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Not a Teaching Service.

By E. T. Hiscox, D. D.

The prayer-meeting is not primarily nor chiefly a teaching service, though more or less it will impart instruction, and the devout in spirit will always be learning in its circle. It is emphatically for worship; to feed the heart-hunger of pious spirits; for a spiritual refreshing of the weary and heavy-laden, storm-tossed and sea-beaten by the cares, vexations, and disappointments of life. That for one short hour, at least, they may find rest to the soul. The main function of the pulpit is instruction. That must be the chief element in every really good sermon. That service is the preacher's hour. There his dominion is supreme. There is no one to object or to question. He speaks, and the people listen. Whatever they may think, they say nothing. But the prayer-meeting is the people's meeting; though the pastor may lead it, it is not his meeting. But this fact few pastors comprehend, and too often usurp the rights and assume the prerogatives of the members, usually to the injury of the service.

The prayer-meeting is not for preaching, nor for a lecture, though the leader will naturally make some remarks on a given topic, or some portion of the Scripture read. This should be brief, not consuming more than ten minutes at the most. But some leaders expend—waste—twice that length of time, and thus unjustly infringe the rights of others. The service is not a Bible class, though Bible truth may be expounded just enough to make clear a topic, or a text for the use of those who follow. The prayer-meeting is not a "singing school," though a good deal of singing—appropriate singing—may be used. Singing both inspires and expresses devotion. Strictly speaking, singing is the only part of ordinary religious service that can truly be called worship. But music should not overshadow fellowship in things spiritual and divine. A service conducted by a prearranged program, with appointed speakers or readers, may secure a full attendance and be of interest, and not without profit in the discussion of religious or semi-religious subjects; but it is not a prayer-meeting, and fails to meet the heart-hunger of devout souls, sore from the conflicts of life. A composite service of this kind is sometimes resorted to, to obviate or atone for a want of interest in the prayer-meeting.

The term, prayer-meeting, is commonly used to designate the midweek church service, though it is not expected to consist wholly, or perhaps mostly, of prayer. The old New England designation is truer to its intent: "The prayer and conference meeting." That pastor takes poor account of his own best good and the success of his work, who does not magnify the prayer-meeting; who does not make it a point of conscience, and of religious policy to prepare himself well for it; not mentally only, or chiefly, but spiritually and sympathetically. As a child, wearied with its hard task, discouraged and yearning for sympathy, finds rest and cheer in the loving embrace of a mother, so many a weary and discouraged saint, some of whom are always in the prayer circle, "like one whom his mother comforteth," heart sad for sympathy, will find that hunger fed by the Spirit through the ministry of others of similar experience, by their prayers and exhortations. It is greatly desirable that the prayer-meeting should be fully attended, as it ought to be, and will be, only when spirituality suffers a marked decline; but infinitely more important than numbers it is that the Spirit shall be there, in the hearts of God's people, vitalizing the service with a savor of spiritual godliness. The prayer circle and the secret closet are the two most conservative vital forces in keeping the pulpit true to its sacred mission, and the church alive from a dead formalism.

The greatest misfortune the average prayer-

meeting has to bear, is *too much talk* from the leader. And that misfortune the average prayer-meeting does have to bear, greater than any other, save the absence of the Spirit. In opening the meeting, giving out hymns, reading the Scriptures, incidental remarks, and then the "opening remarks," one-half the time devoted to the service is usually consumed by the leader, perhaps more. Commonplaces, that produce no effects, and start no current of devotion to move the sluggish sensibilities of others. Having nothing in particular to say, he talks, and talks, and keeps on talking, hoping something will come to him worth saying, to start the meeting. When tired himself, and the people equally so, he stops and adds: "Now, brethren, the time is yours. Improve it promptly. Don't wait. Be brief. The time is short." Whether this advice, so common, be a joke or a sarcasm, is not material, but after that no one feels like speaking or praying. And often a pause, as demoralizing, though not as lengthy as the leaders talk. One or two, to save the service from utter failure, offer prayer,—the old, oft-repeated prayer,—perhaps one or two "add a few remarks," and the meeting closes. No heart is warmed or fed, no spiritual vitality is imparted, no fresh fellowship is enjoyed. But the integrity of the service is maintained. So much is good. Much complaint is heard about the long and tedious prayers and exhortations of the brethren. But a quickened religious life in the church will cure all that. But what can correct the greater evil of too much talk from the pastor? Of course, all churches and all pastors are not alike, fortunately.

—*Watchman.*

His Mother's Picture.

