

THE HOME MISSION JOURNAL.

VOLUME III, No. 8

ST. JOHN, N. B., APRIL 23, 1901.

WHOLE No. 58

The Superiority of the Unseen.

J. E. DARRY, D. D.

THE things which are seen are temporal; but the things which are not seen are eternal."—Paul.

"There are more things in heaven and earth, Horatio, Horatio, Than are dreamt of in your philosophy."—Shakespeare.

Materialistic philosophy would have us believe that the only desirable, yea, the only real things, are the material things, which may be seen around us. A materialistic age readily lends the ear to this seductive teaching, and easily loses sight of the unseen realities, of which the modern Horatio's philosophy has not dreamt.

The Word of God reveals our connection with the unseen world and the presence of unseen realities all about us. When King Ahaziah sent his captains with their fifties to arrest Elijah, the unseen power which protected the prophet was manifested in the fire that descended from heaven and consumed the king's soldiers. When the Syrian forces surrounded Dothan to capture Elisha, he prayed that the eyes of his frightened servant might be opened to behold the body-guard of his master and he saw the mountain full of horses of fire and chariots of fire round about Elisha. The mysterious sound in the mulberry trees inspired the Israelites, while the noise as of a moving host of chariots and horses so terrified the Syrians that they raised the siege of Samaria, abandoned their equipment and fled for their lives. The angel of death, from his unseen abode, breathed upon the Assyrian army, as the hosts were encamped against Jerusalem, and their thousands were slain. "The angel of the Lord encampeth round about them that fear him and delivereth them."—Ps. xxxiv: 7. When one of Jesus' disciples was using force to prevent his arrest, he said, "Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" When heaven's unseen forces go forth to battle, no array of earthly powers can hope for victory. The superiority is on the side of the unseen.

Nature also furnishes us examples of the superiority of the unseen over the seen. In viewing a landscape, the grass, trees, flowers, etc., can be seen and their beauty admired; but the life that pulsates within them and imparts to them their form, fragrance and beauty is unseen. In fact, the seen is merely the phenomena revealing the power of the unseen. The soul of a human being cannot be found by dissecting the body, either can the song of a bird be discovered by chemical analysis. Gravity, for instance, is an unseen force causing every atom in the universe to tug away at every other atom, and thus holds worlds, planets and suns in their orbits.

The seen emanates from the unseen. The seen is but the effect, of which the unseen is the cause. "What is seen hath not been made out of things which do appear."—Heb. xi: 3. Mind, then is not a product of matter, but matter must be a product of mind.

Does it not then naturally follow that when the seen shall have filled its mission, it will be merged into the unseen? Jesus told His disciples that it was expedient for them that he should go away. Much as His bodily presence had been to them, it was to be merged into the unseen, and they were to have another Comforter, who although they could not see him with the natural eye, is no less a real Person and Presence. The eleven appearances of Jesus to His disciples after His resurrection, coming sometimes through closed doors and again vanishing from their sight, would help them to depend upon the Holy Spirit, who not being subject to bodily limitations, can be everywhere present and always would be with them. What a privilege to have seen Jesus in bodily form! And yet the unseen Presence is

better for the Christian. "Blessed are they that have not seen, and yet have believed."—John xx: 29. Blessed is that church that can trust the unseen Presence as life and guide.

In our experience, we begin with the material, the seen, the temporal; these lead to the spiritual, the unseen, the eternal, into which we, too, are merging. For which, then, are we living, laboring, sacrificing; for the seen or the unseen; the material or the spiritual; the temporal or the eternal? Are we putting time, energy and money into the unseen and real, into education, character and heavenly treasure, or do we covet more earnestly earth's corner lots?

Doctrine and Atmosphere.

CHRISTIANITY is an atmosphere as well as a doctrine. You go into a Christian home and at once you are conscious of a standard of life, a tone of feeling, and a type of purpose at a wide remove from the prevalent temper of the ungodly and purely worldly household.

You notice the contrast between the Christian and the secular atmosphere in whole communities. Take a place in which the institutions of religion have been firmly planted, as in a New England town like Northampton or some of the villages of the Western Reserve of Ohio, and compare their tone and standards with those of places like some it would, perhaps, be invidious to mention, in which churches have gained a precarious foothold, and you can feel and see the contrast.

Sometimes one is disposed to question whether churches that fail to make rapid gains are doing much, if anything, to justify their existence; but when in that questioning mood, we ought not to forget that the mere fact that the observances of religion and the preaching of the gospel are helping to generate the Christian atmosphere in many households and throughout the community, is not of trivial significance. Of course the more vigorous and aggressive the life of the church, the stronger will be its influence in these directions, but when churches fail to do all that they might and ought to do, there is a great deal of this priceless contagion that emanates from them.

