from a watery grave, but we are pained for the many who miss deliverance and are lost. So we are glad for the few to whom the gospel is the power of God unto salvation, but we are pained for the many to whom it is an ineffective message. So small is the number savingly responsive to the gospel at the present time that the prophet's plaint is on many a preacher's lips—"Who hath believed our report, and to whom is the arm of the Lord revealed?" In view of these difficulties, let us not seek to silence Elisha's inquiry as it wells up from the heart. Rather, let us make it our own, with deep and relentless searching into

our own inner selves.

3. Let us notice what preceded the prophet's inquiry:

(a) It was preceded by a request. The two men are walking onward to the spot where their earthly converse is to close, when the older man, with face already luminous with the light of heaven, says to the younger man, "Ask what I shall give thee before I be taken from thee." And the younger man answers, "Let, I pray thee, a double portion of thy spirit rest upon me." "Thy spirit," he asks. What does he mean? Elijah's zeal? Elijah's courage? Elijah's courage? Elijah's loyalty? No, for these were distinctively personal qualities, possessions which one man may not leave to another, but which go with him, and form the staple of his manhood in the Beyond, as well as here. Then what does he mean? He means the Holy Spirit, with whom Elijah was anointed, and by whom he was qualified for his splendid service to Israel. This spirit, by the prevalence and the power of his intercession with God, Elijah might secure, even in double portion, for the man who was to succeed him as the chief prophet among his people.

Look out for the man who asks for this gift! Eleven men asked for it in Jerusalem, many centuries ago, and receiving it they shook the world by their power. A generation ago an unlettered man locked himself up in a room in a New York hotel, and asked for it, and receiving it, he shook Christendom. Let us ask for it, earnestly, persistently, and something will happen. We may not produce a shock by the power that shall come to us, but we will certainly produce a blessing.

(b) The prophet's inquiry was preceded, too, by a bestowment. As the elder prophet ascends to God, with the retinue of chariots and horses of fire sent to attend him, he lets his mantle fall to the earth. The younger prophet standing below, watching that ascend with startled gaze and desolate heart, and the cry, suggested by heaven's pageantry, "My father! the chariot of Israel, and the horsemen thereof?" subsequently stoops and picks up the fallen mantle from the earth. It was a wonderful mantle. Ten years previously it was cast upon him while ploughing in the field, and it invested him with the spirit of prophecy. Now it falls at his feet from the person of his predecessor translated to glory; he picks it up, and it is invested with the spirit of power.

Thus was Elisha's inquiry, "Where is the Lord God of Elijah?" preceded by a request and a bestowment.

How is it with us? Our inquiry is that of the prophet's. Sometimes it is questionably made, as the spirit of unbelief takes hold of us, and we ask ourselves, whether, after all, God is in His world, or if He be in the world, whether He is in His church, making it potent and resistless by His presence. Sometimes it is impatiently made, as the spirit of censure takes possession of us, and we complain of the forces of the church, from the minister down to the person who toils unnoticed in obscure places, and we charge them with trifling with their responsibilities, instead of assuming them with serious and earnest purpose. Now, it is pertinent to ask, as we have enquired, sometimes doubtfully, sometimes impatiently, "Where is the Lord God of Elijah?"

4. Let us notice what followed the prophet's inquiry.

After the translation of the older prophet, the younger man rent his raiment in taken of the lost sustained. Then he took up the fallen mantle of Elijah, and proceeded to the brink of the Jordan. Standidg there, he does three things; he rolls the prophets mantle together in the form of a rod; then he asks "Where is the Lord God of Elijah?" then he smites the waters with the mantle, and they part, and he crosses the Jordan on foot.

In the performance of this miraculous feat, the prophet was not an unnoticed figure. On the farther side of the river there was a company of the sons of the prophets watching him, and when the dividing stream were crossed they came and laid themselves at his feet in lowly obedience, saying "The spirit of Elijah doth rest on Elisha."