The following touching story concerning Admiral Dewey has just been published: Just before the battle of Manila, when the order was given to strip for action, the smallest powder-boy on the flag ship dropped his coat overboard. He asked permission to jump after it, but was refused.

He went to the other side of the ship, dropped overboard, recovered the coat, and was promptly arrested for disobedience.

After the battle he was tried and found guilty. When the sentence was submitted to Commodore Dewey for his approval, he became interested in the case, as he could not understand why the boy should risk his life for a coat just before the battle. He had the boy brought to him. He spoke kindly to the youngster, who broke down and told the Commodore that the coat contained his mother's picture, which he had just kissed, and he could not bear to let it be lost.

Dewey's eyes filled with tears, he fairly embraced the boy and ordered him to be released, saying:

"Boys who love their mothers enough to risk their lives for her picture cannot be kept in irons on this fleet."

At Which Value.

A teamster settled in a town where he was a stranger and soon afterwards subscribed fifty dollars for the church expenses. An official, supposing he had made a mistake, said to him: "You mean fifty cents, do you not?"

"No, sir," was the reply. "I value the Gospel at more than fifty cents."

As far as money is concerned, it may not always be possible for us to value the Gospel by dollars. But our daily lives will show the world whether we set a high or low value upon the blessed message.

Seeing the Invisible.

It is often said in praise of certain modern types of Christianity that they have transferred the emphasis from the present to the future, and made it quite as important that human beings should be happy in this world as in any other world. But are we not sometimes in danger of forgetting that the best inspirations and satisfactions in this world are the product of those hopes and faiths that look forward to the spiritual life, in which we shall possess the glorious realities that underlie the visions of the Revelation?

In a little poem that was widely circulated a year or two ago, some children were represented as watching a blind weaver at his task in a squalid cellar. They pity his labor and suffering, but the inner sight of the laborer is cleansed.

His form is famine gaunt and bowed,
His aged hands have lost their skill;
But, like the moon within a cloud,
A hidden light his soul doth fill.

It shineth through his careworn face,
And o'er his sordid garb it flings
The viewless mantle of a grace
Not found in palaces of Kings.

On journeys high his spirit fares,
Of realms of sunless light is free;
The triumph of the saints he shares,
He stands beside the Crystal Sea.

He hears the mystic anthem tone;
He mingles with the tearless throng
Who meet before the Great White Throne;
His voice uplifts the Wedding Song.

In making religion utilitarian and practical, are we not robbing it of its chief power to strengthen and exalt human life, if we eliminate from it the vision of heaven, of the blessed Society, of the final triumph and rest and glory?

And beyond this, the chief sources of patience and courage are in this persuasion of the future life and blessedness. It is not necessary to be more ethical than Paul. He did not scruple to say: "If in this life only we have hope in Christ, we are of all men most miserable." It is rightly said that we ought to do right because it is right. We can all respond to the nobility of that sentiment, but how greatly the authority of righteousness is enhanced, what unique and strong motives are brought to bear upon the man who sees the will of a personal God in the law of righteousness; who is conscious that he is pleasing Him; who anticipates in another life His intimate and blessed fellowship. Always a main resource, for patience, courage, and fidelity must be the inner sight of spiritual realities. The secret strength of even Moses' character was that "he endured as seeing Him who was invisible." There is a type of "other worldliness," as George Eliot called it, which dissipates human energy, and weakens the motives to virtue; but there is a narrowness of spiritual outlook, an imprisonment of the soul in the tangible and material, that robs human life of its noblest hopes and strongest motives.—*Watchman.*

What Sympathy Will Do

Harland Page went to church early. There he discovered a stranger sitting alone. Going to him he shook hands warmly, and seated himself by his side. A conversation followed. The stranger was so affected by the gracious manner and cordiality that he was melted into penitence before the service opened. "Before now," said the visitor, "Christians always held me at arm's length."

More Bible knowing will lead to more Bible living.

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NOTICE.

Anyone sending us 50 cents—the subscription price of THE HOME MISSION JOURNAL for one year—will receive the paper from now until the end of 1900.

The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

XI

(Continued from last issue.)

The Contents of Scriptures.

