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WHOLE No. 84

Devotional Study of the Bible.

BY REV. G. B. F. HALLOCK, D. D.

A YOUNG lady, asked by her friend to explain what is meant by the devotional reading of the Bible, answered as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I truly confess to you that I have read it at least five times, not because I did not understand it at the first reading, nor because I expected to commit myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally, and to one who reads it in that spirit it is indeed a love letter."

This young Christian's explanation is certainly clear and satisfying, and shows a soul with deep spiritual insight. The heart has not a little to do in rightly interpreting God's Word.

What are some of the elements that enter into the devotional study of God's Word? One is attention. "Most people," says Martin Book, read their Bibles like cows that stand in the thick grass, and trample under their feet the finest flowers and herbs." It is easy to make this mistake. In his helpful little book, "Pleasure and Profit of Bible Study," Mr. Moody says, "I used at one time to read so many chapters a day, and if I did not get through my usual quantity I thought I was getting cold and back-liding. But, mind you, if a man (a) asked me two hours a toward what I had read, I could not tell him; I had forgotten it nearly all. When I was a boy I used, among other things, to hoe corn on a farm; and I used to hoe it so badly, in order to get over so much ground, that at night I had to put down a stake in the ground, so as to know the next morning where I had left off. That was somewhat in the same fashion as running through so many chapters a day." A good many Christians in their devotional reading of the Bible read so hastily and with so much inattention they need to put a mark in order to remind them if they have read a certain distance, and to prevent them from reading the same chapter over and over again without knowing it. We may call that studying the Bible, but it is not.

Another element in the devotional study of God's Word is meditation. Andrew Bonar tells of a simple Christian in a farmhouse who had "mediated the Bible through three times." This is precisely what the Psalmist had done: He had gone past reading into meditation. Like Luther, he "had shaken every tree in God's garden, and gathered fruit therefrom." The idea of meditation is "to get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy, "Meditate upon these things; give thyself wholly to them." David meditated in God's Word because he loved it, and he loved it the more because he meditated in it. He said, "O how love I thy law! it is my meditation all the day." He prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law."

Another element in the devotional study of the Bible is a humble desire toward the truth, or teachableness. The Bible cannot reveal its beauties to those who think they know more than God does, and are not willing in a teachable spirit to hear him speak. God hides these things from the self-thought wise and prudent, and reveals them unto babes. Some people have so much intellectual pride, or are so pre-

judiced against God's Word, that they never give it even casual attention.

But the main requirement to a devotional study of the Bible is love for the Author. Love for the Author sends us to the Book, and the reading of the Book increases our love for the Author.

The Bible has infinite value in itself; but to reveal its richest treasures it needs love as an interpreter. To those who do not know God personally, it may seem dry and uninteresting; but to those who know and love him, its every page becomes like a casket of jewels glowing with beauty and light; yes, like a letter of love, quickening the heart throbs and filling the soul with fresh and holy resolve.

WHAT HAVE YOU TO GIVE.

There was a great contrast, says Rev. F. B. Meyer, between the Gate Beautiful and the helpless beggar that lay at its foot. But there was a greater contrast still between the appearance of the two apostles and the resources concealed beneath their humble guise. To the eye of the world they were but two poor peasants; before the gaze of God's angels they stood possessed of a secret that would unlock the measureless stores of eternity.

The world has been enriched more through the poverty of its saints than by the wealth of its millionaires. Francis of Assisi, Xavier, Thomas a Kempis, and Luther; the men whose hymns and words and achievements are the priceless heritage of the ages; the martyrs, confessors, reformers, prophets, teachers, and leaders of men, have all been classed in that noble brotherhood which Peter represented when he became the medium through which the wealth of paradise passed into the common coinage of earth. These men have given blood, tears, spiritual impulses, faith, hope, love. What have you to give?

HONORING HOME.

There are many homes where the parents have no need of the money of their children, or the things which money can buy, because they have themselves abundance of this world's goods, but all the more there should the debt of honor not remain unpaid. The best way in which sons and daughters can honor their parents is by doing all honor to them. Every son when he goes away from home carries with him the honor of the home to which he belongs, and he may either enhance or dissipate it. If he does well his success is doubled, for it is not only an ornament to himself but a crown of honor to his parents. There is nothing in this world more touching than the pride of a father or mother in a son's success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds he is thinking chiefly of hearts far away that are glorying in this honor. On the field of battle this has often been the inspiration of courage, and in the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing, and would be broken by their ill-doing. I do not think there is a sight more touching than when a youth, who has been away in another city or in a foreign land, and bears in his face and demeanor token of his well-doing, comes back on the Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, or a disgrace so poignant as he inflicts who comes not back because he dare not, having in the foreign land, or the distant city, soiled his good name, and rolled the honor of his home in the dust?—Dr. Stalker.

Love without Service.