There was no empty adulation in the tribute paid the prophet, and a simple recognition of fact. Elijah's God was with Elisha. It was made clear by the clearuance of the water, as well as by the whole of his subsequent career.

But why was this man favored so conspicuously with the presence of God? Because the prophet desired Him more than all things else. This is

the meaning of the request he made that a double portion of the spirit of Elijah might rest upon him. Was there any other reason why God was with this man? Yes; Israel needed a spirit filled prophet, to protest against its idolatries, and to point the better way.

I announce it as my belief this morning that God will be with us if we desire Him more than all things else. But to have Him, the desire for His presence must be supreme. The desire for money, position, influence, pleasure ease, must be take a secondary place. Indeed, if it interferes with the incoming of God into the life, it must be eliminated entirely from the heart, as we shall pray with power:

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

And, as in Israel, so now, the need of the age is for Christians filled with the spirit of God. The world is alienated from Him. And why? Because, the beauty and power of His presence, as reflected in the lives of His people, is too largely a reminiscence instead of a present reality. Let us pray for the infilling of the spirit. Then, in answer to the question, "Where is the Lord God of Elijah?" there will go forth from us answer, in the form of deeds, which shall declare Him to be resident in our lives. And as homage was paid Elisha by the prophets, and subsequently by the nation, of Israel, so will recognition be accorded us as men and women in whose lives the lofty ideals of the faith find their daily anticipation.

Religious News.

FREDERICTON. The ordinance of baptism was again administered on Dec. 23rd. On Christmas Eve Deacon Spurden and a few friends called at the parsonage, and on behalf of the congregation presented the pastor with an affectionately appreciative address, accompanied by a purse of \$156.50. This loyal church is ever doing generous things in graceful ways. J. D. F.

DOAKTOWN, N. B. This is our seventh Christmas in the cold north. Not cold, however, are the hearts of our people. From Ludlow to Blackville, come kindly remembrances. Both young and old have been thoughtful. May one and all receive our thanks, whilst we breathe the prayer that heaven's richest blessing may rest upon you through coming days.

M. P. KING.

MARYSVILLE, N. B. My labors closed with this church Sunday, Dec. 23rd. The spiritual condition of the church above the average. No financial incumbrance. The people have been exceedingly kind to me and manifested their good-will toward the retiring pastor by presenting him with a purse on Xmas containing a handsome sum of money. Received and accepted a call to Milton church, Queens county, N. S. Begin work on the new field Dec. 30th. Will correspondents please note the change of address? H. B. SLOAT.
Dec. 28th.

PENNFIELD, N. B. We have nothing very special to report as a church, but we are trying to hold on. Our congregations are good considering that so many of our members are obliged to be away in the lumber woods this winter. The Sunday School work of these churches is progressing fairly well. Our prayer and social services are regularly sustained. We find them very helpful and refreshing to our souls. We are hoping to visit the waters of baptism again in the near future. Our contributions to the various benevolent objects in the denominations are laid upon the altar, not as much as we desire them to be, owing to the lack of money in this section. We are about raising some money for the Minister's Annuity Fund. We believe this to be right, and that every church in the Con-

vention should make an extra effort to bring this fund up to where it ought to be. It is all right to give to Acadia University and missions, but the infirm and disabled ministers and ministers' widows should be provided for above any thing else, and hence there is a grand chance open for some of our rich members and all the churches to do a good work for their Lord by considering favorably his servants in the way suggested. Our Xmas trees and concerts came off as usual. The pastor and his wife were remembered. Our branch of the Pennfield tree bore to us \$12.25 in cash—valuable branch. I wish to thank the contributors most heartily for their kind remembrance of us.

T. M. MUNRO.

BRUSSELS ST., ST. JOHN. Seven more have united with us by letter. The effect of the painting of the Jordan in our new baptistry is such that the seven recently baptized seemed to be immersed into the waters of the Jordan itself. The candidates are first seen in the water going down a slope as if down the bank of the river.