The nature of the contents of the Scriptures also furnishes a strong argument in favor of their inspiration. The inherent excellencies of both Testaments witness to their heavenly origin. The New Testament particularly stands out in marked separation from all other contemporary literature. In matter, effect, and motive, it is beyond all comparison superior to all other literature. In many respects, in its thought and expression it is to allly opposed to the entire spirit of the age in which it was written and the people to whom it was primarily given. The development of literature in different countries is recognized among all literary students; but the New Testament, in its pure thought, heavenly atmosphere, and divine influence, stands apart from all the laws of movement and attainment among uninspired writers of every country and century. The volume possesses a unity, a singleness of purpose, and an elevation of tone which stamp it as a work alike of human genius and of divine inspiration. Its statements are characterized by a sublime simplicity and a divine sublimity. Its calmness, comprehension, reticence, and majesty differentiate it from all the literatures of the world. Well may Van Oosterzee say: "He who will acknowledge in Scripture nothing higher than a purely human character, comes into collision not only with our Lord's word and that of his witnesses, but also with the Christian consciousness of all ages." It is impossible to account for these exalted qualities on any other hypothesis than that the writers of this uncommon volume were under the special influence of God in thought and speech. These records have been subjected to every conceivable form of criticism, and yet they have remained unimpeached and unimpeachable. There stands God. These records are as much superior to the traditions of mere men as Christ is superior to all false christi, who for a time have challenged the thought of men simply to disappear in total silence or to linger before men in utter dishonor.

It would seem that in the apostolic church inspiration was not confined to the apostles. Portions of Scripture were written by others than apostles, and were yet in harmony with the spirit, doctrine, and facts of the apostles as given in their Scriptures. To this class belong, probably, the Epistle to the Hebrews, and certainly the Gospels of Mark and Luke. All testimony points to Mark as the companion and secretary of Peter, from whose early teachings he probably composed his Gospel; and it is certain that in his writings Luke had the assistance and endorsement of the apostle Paul. The Old Testament was Christ's Bible. He loved it; he quoted it; he endorsed it. But he never once criticized it. The Jews of the time of Christ universally recognized the Old Testament writings as sacred; and the progress of our investigations in history, archaeology, and

exploration all tends to confirm the statements of the ancient Scriptures. Repeatedly did Christ cite the Old Testament as undisputed authority; Matt. v:17; xi:13; xv:4; xxi:31; and in many other passages. The apostles in all their writings, as in 2 Tim iii:16, and 2 Pet. i:20, 22, directly assert the inspiration of the Old Testament.

From the days of primitive Christianity the Bible has been received as a book containing the truest history, the sublimest poetry, the deepest philosophy, the purest morality, and the highest revelation. "Search the Scripture," said Christ, "for in them ye think ye have eternal life, and they are they which testify of Me." The Bible has no rival. It is the Mont Blanc; it is the Himalaya of literature. What Christ, the living Word, was as compared with other men on the earth, that the Bible, as the written Word, is to-day as compared with other books. It comes to us with the authority of heaven; it guides us to the blessedness of heaven. Give this unique book earnest, believing, prayerful study. Loving obedience to its teachings will give the best evidence of its inspiration. They and only they who obey Christ can truly know His doctrine. Let us bless God that the Bible, as His highest revelation, is worthy the praise of saints and seraphs; it would be the theme of redeemed sinners in heaven if it contained only this one verse; the Bible in miniature, and a verse containing sufficient truth, if fully believed, to save the whole earth, a verse which shows us the very fear of the eternal God: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii:16.

(To be Continued)

How to Promote Revivals.

The history of revivals in the past shows that they must begin with a great revival of prayer. The whole trend of the teaching of scripture is to the effect that in the outpouring of the Spirit, God has shut himself up in the prayer of his people. Take the case of the return of the Jews from Babylon; although God had definitely promised through Jeremiah that their captivity was to last only seventy years, it was not until Daniel found this promise and went to pleading it in fervent, importunate prayer, that the decree of Cyrus was issued. Look at Pentecost: it was while the church was assembled in earnest waiting upon God—and after this had continued for ten days, too—that the flood gates were opened and the mighty blessing came. Take the revivals in Wesley's day, and you will find that they had their beginnings in the groans and tears of David Brainerd, as he poured out his heart before God in far away America. I have never known or heard of a genuine revival of religion that did not begin in this way.

The centuries that have passed since Jesus Christ came to this earth have proven over and over again that in the work he came to do and the message he came to bring, the deepest needs of men are fully met, and in that work and message alone. The one message of the church in the last months of the nineteenth century is still of Jesus Christ crucified, risen, and coming again.

Let us be faithful in the delivery of it, honest in dealing with our own hearts in the light of it, continue instant in prayer for God's blessing to attend it, and before this century closes there will be a sound of abundance of rain.—D. L. Moody, in Record of Christian Work.

In order to a belief in Christ's second coming and personal reign, it is not necessary to accept any given theory as to how this is to be accomplished. That is a distinction that it is well to bear in mind.