It is also worth while to remember that the atmosphere of a Christian man, a household, or a church, in some respects is as important as its doctrine. We have all of us known persons whose creeds were quite defective, but they so incarnated and illustrated the Christian spirit, and diffused such a genuinely divine temper, that we were forced to acknowledge that though they might be at fault in some of their beliefs, they were gloriously right in their dispositions and in their attitude toward men and God. We have personally been intimate in Quaker and Swedenborgian households that seemed to live in the atmosphere of the divine life.

On the other hand, most of us have known Christians who seemed to have perfectly correct beliefs, but they were so narrow, so sour and generally disagreeable in their temper, that every one was sure that they had not been Christianized in feeling and in ideal, no matter how clearly they had apprehended Christian truth. Normally, of course, the Christian atmosphere is the resultant of the Christian doctrine, and the most correct belief will produce the noblest Christian life.

Though the failure of a right belief to generate the Christian temper logically does not discredit the doctrine, but rather the believer's sincere, whole-hearted response to it, yet, as a matter of fact, the most effective way to commend the Christian doctrine is through the dissemination of the Christian atmosphere. One ought not to wonder that when the head of a family, though nominally a Christian believer, is sour, hard, and uncharitable, that his children are not won to a religious life. And in a church doctrine is not everything. Atmosphere counts for a great deal.

A quarrelling, bickering church, in which the spirit of sympathy and helpfulness is wanting, has little attractive power, no matter how scriptural the belief for which it professes to stand. And a good many who have thought that they were contending for the faith, and have plumed themselves accordingly, have forgotten that the Apostle does not simply urge believers to speak the truth, but to speak it "in love."

The Lord's Supper.

WE best interpret the Lord's Supper when we put ourselves imaginatively back into the events of the evening on which He instituted it. The feeling which he came to the upper room, where His disciples had made ready the Passover feast, were those that arise in our hearts when we know that we are to take a last meal with those who are very dear to us. The disciples did not know what was to take place during the next twenty-four hours, but He knew, and His soul was filled with the affliction and pathos that a my sensitive spirit would associate with such an occasion.

He wanted to have His friends remember Him, and with singular originality He proposed that His disciples, after he had gone, should gather about the table and, as they ate the bread and drank the wine they should consciously remember Him. His followers caught the spirit of His suggestion, and from it has come the ordinance we know as the Lord's Supper.

There has been hot debate as to whether we are commanded to keep the Supper, whether it is obligatory upon Christians. It seems to us that those who raise that question have so far missed the inner spirit of the observance that it is impossible for them to keep it in any worthy sense. The Lord's Supper is not instituted in the realm of law, but in the realm of love; and those to whom the suggestion and wish of Jesus make no appeal have nothing to do with it. They are so alien to its spirit that any observance of it on their part must be a meaningless form.

A kindred judgment must be passed on most of the disputes that have arisen about other features of the observance. How men miss the living sentiment of the institution when they press our Lord's metaphors into a mathematical equation, and query whether He meant that the bread and wine were literally His body and blood! Those who believe that are not thereby precluded from an acceptable observance, but the essential feature of a worthy observance is not the interpretation of a phrase, but the spirit of loving remembrance of the Lord, an appreciation of what He is and what He has done.

In almost all of our churches, much more could be done to make the Lord's Supper yield its power and blessing to those who partake of it. Making it a formal ceremony robs it of its distinctive elements. Discussions as to the kind of bread or wine, or individual cups, and other matters are utterly alien to its spirit. It is a sacrament of love, and, while things are to be done decently and in order, discussions of method are as unseemly as how a babe shall kiss its mother, or how friends, whose hearts are one, shall greet each other after long absence.

The main thing is to remember the Lord, and to do this worthily we need to realize afresh His character and work, His suffering and death and triumph, and the promise of a reunion with Him in the city of the vision. The hurried observance of the Supper, after a morning service, when members of the Sunday school are watching the clock for fear the school may be late; the discontinuance of the old-fashioned preparatory service or covenant-meeting, anything that makes the Supper a formal ceremony or an observance the value of which consists in doing it, and not in the spirit we bring to it or take from it, misses all its best and highest features.

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

Paul Grandal's Charge.

BY HOPE DARING.

CHAPTER II.

Marion West sat looking thoughtfully out of the window. She had begun to feel uneasy about herself, and had not demurred when Dr. Briggs proposed this visit.

"Somehow I already feel great confidence in Dr. Fletcher," she thought. "I am sure he will help me."

A few moments later the door opened to admit him.

"Dr. Briggs has gone. Here is some medicine which will, I trust, ease the pain from which you have been suffering."

She rose, and something in the steady blue eyes which met her own quickened her breath.

"What do you think my trouble is?" she asked.

It was a moment before he spoke. Then he asked, calmly, "Do you want me to tell you?"

"Certainly," and the face of Marion West flushed.

"Be seated, Mrs. West." Dr. Fletcher thoughtfully drew her chair back from the square of sunlight outlined by the window upon the carpet.

"As Dr. Briggs has given you no hint of what I am about to say, it will be somewhat of a shock to you. Can you stand such a shock?"