H. F. W.

HILLSDALE, HAMMOND, N. B. Our B. Y. P. U gave an excellent entertainment Christmas night. The Rev. Messrs Marr and Pepper (Methodist) were present and gave valuable assistance. At the close, Mr. Marr in a few well chosen words in behalf of Upham friends and the members and adherents of Hillsdale church, presented the Pastor with \$60.35. May our Father's blessing richly rest on the donors and make this the sixth year of our pastorate here, the crowning year for his glory.

R. M. BYNON.

CARLETON, ST. JOHN, N. B. Recently six special services have been held, in which the pastor has been assisted by Pastor Smith of Leinster St. church. Though no conversions are reported there has been a revival of spiritual life in many hearts as one result. On Thursday evening succeeding Christmas an entertainment was given by the younger scholars of our Sunday school, which was greatly enjoyed, and reflected much credit upon those having the charge of it.

B. N. NOBLES.

Our Prize Offer.

Concerning the word spelling contest, we now report according to promise in the last issue of this paper. We give in another column the report of the committee for examining the lists of words sent in, and no small task they found it to go over these lists and make the awards. No doubt but that many of the large number (if not all of them) will be somewhat disappointed in not securing a prize, and we are only sorry that many who sent in finely gotten up lists of words could not be awarded a prize, but as there were only eight prizes to be given, they were all that could be awarded. We are very thankful to all those who took the trouble to get up these lists, and hope that the efforts put forth to win a prize have been rewarded by the knowledge gained in looking up the words. Some years ago we found it a very profitable exercise in literary attainment, making us more thoroughly acquainted with the use of the English language than ever before. Those who made such high numbers of words made use of encyclopedias, geographies, atlases, and many of the classical works, which gave them an advantage over those who have no access to such literary works. There were some who sent in words hoping to secure a prize, but sent no pay for THE HOME MISSION JOURNAL. Surely they must think that we are very generous to give money prizes and get no paid up subscriptions for the paper. Some sent in words and money

but forgot to send their names and addresses. One such letter came from Chipman, we presume by the post office stamp on it; and one some time ago came from Moncton, each of these had postal notes in them for fifty cents. It the parties who sent these will kindly drop us a postal card with their name signed, we will know to whom we shall give credit. Soon we intend to give a prize for making a guess. This will be stated later on.

We give below copies of the receipts from the successful contestants.

St. John, N. B., Jan. 6th, 1901.

Received of J. H. Hughes, the sum of twenty-five dollars, being the amount won by me in the word contest, spelling words made from letters that spell HOME MISSION JOURNAL.

N. B. Cottle.

Received of J. H. Hughes, ten dollars, it being the amount of prize won by me in the contest of word spelling, made up of letters of words that spell HOME MISSION JOURNAL.
Jan. 6th, 1901. Annie E. Moore.

Received from J. H. Hughes, the sum of five dollars, it being the amount of prize won by me in the word contest, making up words with letters that spell HOME MISSION JOURNAL.
St. John, Jan. 6th, 1901.

David McAlpine.

St. John, Jan. 8th, 1901.

Received of J. H. Hughes, the sum of two dollars, the amount won by me in the word contest, making up words spelled by letters that spell HOME MISSION JOURNAL.
Daisy P. Keith

Elgin, Jan. 7th, 1901.

Dear sir: Received to-day by registered letter two dollars. Thanks, Yours truly,
H. A. Wheaton.

Starkey's Queens Co., Jan. 8th, 1901.
J. H. Hughes:
Dear Sir; I beg to acknowledge with thanks the receipt of two dollars, prize money,
Lizzie Somerville.

Received of J. H. Hughes, the sum of two dollars, the amount of prize won in the contest of word spelling, made by letters that spell HOME MISSION JOURNAL.
Wm. M. Campbell.
St. John, Jan. 5th, 1901.

Jan. 8th, 1901.

Received of J. H. Hughes, the sum of two dollars, amount of prize money won by me in word spelling contest. G. W. F.*

Report of The Examining Committee.