Deacon George W. Chipman, senior deacon of Tremont Temple, member of the Executive Board of the Missionary Union, and one of the most widely known Baptists of New England, dropped dead in front of the Old Granary Burying Ground in Boston on Tuesday morning. Tremont Temple will not seem the same without his familiar face.

Church Prosperity.

ALBERT C. APPELGARTH, PH. D.

1. What is the Purpose of the Church.

As one looks on the Christian world, two courses are open to the observer. He may be a pessimist. He may view the dark side. He may declare times are not as they were. Now the church is impotent. Ichabod is inscribed above its portals. God has practically forsaken his people.

With such opinions I have little sympathy. They never honor God. They proclaim to the world that the arm of the Almighty is shortened. To be sure, it is admitted that in former days Jehovah did valiantly. But now His power has been wrested from him by the devil.

Fortunately, another attitude is possible. A person may be an optimist. To him the church of the 19th century is a vast improvement upon that of any former period. He views all things ecclesiastical through rose-colored glasses. On every hand prosperity smiles.

This position is infinitely better than the other. But it is not perfectly correct. In fact, neither course is desirable. Both of these positions contain wisdom blended with folly. Now, as ever, the truth lies half way between these two extremes.

Every one must recognize that the church has its faults. These are sufficiently patent for all eyes to behold. But the church cannot fail. God girds it with his strength; and Divine blessings are like flowing rivers, they deepen and widen until they sweep their currents into the sea.

Of one thing there can be no question. All wish health and long life to the church. Even the worldling does this. History has demonstrated that the church has accomplished what no other institution could perform. It has lifted whole races out of barbarism. To day it is as great an honor to be an Englishman or an American as it was in the olden times to be a Roman. But two thousand years ago the fore-fathers of the English on both sides of the Atlantic were nothing but savages. What has civilized England and America? Simply the cross of Jesus Christ.

The world, also, wishes well to the church, because it is the best police agent known to earth. Shut up the churches, and our jails, our penitentiaries will be crowded. In all ages the church has prevented crime. Peace, quiet, harmony, have invariably followed in its train. To secure these blessings great corporations freely spend money in establishing Christian missions and Y. M. C. Associations among their men.

In these days, therefore, we hear much about church prosperity. The converted and unconverted alike wish it success. But to the Christian, the church is more than either a civilizing influence or a police agency. It has higher aims. It is a Divine institution. It stands for the visible kingdom of God. This is why every redeemed man and woman is to seek first its interest.

But if the prosperity of the church is to be really promoted, the meaning of this oft-repeated phrase must be clear. In order that such may be the case, consider.

What is the purpose of the church of Jesus Christ? Our ideas upon this subject will largely determine our conduct. But, as to the object of the church, many are mistaken. Certainly, however, there is no occasion for obscurity. The Bible has distinctly defined its sphere. When the Scriptures are consulted, some things become evident.

Of course, human life requires relaxation, recreation, amusement. But this was never the purpose of the church. If possible, every individual in this enlightened land should be intelligent. But I have nowhere read that the Messiah founded his church to educate the people in worldly knowledge, desirable as that may be. All Christians ought to be cordial and friendly in their intercourse with each other. Yet sociability alone is not the church's mission on earth.

What, then, is its object? The answer is found in the name. It is known as the church of Jesus Christ. If true to its original intention, therefore, it must carry on the same work which the Master began to do while upon earth. Do you inquire what that was? Perhaps a three fold division may make the matter plainly: (1) To

publicly worship Almighty God; to recognize him as the Being from whom all blessings flow. (2) To uphold ourselves in our most holy faith. (3) To seek and to save the lost.

HUNTINGDON, PA.—Exchange.

Help-Bringer.

BY F. C. WRIGHT, TROY, N. H.

"The Lord gave mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well." 2 Tim. i:16-18.

This is all we know of Onesiphorus. But of sweet savour is his memory, because he made this sympathetic visit to Paul during his last and rigorous imprisonment at Rome. Consider—(1) Onesiphorus was a help-bringer. Translate his name and you will find that to be the meaning of it. Beautiful name, is it not? And Onesiphorus was true to his name. He was not only called help-bringer, but he *was* help-bringer, and that is more beautiful. The Apostle Paul, some two or three years back had been released from his first imprisonment at Rome, because on trial, it had been found impossible to substantiate the charges of sedition, etc. laid against him. That first imprisonment had been a kind of honorable captivity but now the first great persecution under Nero has broken out. The Apostle is again seized.