She nodded assent. He looked straight into her face and went on, a rare note of hesitancy in his firm voice.

"I find you are suffering from a cancer."

She started. Slowly the blood receded from her face and lips. "A cancer," she repeated slowly. "Oh, Dr. Fletcher, you can surely help me!"

He shook his head. "I am very sorry to say that little can be done for you. The medicine will relieve you—for a time."

"How long a time?" she queried fiercely.

"How long will I live, Dr. Fletcher?"

"Not more than a year, I think. I may—"

She silenced him with an imperative gesture of her slender hand. "Please go away. I must have a moment to myself."

Without a word he obeyed. Then, when she was alone, she fell upon her knees in earnest, heartfelt supplication.

Dr. Fletcher had begun to grow a little uneasy before the door of the inner room opened. There was a dazed look upon Mrs. West's face, but she was very calm.

"Your fee, please?" she asked quietly.

He named a modest sum. As she placed it in his hand, he said, with an impulsiveness much at variance with his usual reserve.

"I hope I need not tell you, Mrs. West, how sorry I am that my verdict was not a more favorable one. There are times when even our boasted science seems to be an empty thing."

She tried to smile, but her lips quivered piteously.

"You are alone in the world?" he asked, after a moment.

"All alone."

He looked at the money he still held in his hand. "Pardon me, are you poor?"

"I am not rich, neither am I in a condition to need the help your kind heart prompts you to offer. I will have plenty to give me every comfort—for a year."

He attempted to reassure her, but she again silenced him with that commanding motion of the hand.

"I thank you, Dr. Fletcher. I am stunned yet, but God's way is right. Death is only the

gateway to eternal life."

She went away. Dr. Fletcher watched her until she disappeared from sight.

"Poor thing!" he thought. "Still I would give all my learning and wealth for her ability to say 'God's way is right.'"

Meanwhile Marion West was making her way about the city, doing errands for herself as well as attending to various commissions for her neighbors. She even entered a quiet restaurant and ordered her dinner. She ate but little, however, but sat staring straight before her, that bewildered look still upon her face.

It was four o'clock when she boarded the train for Danesville. During the short ride she sat looking from the window at the fields and orchards laden with the wealth of the summer's harvest. Already there was a hint of autumnal crispness in the air. Here and there among the leaves were dashes of crimson, gold and orange.

She caught her breath convulsively. "Next year," she said, a sob in her throat, "next year I shall be—where?"

Danesville was situated in a valley through which brawled a noisy brook. As Mrs. West hurried up the street to her little cottage, she was stopped by several persons who, with neighborly kindness, inquired as to the result of her visit to the doctor.

Mrs. West evaded their questions. She must be alone and face this awful sinking of her heart.

She attended mechanically to her customary duties. Fortunately no one called. At an early hour she closed the lower part of the house and went to the upper room, where she slept. Here she threw herself face downward on the bed and fought out the great battle of her life.

Fought it not in her own strength. The Christ whom she loved, who had suffered and died for her, came in answer to her cry. The bitterness and fear passed away. It was only the summons home which had come to her.

When she rose from the bed the glories of the sunset had faded from the Western sky, and a full moon lighted the little room. She lifted her face to the picture of her husband which hung over the high, old-fashioned bureau.

"Twenty years since you went home, dear," she whispered. "Now I shall soon be with you. Thank God for a love like ours, my husband."

Then she went to the window and looked out over the quiet village. Midway down the street stood the little church.

Suddenly Marion West fell upon her knees. "Only one year more and so much to be done. I have let many opportunities go unimproved. Help me, my Saviour, to make this last year a more fruitful one than those which have gone before."

(To be Continued.)

The Bread of Life.

THE statement of our Lord which, while apparently clear and easily sounded, contains in itself depth beyond depth, so that he who attempts to fathom all its significance is amazed that the farthest reach of his thought or imagination does not extend to its full significances. And yet the discourse suggests certain vistas of truth that we can all see and appreciate, even though we realize that our vision is not strong enough to follow them in their full development.

Our Lord does not hesitate to discriminate between the motives that led men to attach themselves to Him, nor to reject those whose reasons for following Him were unworthy. Most leaders who have to depend on their followers for the success of their plans are ready to gain adherents by an appeal to any kind of motive. Frequently they deliberately misled their followers by arousing expectations which, in the nature of the case, they cannot meet. Even a man like Mr. Gladstone put forth his famous Newcastle Program. In the church itself there is a constant tendency to think that the great thing is to gain members, even though they are won by an appeal to unworthy motives. One of the heroic acts of Jesus was his clear and emphatic exposition of the nature and purposes of His mission—a declaration that alienated many of those who had attached themselves to Him. Immediately following the report of this discourse we read: "From that time many of his disciples went back and walked

no longer with him."