We, the undersigned, having been asked to act as committee to examine the papers sent in to the office of "THE HOME MISSION JOURNAL," with words spelled with letters that spell "HOME MISSION JOURNAL," find that the following named persons were successful in winning prizes:

- N. B. Cottle, of St. John, won the first prize of \$25.
- Mrs. A. E. Moore, of North End, St. John, won the second prize, \$10.
- David McAlpine won third prize, of \$5.
- Miss Daisy P. Keith, of Havelock; Miss Lizzie Somerville, of Johnston, Queens Co.; W. H. Wheaton, of Bloomfield, Kings Co.; William M. Campbell, of St. John, West; and G. W. F., each won prizes of \$2; making in all \$50.
- The lowest number of words made by any of these was made by G. W. F., being 4457. All of the other prize winners made higher numbers, some of them being over 9000 words. All the other papers sent in had less than 4457 words, and could not be awarded prizes.

John R. Richards,
John MacKinnon,
Examining Committee.

* For private reasons G. W. F. does not wish his name published.

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We will send the whole set of these choice pictures, 36 in all, to any one who will send us their subscription to THE HOME MISSION JOURNAL for 1901, with 75 cents. This offer is for both old and new subscribers, provided that any old subscriber who is in arrears, add to the 75 cents, the amount of such arrearages. Send in your orders quickly, so we can order the pictures from the publishers at once.

What Does A Revival Mean?

It means:

- A deeper knowledge of God.
- A more perfect understanding of our relations to him.
- A greater desire to do his holy will.
- A more intimate sense of the divine presence.
- A greater love for God's Word.
- A more thorough appreciation of its meaning.
- A stronger faith in its promises.
- More perfect submission to its teachings.
- A greater love for the means of grace.
- A more intense desire to profit by them.
- Greater enjoyment in private devotions.
- More faith and liberty in prayer.
- A stronger sense of my obligations to the church.
- A greater willingness to do my whole duty in the church.
- A deeper love and closer fellowship with the church.
- A more perfect consecration of myself to the work of the church.
- A more solemn sense of my duty to the unconverted.
- A stronger desire for the coming of the kingdom of God.
- More earnest prayers for the baptism of the Holy Ghost.
- Greater love and zeal in the work of the Lord Jesus Christ.

Christ the Head of the Church.

WHY did God say that Christ was the head of the church, which was his body? In the first place, the head is the seat of government, so far as the body is concerned. It is an indication of a diseased spiritual condition when the church is not, through and through, governed by Christ. What a mighty work the church might accomplish through the power of God if it should awaken to the glorious truth that the Lord Jesus Christ is head over all!

Christ, as the head of the church, is the seat of wisdom. What a glorious thought that all the wisdom locked up in the eternal being of Jehovah is ours!

Suppose it were possible for the various members of the body to act independently, of the headship. Suppose my right foot were to walk, my left foot to dance, my right hand to write a sermon, and my left hand to play the banjo, I should at least make a very suspicious looking figure. Many a church in the sight of God's angels is just as ridiculous as that. In how many churches you find that, instead of every organ-

ization being guided by Christ's wisdom and working in harmony, every member is pulling his own way.

Again, the head is the seat of the consciousness of joy and pain! What a comfort to feel that, however small the position we hold, Christ feels our joy and pain! In the physical body sometimes the brain gets out of order, needs sleep, so that it does not warn us of danger. But Christ never sleeps.—A. S. GUMRAST.

Quarterly Meeting.

THE Quarterly Meeting of Carleton, Victoria and Madawaska counties began on Friday evening, the 16th, convening with the Albert St. church, Woodstock. Rev. E. P. Calder preached a most excellent sermon which was greatly appreciated.

The business meeting brought forth reports from the various fields, and while they were not what they might have been they were of an encouraging nature. Pastors W. S. Martin and R. W. Demmings were elected respectively to the offices of president and secretary in place of Pastors C. Currie and E. P. Calder resigning. A paper was read by Bro. Calder on "The Great Commission," which was one of the best we have ever heard at these gatherings. It was unanimously passed that this paper be published.