How hastily he is seized and hurried away we may conjecture from the fact that he left behind him at Troas his warm travelling cloak, which he so much needed now in his old age, and some precious books and parchments. And thus in Rome, and imprisoned the second time, all the rigors of the cruellest captivity close around him, he is lonely, cold, ill fed, variously suffering, confronted he knows by a speedy martyr's death. But now, in such sad and evil plight, Onesiphorus, the help-bringer manages to get to him.

The need for the help-bringer is not finished. Ah, no, the sick, the sad, the poor, the lonely, the discouraged, the ignorant, the sinful, are calling for him yet on every side.

(2) Onesiphorus was the *right kind* of help-bringer. We are told that he was the help-bringer who *refreshed*. A closer translation would be "he revived me." To Paul stifled there in close imprisonment, the coming of Onesiphorus was a reviving. It is a great and gracious thing to be the right kind of help-bringer; one who revives. Some people would be such help-bringers, but some how they are not. They are bring-ers instead of reviving; they only the more oppress and deaden. They lack tact. They fail in "putting yourself in his place."

They bring criticism instead of help. They are thoughtless, saying what they don't mean, but what they do say stabs. My to be a help-bringer of the right sort; one who revives.

(3) Onesiphorus was a *stormy weather* help-bringer. We read: "for he oft revived me and was not ashamed of my chain." It was no easy thing to be a help-bringer to the apostle in his present plight. It was a tremendously dangerous and unpopular thing. It is easy to be a help-bringer when people do not so much need help-bringing, when the sun is bright for them, the sky fleckless, the grass green, the path smooth. But when stormy weather settles around a man, with its blizzard of wind, chill, stinging hail, then of all times in his life he needs a help-bringer and stormy weather is to be one of the truest sort.

(4) Again, Onesiphorus was a *putting himself out* help-bringer. "But when he was in Rome he sought me out very diligently and found me." Probably he was a business man, on a business visit from Ephesus to Rome. He knew the apostle was somewhere imprisoned. He would not rest. He would find him. He was set at all hazards, on finding him. Ah, me! There are so many people who sentimentally intend being help-bringers, but who always wait, intending, looking for opportunity to drift to them, but will never put themselves out, will never go forth to

discover opportunity.

(5) Lastly, Onesiphorus was a *keeping at it* help-bringer. "For he oft refreshed me." One visit to the apostle, difficult and dangerous as it was, was not enough. He kept up his reviving, help-bringing.

Thus plying his gracious and various and persistent ministry, he was really doing ministry to the Lord Jesus Himself. What a model he was for us. "In as much as ye have done it unto one of these my brethren, even the least, ye have done it unto me."

Notes.

"The beginning of strife is as when one letteth out water;" that is, it is like the breaking of a dike, and you cannot tell how much damage it may do, or forecast the difficulty of restraining the flood. The results of a war cannot be predicted. That is the peril to-day in the Philippines and in South Africa.

Character, says Dr. Cuyler, is not determined by a single act, but by habitual conduct. It is a fabric made up of thousands of threads and put together by uncounted stitches. Some characters are stoutly sewed; others are only *basted*. A Christian ought not only to have his spiritual garments well sewed, but kept clean; in fact, as a representative of Jesus Christ, he ought to present such an attractive apparel before the world that others should say to him: "Where did you get this? I want one just like it."

"Sentimental considerations," as men call them, have a way of being perilously like moral considerations. The business side of human relations cannot be overlooked, but business considerations are not the only ones to be weighed.

The craze for young men is indicated by the election of Professor MacCracken, aged twenty-four, to the presidency of Westminster College in Missouri. The announcement that he was the youngest college president has brought out a protest from Highland University in Kansas, whose president was elected at twenty-three. And this is a "university," mark. No need to say, Give the boys a chance. Such institutions and proceedings smack of juvenility all the way through.

In replying to the question whether a Christian can reach a state in his spiritual life when it would be wrong for him to pray, "Forgive us our trespasses," the Christian Advocate pointedly says: "Some Christians have become insane. Those who were Christians when this calamity overtook them are Christians still. In such circumstances they might think something of the kind, but it would not be the result of their spiritual life. Those who profess that need watching; they are lunatics or else without moral sense."

The little nine-year-old daughter of an old friend of ours has a remarkable sense for music. The other morning before breakfast she composed a tune, and brought it to her father nicely written out. After breakfast he took it to the piano and played it for her, making one mistake. "You have made a mistake," said the little girl. "How do you know?" said her father. "I know," was the reply, "because I have the tune in my heart." That is the way to detect the falsities and errors and discords of the world, to have the tune in your heart.