We cannot miss the implication of the words of Jesus that the provision made in Himself for the spiritual necessities of men is as ample as that made in the manna for the physical wants of the Israelites in the desert. Sometimes we are tempted to think of God's provision for human salvation as something restricted in amount, like gold or rare gems. While it is a pearl of great price, from the point of view of its abundance and availability. There was no limit to the supply of manna; there is none to the supply of bread; there is none to provision for human salvation. It is in this very connection that we read those gracious words—"Him that cometh to me I will in no wise cast out."

Putting these two thoughts together we see plainly the only limitation to the universality of salvation. It is not in the divine purpose or provision; it is not in the power of Christ; it is simply in the honesty and worthiness of the motive in which men seek it. Those who come through hope of having their physical appetites satisfied—and that is simply typical of all kinds of low and self-seeking motives—will find nothing in Christ. To such he will indeed be "a root out of dry ground," but every soul that comes to Him for the satisfaction of its deep and real necessities will find that He is indeed "the Bread of Life."

"The Seed is the Word."

BY REV. CHARLES H. MOSS.

WE have nothing to do with the nature of a seed. Its qualities and powers and life are hidden from our view.

We discover them only when the seed, placed in an environment congenial to its nature, flings open its heart and flaunts its secret before us. It must be wooed to make its confession. It must have its confidence won before it reveals its secret. Its heart nature cannot be known save through the ministry of gentleness. Nothing outside reveals its true content. No uncongenial soil or inhospitable rock can persuade it to uttersom itself. To judge of value or beauty or power inside the wheat germ, or rose haw or acorn, by the hard and unpromising exterior were folly; but when, after burial in soil adapted to its nature, we see at last the green shoot, the stalk, the waving, gold-crowned head, bearing its hundred-fold harvest; the fragrant, radiant petalled, exquisitely moulded rose; the giant oak, grappling with strenuous energy for anchorage among the rocks, while tempests sweep its branches in attempt to wrest it from its enthronement, then do we first, in fulness, read the story of the reticent and forbidding germ.

To hearts holden by human limitation a d sin, the Word seems but enigma. Our only way to learn its meaning and discover its power is by the planting of it in congenial soil.

Surely it were neither fair nor sensible to judge it by what it discloses on a barren rock or in a thorn hedge, for its germ can never be unfolded there; but when into honest, eager, willing hearts, as into a fallow field, it falls, having the various nourishment God has providentially arranged for its development, we see it bursting out into a new life.

Human life, transformed, redeemed, beautified, made fragrant, glorified by the exquisite flowering and fruiting and refreshing that the Word, buried, reborn, and living in the soul produces,—life such as this, a daily, hourly miracle, is the magnificent and unanswerable proof of the vitality, power, and endurance of the Word of God.

We can be truest and best blessings to others only when we live victoriously ourselves. We owe it, therefore to the needy, sorrowing, tempted world about us to keep our inner life calm, quiet, strong, restful, and full of sweet love, in whatsoever outer turbulence, trial, or opposition we must live. The one secret is to abide in Christ.

Self-sacrifice is the law of life. It is not that we must give up something but that we must give up self.

Christmas and Easter.

IN the not far distant past, Presbyterians, Congregationalists and Baptists, consistently I believe, refused to recognize Christmas and Easter as of any more importance than any other days or weeks. They well knew that those festivals were of heathen and idolatrous origin, that Christmas was not the anniversary of the Nativity nor Easter of the resurrection. When Christmas fell on a week day they worked "from early morn to dewy eve." Easter week was to them the same as any other week, and Easter Sunday as any other Sunday. Of late years those denominations have in a measure fallen in with Roman Catholics and Episcopalians in the observance of those days and festivals.

Last Sunday, it is said, a teacher in a Baptist Sunday-school got from the minister a mild rebuke, because the teacher in teaching his class in the afternoon, had referred to the history of Christmas and Easter, going back to the time of Astoreth, the Phoenecian goddess, and coming down to the time when she became the goddess of the Saxons, with her name slightly changed, and referring to the observance of her festival now by some Christian denominations. He stated that Christmas was not the anniversary of The Nativity, but of "the harvest home" celebrated by Europeans before the introduction of Christianity into Europe, and that Easter was the time of the celebration of a heathen festival, which had been handed down to our Saxon ancestors when they were heathens, and after the introduction of Christianity pinned on to the creeds of three churches. That Easter was not an anniversary, but a movable feast, occurring on different days between the 21st of April and the 25th of March. The teacher carefully explained to his class that baptism was the true and the only true representation of the death, burial and resurrection of our Lord, and that whatever and whenever administered it should remind us of that Being who died for our sins and rose again for our justification. He could have said that the observance of Easter and Christmas by Baptists might be the thin edge of the wedge which would in time split them off from their God-given roles of faith and conduct.

As a mere layman I will not say more, fearing some one of our ministers may say "I am Sir Oracle, and when I open my mouth let no lay dog bark." I may just hint that history clearly shows that the first steps of the churches away from the teachings of the Book were the incorporation with its teachings the traditions of men, and the observance of Christmas and Easter may be the first steps of Baptists from the right way.