Love without service is like a sunbeam without light. The mother must minister to her child. A friend must seek to be helpful to his friend. The first recorded word of Christ was "Wist ye not that I must be about My Father's business?" and his last, "It is finished." What lies between these words? Constant ministry. When he said, "Let him that is chiefest among you be the servant of all," he outlined the form the Christ life must take.

"Ah, but," you say, "that was all very well for him who came for the accomplishment of a special work, but it has no meaning to us." No meaning for us? Are there not as great evils today as when he came? Have all men even yet the truth? Do all know that they are the children of God? The very work which faced the Master still remains. He began that which his followers must complete.

The Immortal in Life.

Around is decay, and death casts its shadow over all. The days come and go, and seem to carry with them almost all of life. We labor and see so little of results. If we accumulate of earthly good, we know how uncertain is our tenure of it. And so much of our labor never assumes tangible form. We seem to be throwing our strength into a flowing stream by which it is swept away. But it is not so. That which is beyond our horizon does not cease to be. Life's greatest powers are those which cannot be measured by visible and accumulated results, they belong to the sphere of the spiritual. Evil or good, they project themselves into the unseen, and do with a power that never exhausts itself. The word spoken lives after the sound dies away. It has entered another life and lives in it. The touch of the hand, expressing warm sympathy, leaves an influence that remains long after the pressure has ceased.

Herein is the great joy and the reward of a faithful minister of the gospel. Weary and discouraged he returns from the pulpit to his study, feeling that he has labored in vain, and yet at a later time he meets that sermon, lifted up and glorified in the Christian life of a person of whom, it may be, he had no knowledge when the sermon was preached. He has his earnest longings, which may not be realized in himself, but they have quickened others to like aspirations and to better living. A minister may burn his sermons, but he cannot his ministry. No fire can consume the love he has awakened. No change of time can obliterate what he has spoken in the name of Christ. As years pass he is permitted to see that, after all, the great part of his life and labor is like his own soul, immortal. And it will be a blessed day when in the spirit world we see the vastness of the circle of our lives, and gather the fruits, imperishable as ourselves.

Lazarus is lying at our door; but we shut our eyes whenever we go out. If we would only go out of doors with our eyes open, we should see Lazarus every time. We blindfold ourselves, and the name of the bandage is selfishness.

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Railroading With Christ.

BY REV. CHARLES A. S. DWIGHT.

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CHAPTER VI.

ENDING TEMPTATION.

NOT long after Joe Benton's sudden discharge from the employ of the railroad company, it happened that he was passing down a by-street of the city on an errand, when, chancing to look ahead of him a little way, he noticed a man who, as he hurried along, was nervously trying to replace in his pocket two or three articles he had been holding in his hand. While Joe's eyes were still upon the man, he observed a small black object fall from his hand to the sidewalk. Entirely unconscious of his loss, the man hurried on, and quickly disappeared around a corner.

Upon reaching the spot, Joe discovered that the object that had been dropped was a wallet. Picking it up, Joe instinctively hurried after the owner. But all his efforts to find the man were unavailing, as he had been quickly lost to sight in the gathering dusk. No one around apparently had noticed the loss of the pocketbook, or had paid any attention either to the passer-by or to Joe.

Shortly afterward, Joe Benton returned home; but there followed him within its usually bright precincts the darkening form of a severe temptation. Money were exceedingly scarce. He himself was sadly in want of shoes, to say nothing of his lack of a warm overcoat, and his long-felt desire to buy a few much-coveted books. And then the dear mother! How quickly and sweetly the thought of her came to his mind! It would cancel that grocery bill of which Mr. Hardist so constantly reminded her, and would buy her the new dress which she so badly needed. A part of the sum also Joe might give as a contribution to the mission work of the church he attended. Probably the man who lost the money would never miss it. Then, too, Joe had really made an effort to find him; why should he further concern himself to hunt up the owner?

The struggle was a severe one. Somehow Joe did not feel sharing this particular trouble with his mother, who could not notice that her son, usually so bright, seemed that evening quite uneasy and disturbed in mind.

Supper over, Joe conducted prayers in a somewhat nervous fashion, and then ran up stairs to his own room, thinking as he went of a verse that had met his eye during the Scripture reading. Falling on his knees, he listed up a fervent prayer for grace. As he rose from his knees, his mind was made up. He might find the owner of the pocket-book, he knew, if he made an earnest effort to do so, and he was resolved honestly to try.

So before going to bed that night, Joe went to several newspaper offices and inserted advertisements, which duly appeared the next morning. Thus it happened that, during that very forenoon, a loudly dressed man of florid visage was ushered by Mrs. Benton into the little parlor of her humble home, who proceeded to give Joe such a detailed description of a pocketbook he claimed to have lost as to leave no doubt he was really the owner of the wallet. Joe accordingly delivered it to the flashily dressed stranger, wistfully eyeing it as the latter stuffed it into his pocket, and wondering if he himself would ever have such an amount of money at any one time.