It is wisely said by a writer in *The Advance* that it is easy to do religious work when your efforts are crowned with evident success. The work itself may not be easy, but there is a zest in success which carries one forward through difficulties, and makes even the difficulties enjoyable through the joy of overcoming. And obvious success in religious work is often due to a happy combination of circumstances and agencies. Ample means to carry on the work, a complete church plant, many helpers, people coming your way—how much these have to do with what we call success.

Prof. George B. Stevens in the preface to his new book, "The Theology of the New Testament (Scribners), has a paragraph which indicates in a few words the point of view from which we believe that the New Testament should be studied. He says: "I do not believe that Christianity is the mere product of the age in which it arose. I hold to the unique and distinctive originality of Jesus, and to the supernatural origin of His gospel. . . Christianity transcends its historical relations and limitations, and can be justly estimated only by recognizing its divine origin and singularity."

He Ever Liveth."

A. P. GRAVES, D. D.

There is a potent and significant meaning in these words to every believer in Jesus. The child of God from the hour of his regeneration longs to know the assurance of his standing in Christ. Varied are the means sought, but all fail until there is a resting on the unfeeling word of God. Here with care and trust, he soon learns the full truth of a quaint colored man who, when asked what is faith, replied, "It is falling down flat on the promises of God." The true Christian finds great delight and strength in Heb. 7:25. "He is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them." Here it is clearly revealed that Christ by his very plan of intercession for believing souls is pledged to see that every child of his has everything he has ever promised him. Does he come to Jesus to be saved, our Lord says, "He that cometh to me I will in no wise cast out;" does he want pardon, the word is "If we confess our sins he is faithful and just to forgive;" does he want freedom from sin, the word says, "He will forgive and cleanse from all unrighteousness;" does he want rest amid the troubles of earth, Jesus says, "Come unto me and I will give you rest;" does he want knowledge, it is written, "The Comforter (the Holy Spirit) shall guide you unto all truth;" is he aged and wants assurance, God says to him, "Even down to hoary hairs I will carry them as lambs in my bosom;" he is longing for a happy peaceful home, his Saviour says to him, "I go to prepare a place for you." And thus, he who bore the shame, endured the cross, and is now the *living Christ*, is every day and every hour watching the needs of every following disciple. His supplies are ample, and he is pledged to give them, and there will never be a failure in him who is always the same.

"Hail, sovereign love that first began,
The schemes to rescue fallen man,
Hail, matchless, free, eternal grace,
That gave my soul a hiding place."

LOS ANGELES, CAL.

Numberless.

I was walking along one winter's night, hurrying toward home, with my little maiden by my side. Said she, "Father, I am going to count the stars."

"Very well," I said, "go on."

By-and-by I heard her counting, "Two hundred and twenty-three, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul:

"Now Master I am going to count the benefits." Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, "I had no idea that there were so many."—*Mark Guy Pearse.*

George Muller, of Bristol, England, used to make a distinction between the reading of the Word of God by which sentences pass through the mind as water passes through a pipe and the reading by which the ideas of God sink into the mind, making it moist and fruitful as the showers fall upon the earth.

Notice.

We are enclosing envelopes in papers of this issue sent to all those who have not yet paid in their subscription for it: Also to several to whom it has been sent as a sample paper, for a long time from whom we have not heard whether they wish to become subscribers or not. If any of you wish the paper sent any longer, please inclose five ten cent pieces in the card in the envelope and mail it to us.

Those who have already subscribed for the paper and have not yet paid for it will please enclose five ten cent pieces as soon as convenient and mail it to us; as we need the money to pay the printer every time the paper is issued from the press.

Farewell Service.

Rev. J. D. Wetmore preached his farewell sermon on Sunday, October 20th, at Saltsprings, Kings Co., N. B. He took his text from Hebrews 13: 20-21. At the conclusion of the service the following address was presented by Mr. B. W. Morgan on behalf of the church:

Our beloved pastor and friend:—
It is with great reluctance that we are gathered here to hear your farewell as our pastor, but when we consider that this step taken by you has been in accordance with the guidance of Divine Providence, we cannot but humbly submit and in so doing we feel we cannot allow you to go out from among us without first giving expression to the high esteem in which you are held, not only by those of us who have the honor of being connected with the church of which you have been pastor during the last three years but also we who have been members of the congregation.

We have recognized in you a loving pastor, a teacher of more than ordinary ability, a confident adviser and a true friend.