The conference meeting conducted by our esteemed brother, T. Todd, was of a deep spiritual nature. The missionary service was presided over by Mrs. W. S. Saunders, Revs. Hayward and Martin being the chief speakers. This meeting will we believe give mission work an impetus among the churches presided.

The quarterly sermon was preached by Pastor Demmings. Subject, Apostleship. In the afternoon Mrs. Martin gave a most helpful and interesting Bible reading which was well illustrated on the black-board. This was well supported by an address from Pastor Hayward.

The evening service was cheered by an excellent talk from our devoted brother, Rev. S. D. Irvine, after which Pastor Martin preached a most impressive sermon. Judging from all reports by the church we would say that Brother Martin is the right man in the right place.

Our meetings were cheered by the words of Pastor Fred Todd, Brunswick Me., and Rev. J. Blakney. The next quarterly meeting will be held with the Bristol Baptist Church.

R. W. DEMMINGS, Sec'y.

The bravest man is he who can perform a noble deed without the world standing ready to applaud, conscious of the presence of him who will justly reward at last.—Methodist St. Louis.

If France loved Kruger half as much as she hates Britain, she would cheer the old gentleman by making over to him French Congo, where he and his people should be free to set up another African Republic.—Mail and Empire.

Married.

HOLMES McLEOD—At the residence of Pastor W. S. Martin Woodstock, N. B., Dec. 26, H. T. Holmes of Grandisburg, Maine to Laura McLeod of Kingman, Maine.

RAYNES CHANE—At the Baptist parsonage, Fairville, on the 19th inst., by the Rev. A. T. Dykeman, Edgar Raynes of Fairville to Annie Crane of Carleton, St. John.

PITT CRABBE—At the home of Mr. Alfred Perry, Nov. 28th, by the Rev. C. S. Stearns, Miles Pitt to Harriet Crabbe, all of Westfield, Kings county, N. B.

TOWER ESTABROOKS—At the residence of the bride's parents, Point Midgic, N. B., on Dec. 26th, by Rev. Byron H. Thomas, William A. Tower of Rockport, Westmorland county and Alice Kate Estabrooks of Point Midgic, N. B.

ESTABROOKS O'BLENS—At Fairview, Westmorland county, N. B., on Dec. 26th, by Rev. Byron H. Thomas, Louis Miles Estabrooks of Point Midgic to Minnie M. O'Blens of Fairview.

RUSSELL HOWLEY—At Fairville, St. John county, on the 25th inst., by Rev. A. T. Dykeman, William Russell of Fairville to Nellie Howley of the same place.

DOW-WRIGHT—On the 27th of Dec. at the residence of officiating clergyman, Rev. J. Miles, Albert S. Dow of New

York, (formerly of Harvey) to Mrs. Mary J. Wright of Hillsboro, Albert county, N. B.

BRIGGS SISSON—At the Baptist parsonage, Andover, N. B., Dec. 25th, by the pastor, Adam Briggs and Minnie Sisson, both of Sesson Ridge, Victoria county, N. B.

MCGANNY-BULL—On Dec. 19th, by the Rev. Thos. Todd, Wm. H. McGanny and Annie A. Bull, both of Newburgh, Carleton county.

GAINES DAVIS—At the residence of the bride's parents, Bristol, N. B., Dec. 18th, by Rev. A. H. Hayward, Aubrey B. Gaines, station agent C. P. R., Florenceville, to Villa H., 2nd daughter of John Davis, Bristol.

LINDSAY-SHEA—At the residence of R. D. Chase, parish of Woodstock, Dec. 18th, by Rev. A. H. Hayward, W. Herbert Lindsay of Woodstock, to Carrie Shea of the same place.

HALL-GOODALE—At St. George, N. B., by A. H. Lavers, Price A. Hall and Miss Jennie Goodall, all of St. George.