CHAS. E. KNAPP.

Dorchester, April 7th.

The sermon that is after a soul.

The sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when he looked on Peter, with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when he stood weeping over Jerusalem, and said, "How oft would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from the deep undertone of Divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home it will be because he preferred to trample on his father's heart and murder mercy.

Brethren of the ministry, what are sermons to "the times" compared with sermons to the eternities? Sermons of instruction are indeed priceless. But the gospel is not simply food for saints. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ? Let it never be forgotten that souls are before us every Sabbath—sinful, unsaved, perishing, lost souls. Men of God, "throw out the lifeline."—*Herrick Johnson.*

A duty is no sooner divided than from that very moment it becomes binding upon us.

Look Carefully.

THE revised version has it, "Look therefore carefully how ye walk" (Eph. v. 15). It means attention to our way of living. Carelessness is a greater cause of failure in school, and business, and church than any other. The most serious thing that can be said of a Christian is that he is growing careless. The elements of success in secular affairs are those essential to spiritual success. Want of attention has wrecked tens of thousands. A Christian's first care is the care of himself. No one can really care for another until he learns to do this. To value other souls we must first learn the value of our own. No one is beyond the need of watching and guarding himself. The old are just as likely to backslide as the young. How often some reverse or trouble hurts the life of Christians. How often doubt creeps into the heart, and poison gets into the blood, and the spiritual life dies away. To look carefully means to keep our eyes open and watch the effect of circumstances on our character. Those who walk blindfolded will fall into dangerous places. Most of our temptations and sins we might have avoided if we had only kept our eyes opened and watched. Alford translates the text, "Take heed that you walk strictly." It means following the rule. The only safe way of living is living by rule. The architect does this in building a house. An athlete does this in his games. A scholar does this in his study. There is a rule for everything, and failure to keep it means ruin. Strictness is unappalable. Some people are said to be punctilious and over-exact. Pharisees are excited over trifles and abuse Non-essentials are magnified into essentials. Yes, but admitting all that, if we do not walk strictly we shall fail to walk the Christian life. Better keep the law to the letter than not keep it at all. It is easy to grow loose in speech and in money affairs and in our promises. It is easy to become negligent in filling our place in the church and prayer-meeting. The only people who count for much in the work of Christ are the strict people who keep their promise to their Master. Are you a strict Christian? Are you strict in keeping the Lord's Day. Are you strict in keeping your covenant with the church? Are you strict in telling the truth, and in every part of your life.

Notice.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist church, Queens county, June 21st, 2.30 p. m. All churches are urgently requested to be particular in filling out the statistical part of their letters.

C. N. BARTON, Clerk.

Religious News.

BRUSSELS ST. JOHN. Eleven received hand of fellowship on Easter. Ten of them came by letter. H. F. W.

DAWSON SETTLEMENT, ALBERT CO. On March 3rd, two were baptized and received into fellowship with the 2nd Hillsboro church, and on both two were received by letter into the Caledonia church. A. A. RUTLEDGE.

FAIRFIELD, N. B. Our Sunday School, under Superintendent W. R. Floyd, is doing a noble work. The Mission Band, presided over by Sister J. Floyd, have model meetings. Our Sunday night congregations are large and attentive; some have lately expressed a desire to be Christians. Wednesday evening the friends gathered to make their pastor a donation un hindered by a down-pour of rain. At the close of a good programme they presented the pastor with \$45.20 cash; this was a real donation, my salary being overpaid without it. We recently heard a pastor say he had the best church. We knew he never was in these churches. Since 1901 dawned, have reported three donations and they are the smallest part; our next will report baptism. R. M. BYNON.

ANDOVER, N. B. The interest on this field is encouraging. Bro. Demings is doing excellent work, he is highly esteemed by all but the rum-seller. Woel! unto the preacher when the rum-seller lifts his hat to him. At Andover 15 were added to the church by baptism and by experience, some will join by letter. A number of others have made a profession and will join one of the many different kinds of Baptist churches at this place. There is a gracious work of grace going on at Forest Glen, 5 were baptized last Lord's day, 5 others confessed Christ in the meetings, and 17 rose Sunday evening requesting prayer that they might make a full surrender to Christ. The pastor will continue the meetings this week. I go next to assist Bro. A. H. Hayward at Florenceville. MARPLE.

FREDERICTON. At the Communion service, April 7th, nineteen new members received the hand of fellowship. Fourteen of these were baptized during the past month. J. D. F.

ST. STEPHEN, N. B. Four were received into fellowship of the church on Sunday last, three by baptism and one by letter. In the midst of our grief over the loss of some who have been identified with the church since its organization, these additions bring us cheer and hope. W. C. GARDNER.

AMHERST. Pastor Bates writes that Sunday, April 7, was a good day for the church. Congregations were large. An Easter concert by the Sunday School was an interesting feature of the day's services. Before the morning service the pastor had the happiness of baptizing his oldest son, a young man of nineteen.