In addition to the above qualifications, you have been a man whose life has been a stimulus to each of us, not only in our religious life, but in our business relations as well. We regret that it has not been your lot to remain with us and continue to carry on the good work which has been yours to accomplish during the last few years. However we trust that the blessing of Almighty God may follow you and yours in your new field of labor and that the efforts put forth there by you may be abundantly blessed in the salvation of souls for Christ's Kingdom. Remember that as you go out from among us you carry with you the best wishes of one and all, both young and old of church congregation and community.

You will have the earnest prayers of God's people here that His richest and choicest gifts may rest up on you and yours in your new home and do not forget that Saltsprings Baptist Church shall at any and at all times be pleased to hear of your future success and that a warm hand of Christian welcome is ever awaiting you at any time it is your lot to pass this way.

In expressing our feeling of sorrow that the relationship that has so long and so pleasantly bound us together is to be broken, we can but assure you that the benediction of your life here will long remain as a sweet memory with the people of this place.

Please bear to Mrs. Wetmore our kindest feelings of regard and esteem and for her, yourself and family accept our earnest wishes for your future happiness.

Signed on behalf of the Church by James B. Allaby and B. N. Morgan.

Rev. Mr. Wetmore in replying said at the commencement of his ministry he had many friends, now he felt that their number had increased. He highly appreciated the expressions of good will towards Mrs. Wetmore and himself.

These expressions he knew to be sincere. Much of the success that had attended his efforts was due to the hearty co-operation which he had received from the members of the church and congregation. He urged the people to rally round their new pastor and give to him a hearty and undivided support.

Mr. Wetmore leaves to-morrow for Hartland.

News of The Churches.

**CARLETON,
ST. JOHN.**

The pastor Rev. M. C. Higgins baptized a convert on Sunday October 22nd; and the Sunday-school is in very efficient working order. Diplomas to graduates in the normal work has been given. So far this school has the distinction of leading the Province in this department of the work, success to them.

DORCHESTER.

Four new converts have confessed Christ here, and were baptized by Pastor Burgess on Sunday 22nd. The outlook is encouraging, large gatherings are in attendance at all the services.

A quarterly meeting for the county of Westmoreland was held here, and was largely attended, all the services were very impressive, and we trust much good was done. The meeting was organized by the appointment of Rev. C. C. Burgess, president; Rev. J. G. A. Belyea and J. E. Tiner, vice-presidents; and F. W. Emmersen, secretary-treasurer.

BALTIMORE.

The church here has been much revived by the labours of Bro. Herbert Irving who has been home on a visit from the States. He is a son of the late Rev. James Irving, of precious memory; several have professed conversion, and have been baptized by Pastor S. W. Keirstead. The good work is still going on. May it increase an hundred fold.

HILLSBORO.

Pastor Townsend has been assisted in special meetings by Rev. J. Bennett Anderson of London, England, the result has been the conversion of several, and the reviving of the membership generally. Several have been baptized, and the prospect is brightening for a grand work of grace. Mr. Anderson gave in closing his work here on Tuesday evening, October 17th, a lecture on his evangelist experience round the world.

**TABERNACLE.
ST. JOHN.**

The Lord is blessing the Tabernacle Baptist Church. Special services are being held every evening of the week, and the results have been good.

On Sunday evening, November 5th, at the close of the service the pastor, Rev. Perry J. Stackhouse baptized six happy believers into the fellowship of the church

The services are very largely attended and the good work is still going on. May the Lord bless our young brother in his labors.

Communiants.

FAIRVILLE.

The work of the Lord is progressing among the people of the Fairville Baptist Church. Pastor Dykeman had the pleasure of baptizing two converts.

The meetings are being well attended and a deep interest is moving among the people.

The Home Mission Board.

The regular session of the Board was held in Brussels Street Church on the 7th, inst; President Ervine in the chair.

The question of renewing grants was discussed fully and it was on motion resolved that all renewals expire on May 1st, 1900. The following were renewed to that date.

Newcastle, North. Co., pastor, E. C. Baker. Beaver Harbor, pastor, T. W. Munro. Doaktown, pastor, M. P. King. Shediac, pastor, E. C. Corey.

A special grant was ordered for Cardigan and New Maryland to the amount of \$75. for six months. Rev. J. H. Hughes was also appointed field secretary of the Home Mission Board for the same period. General Missionary Young who has for the past year been supplying various fields at his own charges was again engaged as a missionary of the Board.

By resolution the monthly meetings of the Board in future are to be held on the second Tuesday of each month. We desire to urge all the churches to send their contributions promptly so as to enable us to pay our missionaries the amounts due them.

W. S. MCINTYRE, Secy.

Died.