HOOPER-HANLEY—At St. George, N. B., Dec. 13, by A. H. Lavers, Chas. H. Hooper to Jimma Hanley, both of Back Bay, Charlotte county.

GARNETT-HOLLAND—At DeTeng, Dec. 13, by A. H. Lavers, James Garnett and Mary Holland.

SINGER GARVIN—At Sussex, on 18th inst., by Pastor W. Camp, Leslie Murtay Singer to Alice Garvin, both of St. John, N. B.

CRAWFORD MARKS—At the Baptist church, Waterside, N. B., Nov. 28th, by Rev. M. Addison, David Crawford to Hannah Marks, both of Waterside.

STCLAIR-MILTON—At the home of the bride's parents, Albert Mines, Albert Co., N. B., Dec. 12th, by Rev. M. Addison, George W. Sinclair to Ida E. Milton, both of Albert Mines, N. B.

NODWELL-WHELPLEY—At the Baptist parsonage, Sussex, January 1st, by Rev. W. Camp, Frederick William Nodwell to Jennie O. Whelpley, both of Kings county, N. B.

LEAMAN-MCLEAN—At Lutz Mountain, on December 19th by the Rev. I. N. Thorne, Levi Leaman to Margaret A. McLean, both of the parish of Moncton.

KING-HANNON—At the home of the bride's father, Mr. William Hannon, Peel, N. B., Dec. 31 by Pastor W. S. Martin, Rev. Charles F. King to Miss Della C. Hannon. Mr. King is pastor of the Advent Christian church at St. Mary's N. B.

DUNFIELD-GODDARD—At the Baptist parsonage, Sussex, N. B., Dec. 24th, by Rev. W. Camp, Mr. John Havelock Dunfield to Eliza Lary Goddard, both of Springdale, Kings county.

GODDARD-DUNFIELD—At the Baptist parsonage, Sussex, N. B., Dec. 24th, by Rev. W. Camp, Edmond Delaney Goddard to Cassia Dunfield, both of Springdale, Kings county.

Died.

KEAST—At Cambridge, Queens county, on Friday, 21st Dec., Hettie B., only daughter of Cornelius and Emma Keast, aged two years and six months.

ARCHIBALD—At his home in Deaktown, in the 80th year of his age, in firm reliance in God and the merits of Christ. Deacon Gurk Archibald, on the 20th of December, peacefully passed away from earth, leaving behind a sorrowing widow, four daughters and one son with a large circle of friends and relatives.

OLMSTEAD—At Fredericton, on January 1st, Minnie, aged two years, only daughter of James and Frankie Olmstead. The remains were interred at Scotchtown, Queens county.

MCJUSTINE—Mrs. Henry McJustine, a beloved member of Albert Street church, Woodstock, died on the morning of December 30th, at the ripe age of 73 years and 7 months. Mrs. McJustine was born in Queens Co., in 1827, has been a Christian for over fifty years. She leaves a large family of children, and a host of friends to mourn her loss. The funeral services were held in the church, Jan. 1st, at 2.30. Revs. Martin and Todd conducted the services.

BISSETT—On the afternoon of Dec. 24th, Mary Bissett entered into rest from the home of her son-in-law, Richard Heffer, of Carleton. Sister Bissett had reached the advanced age of 87 years. In early life she professed the experience of religion and united with the Germain Street church where she maintained membership until her death, enjoying the love and fellowship of such as knew her. May the relatives and friends rejoice in her gain and not weep, the Lord being their strength.

KENEY—At Tracy Mills, Carleton county, N. B., Dec. 28th, of pneumonia, Alexander H. Kenedy, aged 80 years, leaving a wife and 9 children to mourn their loss. Brother Kenedy was a native of Pictou county, N. S. He was baptized by the late James Tupper of Mactaquack. He moved to Carleton county 36 years ago, with his family, and since that time has been a faithful member of the Centreville church.