ST. MARTINS, N. B. The St. Martins church has recently received from Mr. Robert Moran of Liverpool, G. B., a donation of eight hundred dollars toward the building of a new parsonage. Mr. Moran's generous gift has made it possible for a church to undertake the work of building and thus to supply a want long felt. The church has conveyed to Mr. Moran its grateful appreciation of his very generous donation.

WOLVILLE. On Sunday evening March 31st, twelve of our boys were baptized, among them the two sons of Dr. Trotter who were baptized by their father. Easter Sunday evening was a service of praise and prayer and baptism, at which eighteen of our girls were obedient to the Lord's command in baptism. This makes the total number baptized thus far since Mr. Gale's meetings close, sixty-four, thirty-two girls and thirty-two boys, thirty-five from the Schools and twenty-nine from the town. There are others who have been received by the church but have not yet been baptized but will be in the immediate future. And we look for others to come forward. It has been a gracious season of refreshing from the Lord in which all our hearts have been rejoicing. April 8th. H. R. H.

FIRST MONCTON CHURCH. Easter Sunday, April 7th, was a day of great blessing with us. We had crowded congregations at each service. In the service of the morning thirteen recent converts were baptized on a profession of faith. In the evening the pastor preached from I Cor. 15:26, his subject being "The Last Enemy destroyed." At the close of the evening service the ordinance of the Lord's Supper was administered, when the thirteen baptized in the morning, and two who had come in by letter received the right hand of fellowship. The pastor asked for a thank offering of \$700 to meet indebtedness necessarily incurred by improvements that have recently been made. This amount and a little more was cheerfully given. The day closed by the members uniting with heart and voice in singing "Praise God from whom all blessings flow." Others are now ready for baptism. D. HURCHINSON.

GIBSON AND MARYSVILLE.

On Sabbath, April 7th, two candidates received baptism and six the right hand of fellowship. The past week two have united by letter and one on experience, all with Gibson church. Two have united by letter with the Marysville church, and on Sabbath eleven received the right hand of fellowship. During the past ten weeks over seventy have been added to the churches. We are praying for others.

Interest in work increasing. The early morning prayer meetings are largely attended. Spiritual life deepening.

W. R. ROBINSON.

TABERNACLE BAPTIST CHURCH

three well attended services during the day. At 11 a. m. Rev. B. N. Nobles preached a fine sermon to a large gathering, at the close of which the sum of \$30 was pledged to be paid within a year. A fraternal meeting was held at 4 p. m., when a number of ministers of the city took part. At 7 p. m., the pastor, Rev. P. J. Stackhouse, preached to a full house, rehearsing the progress of the church from its beginning to the present. Bro. Stackhouse, and his people deserve much praise for their persevering energy in carrying the building forward to completion. It will accommodate about five hundred people, and cost nearly five thousand dollars, three thousand of which they have paid. There has been a large ingathering to the membership of the church during the past year. Brother Stackhouse is very popular among his people. He is a young man of unassuming pretensions, but made up of strong courage, energy and stick-to-it-iveness, a fine preacher, and an active worker, and our well-to-do and benevolent brethren will do a praiseworthy act if they will help him wipe out the remaining fifteen hundred dollars that is not yet provided for.

CHIPMAN.

The Carrie Hammond Band are able to report progress. A sale was held on the 8th and although the weather was unfavorable over \$40 was realized. The opening of the mite boxes together with special offerings sent by friends swelled the total amount to \$60. Six new life members were chosen: Mrs. E. E. Crandall, A. G. McIntyre, H. P. Dale and Mrs. Ethel Day, Bessie Orchard and Lucinda Orchard. A. G. McIntyre, Sec'y.

Personals.

After nine years of most earnest and faithful service in the pastorate of the Truro church, Rev. H. F. Adams has resigned his charge, and we believe, is open to a call to another field of labor. Bro. Adams is well known amongst us as a preacher of fine ability and a man of deeply sincere and earnest spirit, endeavoring always to give his best in the service to which the Lord has called him. While he has labored assiduously for the interests of the churches he has served, he has ever heartily co-operated with his brethren in the work of the denomination and has been ready to promote every good work. It is not correct, as has been publicly stated, that Mr. Adams has accepted a call to a church in Massachusetts. We hope that some church on this side the national line may be able to secure his services.

Rev. J. D. Freeman will enter upon his work as pastor of the Germain street Baptist church on Sunday next, April 21st. A recognition service was held on Thursday evening. Several of the city ministers were present and took part in the service in welcoming the new pastor.

Acknowledgment.

On the 20th of March we received as a donation from the 2nd and 4th Hillsboro and Caledonia churches and congregations a \$52.50 fur coat, for which we are very thankful, and our prayer is that the Lord shall abundantly bless the donors.

A. A. RUTLEDGE.

Married.