COWAN—At Hatfield Point, Kings Co., N. B., Oct. 6. Annie B., aged 20 years and 3 months. Only beloved daughter of Joseph and May Cowan, leaving her parents, four brothers, a worthy young man to whom she was engaged and expected in a few months to marry, and many other relatives to mourn their sad loss. Sister Annie professed faith in Jesus during the revival of 1893, under the labors of Bros. A. C. Shaw and J. D. Wetmore, and was baptized by the latter into the fellowship of the 1st Springfield Church.

She has proved to be a sweet, consistent, Christian girl, held in high esteem by the church, community and her acquaintances. Her race is run, her sun has set while it was day, but her influence lives on. May all her young associates take note. "That in the midst of life we are in death, and but also ready."

FAIRWEATHER—At Cumberland Point, Queens Co., on the 17th inst., of consumption, Mary A., wife of Isaac Fairweather, aged 56 years. Besides her husband, two sons and two daughters are left to cherish her memory. Sister Fairweather professed religion some ten years since and was baptized by Eli G. W. Springer, uniting with 1st Grand Lake Church. She was cheered to the last with a glorious hope of immortality.

GALLOP—Fessie E., the dear little six year old daughter of Stanley and Ann: Gallop. She was buried at Arthurton. Dearest Fessie, thou hast left us,
Here thy less we deeply feel,
But the God who gave thee to us,
He can all our sorrows heal.

GRAVES—Nehemiah Graves, of Forest Glen, Albert Co., passed the bounds of mortality on Sept. 28th, aged 49 years. He leaves a lonely widow to mourn.

MANN—Solomon Mann of Kinnear Settlement, passed peacefully to the rest on high on Sept. 12th, after nearly a year of suffering, which he bore with Christian patience and resignation to the divine will. He was a valued member of the Baptist Church in Kinnear Settlement, always ready to do a noble part for a poor man towards keeping up the interest of the church. He was in his 75th year, and leaves a wife and several children who have the sympathy of all the community. He and his brother James, who preceded him, to the rest that remains for the people of God, will be very much missed in the church and in the whole neighborhood. "The memory of the righteous is dear."

Married.

DICKINSON-DOW—In the Baptist Parsonage at Oak Bay, on Oct. 11th, by Pastor H. D. Worden, Gordon Dickinson and Lillie Dow of the same place.

WASSON-MASON—On Oct. 10th, Winter Street, by Rev. John Coombs of Cumberland Bay, Thomas O. Wasson of Queens Co., and Matilda Mason of St. John Co.

TUFTS-HOPPER—The spacious parlors of H. H. Muir's residence, Germain Street, were the scene of a very pretty wedding at 3:30 p. m., Oct. 10th. The bride was Miss Emma Hopper, a sister of the late Rev. Dr. Hopper, and sister of Mrs. Muir, and the groom Fred L. Tufts. The ceremony was performed by Rev. G. O. Gates in the presence of the relatives of the happy couple. The bride wore a very becoming travelling dress of fawn cloth, trimmed with dahlia velvet and cream satin, and wore a hat of dahlia velvet. She was unattended. The parlors and hall were tastefully decorated, the former with pink and white flowers and smilax, and the latter with yellow and white flowers. The presents were many and very beautiful, and bore abundant testimony to the esteem in which both bride and groom are held. The Senior Mission Band of the Brussels Street Baptist Church gave the bride, one of their members, a set of silver coffee spoons. Mr. and Mrs. Tufts left on a honeymoon trip to Boston and New York.

STADING-JONES—At the mouth of St. Francis, in the home of the bride's parents, Oct. 11th, by Rev. Charles Henderson, Nelson L. Stading of New Sweden, Maine, and Carrie A. Jones of St. Francis, N. B.

YOUNG-WHITE—On Oct. 18th, by Rev. H. B. Sloat, Wilfred Young and Georgie White, all of Hillsboro.

SPRINGER-PURDY—In Fairville, at the Baptist Parsonage, by Pastor A. T. Dykeman, on the 18th of Oct., Nellie Ham Springer of St. John and Isabel Purdy of Jemseg, Queens Co., N. B.

STEEVES-TURNER—At Dawson Settlement, in the Baptist Parsonage, by Pastor S. W. Kierstead, on Oct. 12th, John W. Steeves and Mrs. Ruth A. Turner, both of Hillsboro, Albert Co.

BENIE-McCONNELL—On Oct. 8th, at the Baptist Parsonage, Salisbury, by Rev. J. E. Tiner, Perley S. Benie and Mrs. Dora L. McConnell, both of Turtle Creek, Albert Co.