HICKS-STULTY—At the home of the bride's parents on the 21st of March, by Rev. J. W. Brown, Mr. Corey Hicks, of Hillsville, and Miss Annie Stulty of Steeves Settlement, daughter of J. W. Stulty.

DICKENSON-TEBBER—At Hartland, N. B., April 2nd, by Rev. J. D. Wetmore Percy E. Dickenson of Windsor, Carleton county to Mary A. Tebber of the same place.

SKALING-VANSTYVE—At the residence of John McIntyre, St. Martins, on March 28th, by Pastor H. S. Cornwall, Albert Skaling of Cambridge, Hants Co., N. S., to Annie May McIntyre of St. Martins.

McCLATCHY-BLEAKNEY—At Hillsboro, N. B., on April 3rd, by Rev. C. W. Townsend, George F. McClatchy to Anna Bleakney.

MORRELL-OSBORNE—At the residence of the bride's parents, April 3rd, by Pastor A. A. Rutledge, Septima E. Morrell of Church's Corner to Ella L. Osborne of Baltimore, Albert county, N. B.

CONNOR-LAWRENCE—At the Baptist parsonage, South Village, April 3rd, by Rev. L. H. Crandall, Freeman Connor to Edith O. Lawrence, both of Newport, Hants county, N. S.

BROWNE-MILTON—In Amherst, April 10th, by Rev. W. E. Bates, Wm. A. Browne and Frances Greta Milton both of Sackville.

COGDON-WOOD—At the Baptist parsonage, Windsor, on the 3rd inst, by Rev. G. O. Gates, W. B. Cogdon of South Village, Hants county, and Sarah M. Wood of South Kewdon.

McDERMID-EST-BROOKS—At the residence of Col. A. D. Hartley, East Florenceville, N. B., April 15th, by Rev. A. H. Hayward, assisted by Rev. J. A. Mapple, James Duncan McDermid of Lytleton, Annapolis county, Me., to Miss Helen E. Estabrooks of Upper Gagetown, N. B.

SARGENT-QUICK—At the residence of the bride's parents, Lansdowne, N. B., April 10th, by Rev. A. H. Hayward, Howard Lee Sargent of Bridgewater, Me., to Harriet E. Vylene, eldest daughter of George Quick of Lansdowne.

McKENZIE-KEITH—At the Baptist parsonage, Pictou, N. B., April 19th, by Rev. I. B. Colwell, Nelson McKenzie of Kinnear, Westmorland county, to Grace Keith of the same place.

FELMORE-MURRAY—At the Baptist parsonage in Ampton, by Rev. David Hutchison on April 31st, Mr. Oscar O'Flinnore and Miss Lavena A. Murray of Tuttle Creek, Albert Co.

OKES-KINNEY—At Bath, N. B., on the 31st of April, by Rev. Merritt L. Gregg, Mr. A. J. Oakes to Miss A. Maud Kinney, both of Miramichi, Car. Co., N. B.

HOWARD-LAMOREAUX—On the 29th March, at the residence of the officiating minister 250 Duke Street, St. John, West, by Rev. Dr. Hartley, Edmund George Howard and Miss Nellie Grant Lamoreaux both of St. John, West.

NICE-CARR—At the residence of the officiating clergyman, 250 Duke Street, St. John, West, on the 3rd April, by Rev. G. A. Hartley, D. D., Francis Nice and Mrs. Margaret Carr both of St. John, West End, N. B.

URQUHART-FARTHING—At St. Stephen, N. B., March 27th, by the Rev. W. C. Goucher, Ira P. Urquhart of Calais to Lida D. Farming, of St. Stephen.

BROWN-WOODS—In this city, on April 17th, by the Rev. H. F. Waring, R. O. Brown to Mary E. Woods, both of St. Martins.

HOWE-BROWN—In this city, on April 17th, by the Rev. H. F. Waring, Max Howe to Mary Bel. Brown, both of St. Martins.

Died.

CURRIE—At Maenquac, York County, on December 5th, 1900, Duncan Currie, aged about 75 years, leaving a wife, six sons, two daughters and many other relatives to mourn the loss of a good and useful man and neighbor. The call came quite suddenly to our brother, but he found him prepared. He was baptized between thirty and forty years ago by Rev. George Burns, uniting with the Maenquac Church, of which he became in many ways a leading member. He was a constant attendant at the prayer and conference meetings, always laying aside his work even in the busiest seasons to do so. With him religious obligations were raised above all others. His loss to the church is keenly realized by his brethren and sisters.

CURRIE—At Maenquac, on March 20th of pneumonia, Harvey Currie, youngest son of Mr. and Mrs. Nehemiah Currie, aged 43 years, leaving besides his aged parents, four brothers, one sister and a large number of relatives to mourn the loss of one beloved by all. Our brother was a faithful and consistent member of the Maenquac Baptist Church. He was baptized about eighteen years ago by the late Rev. Benjamin Hughes of precious memory. He was a brother of Rev. C. Currie of St. Andrews. His parent

who are in the eighties are deeply grieved over the loss of one to whom they looked for comfort and support in their declining days. Rev. George Howard preached a very comforting and eloquent sermon to the mourning relatives who gathered at the funeral.

MUNRO—At Salmon Bay, Queens county, on March 21st, Samuel R. Munro, aged 62 years. The deceased professed religion some years since and united with the Lower Newcastle church. He leaves a widow, three sons and two daughters, besides many friends in the community where he had lived.

STACKHOUSE—At his home, 80 City Road, St. John, Murray Whitefield, aged 9 years, eldest son of W. J. and the late Mary A. Stackhouse. As before her death his mother had a vision of a "beautiful" heaven her dying boy with a gleam of light on his face tried to make known some bright vision that he had.

BOWSER—At Goshen, Albert county, on March 21st, aged 75 years, Mary Bowser. Our sister was a member of the First Elgin Baptist church for many years, and in the last days of suffering for the Lord Jesus a Rock of Refuge. A son and three daughters are left to mourn, the husband having gone before.

HATFIELD—At Calais, Me., March 26th, David J. Hatfield, formerly of St. John, N. B., after a short but severe illness, aged 52 years. Mr. Hatfield was born in Spring Hill, Kings county. He carried on a tailoring business in St. John for many years and later removed to Calais. Our brother lived an honorable, upright Christian life. He united with the Main Street Baptist church many years ago, under the pastorate of the late Rev. Mr. Cady, and after his removal to Calais united with the Second Baptist church there. He leaves a wife and five children to mourn their loss. Our brother will be sadly missed but his family look forward to the blessed reunion that awaits the people of God. The remains were brought to this city for interment and were placed in the First Hill cemetery. The funeral services were conducted by Rev. A. J. Pridmore, D. D., of Calais and Rev. M. Wood, and Mr. Moulton, prelate in the order of Knights of Pythias, of St. John.

McNALLY—At Newport, Rhode Island, on March 20th, Miss Carrie McNally, third daughter of Mr. Michael McNally of Fredericton, in the 22nd year of her age. Miss McNally was in training for the nursing profession at Newport Hospital, from which she apparently graduated in a few months. She was apparently in splendid health up to the moment of her death, which resulted from heart failure. But could not find her natural rest, was a son of a gun soldier, and devoted Christian, and a valid member of the Fredericton Baptist church. Her life was one of singular beauty and faithfulness, and it may be truly said of her, "She hath done what she could." Her parents and sisters bear their great sorrow with Christian resignation, supported by the consolations of God, and the sympathy of many friends. The interment took place in Fredericton, the remains being accompanied from Newport by Rev. C. B. McNally of Lowell, a cousin of the deceased.

DRYDEN—Once more we have the painful duty of recording the death of one of our faithful and honored members. On the 27th, at his residence, Sussex, Mr. Shepherd Dryden, aged 96 years, passed to his rest. Mr. Dryden was born at Lutes Mountain, Westmoreland county, March 1838. He was baptized by the late Rev. Henry Emmons, then pastor of the Moncton Baptist church. On coming to Sussex, Mr. Dryden with others used his influence to have organized a Baptist church. In 1871 the church was organized and Mr. Dryden was one of the little band of twelve who constituted the church—Avenue Baptist church. During these thirty years our brother has been a faithful and consistent member, and highly esteemed by all his brothers and sisters in the church. A few months ago our brother was taken ill, since then he has been confined to his home. He was a great sufferer from an internal cancer and other diseases. His suffering before with marked resignation. The end came amid calm and repose. Our departed brother leaves a wife, seven sons and three daughters together with numerous friends to mourn their loss. The funeral services were conducted by his pastor, Rev. W. Camp.

CONNICK—Thomas E. Connick, aged 65 years, died of paralysis at St. Stephen, March 5th. Bro. Connick was baptized by Pastor Goucher 10 years ago, and has since remained constant in his allegiance to Christ and the church. He leaves a wife and five children to mourn their loss.

McFARLANE—On Feb. 23rd, Rebekah J., beloved wife of Dea. Abraham McFarlane, aged 73 years. Our sister was baptized about thirty years ago by Rev. John Philmore and united with the 2nd Hillsboro church, of which she remained beloved member till the time of her death. During last six years of her life she was a great sufferer, but through it all she trusted in him who has said, "I will never leave thee nor forsake thee," and when the end came she was resigned to go. She leaves a husband and four children to mourn their loss.

McLEAN—At Robertson's Point, Queen's Co., N. B., on the 6th inst., of cancer of stomach, Alexander McLean, aged 63 years, leaving a sorrowing widow and two sons. Our Bro. was a faithful member of Jemseg Baptist church and will be missed from among its numbers. This is the second time in less than a year that death has visited this home. A few months ago the only and beloved daughter was taken. Much sympathy is expressed for the bereaved family.