Probably the stranger noticed this wistful look of Joe's; for, sitting down, he tried to talk with him pleasantly for awhile. Some of his questions, however, were rather shrewd, decidedly pointed. But their purpose was revealed, when the visitor, apparently well satisfied, surprised Joe by offering him a clerkship.

Joe's pulses quickened with joyous hope. Here, he thought, had been provided a speedy reward for his conscientious and honorable dealing.

Mr. Jenkins (for that was the visitor's name) then went on to explain in general terms the duties of the position, and presently mentioned the salary attached to it, which was nearly three times as much as Joe Benton had ever received when in the employ of the railroad. His face brightened instantly, for now, at last, things would go easily for his good mother and himself. How bright at that instant seemed Joe Benton's hopes!

But they were quickly and rudely dashed to the ground, as Mr. Jenkins proceeded, quite casually and incidentally, to remark that he was a wholesale liquor dealer; and then, noticing how Joe's face fell, and guessing the cause, added, testily: "Why, what difference does that make?"

"All the difference in the world to me, sir?" Joe managed to reply. His voice trembled as he spoke, but that was only from disappointment, and not from indecision, since on these questions Joe Benton, with his father's earlier career before his eyes, had strong and clear convictions. "I do not believe in your business, and I would rather die poor than to make myself rich in your way!"

"You're a fool, young man!" cried Mr. Jenkins, angrily jumping up.

"That may be, sir, in regard to some things, but not with respect to this matter!"

"Do you realize what a good business chance you are throwing away?" continued Mr. Jenkins, recovering his temper partially, and really pleased with Joe's manly bearing. "There are few young men in this city to whom I would so quickly and unreservedly make such an offer. But I was struck with your manly ways, and grateful for your kindness and honesty in returning to me a wallet which contains some things far more valuable to me than any dollar bills. Are you not inclined to change your mind on second thoughts?"

"I cannot, sir, however great the temptation to accept your offer—since this is with me a matter not of business and profit, but of principle and duty!"

"Well, here, then, take ten dollars for your trouble!" rejoined the liquor-dealer, roughly, ashamed to leave without evidencing his gratitude in some way.

But Joe Benton drew himself up to his full height as he replied, with a dignity which surprised his visitor yet more: "No, sir! You

have called me a fool, and derided my Christian principles, whereas my language to you, you will admit, was courteous, even if you did not fancy its meaning, and I will not take a cent of your money! After all that has passed, I would rather have you under obligation to me than to be under obligation to you—though I would do you any favor I could, if the chance offered again."

"As you like!" growled Mr. Jenkins, rushing from the room and down the front steps. As he stepped into his stylish carriage his face was redder than usual, for he felt rebuked by the manliness of the young man who had shown such courageous frankness.

Joe wearily closed the front door, and turned back into the parlor, where his mother met him, her face wet with fresh tears. She held out toward Joe a letter from one of their creditors in which the writer stated with brutal directness that he would take immediate legal steps to collect the amount due him, if he did not receive it within two weeks.

Joe could say nothing then—he felt too badly, but, drawing his mother to the sofa, they knelt down there in the parlor, where so often his father had led in prayer, and which was so associated with his presence and personality, and fervently petitioned the kind heavenly Father that he would provide some way by which they might meet their obligations without sacrificing the little home they so loved.

And when they rose from their knees, Joe Benton told his mother freely the full story of his struggle with temptation in the matter of the wallet, of his brief exultation in view of Mr. Jenkins' offer, and of the speedy destruction of his hopes when he learned the character of the employment offered him.

"You did just right, my dear boy!" said his mother. "I am proud of you!"

And the look that Mary Benton then gave her son was worth more to him than could possibly have been all the blood-coined shekels in the safe of Mr. Jenkins, his would-be employer.

(To be Continued.)

We begin the publication of a sermon by Rev. D. W. Hulburt of Wauwatosa, Wisconsin, as it appeared in "The Wisconsin Baptist."

His explanation of the rock on which Christ says he will build his church is exactly what we have given on the text when preaching from it. Christ did not refer to himself as the foundation, but as the builder of the church on the foundation of revealed truth, and the essence of revealed truth consisted in the fact that he was the Son of God. God the Father had revealed this fact to Peter, and now that Peter confesses it Christ tells him he is blessed and that on this revelation of the Father to men, that he, Christ, is the Son of God, he will build his church. It is a discovery made to the human soul, not by the wisdom of man, nor by the philosophy of the schools, but by the direct revelation of God. The church is a divine institution, built on a divine foundation. But this sermon has much valuable and stimulative thoughts in it, and it will pay any one who loves gospel truth to read it over more than once. It will be continued through four issues of this paper.

THE MANAGER.

The Church and Its Goal.

BY D. W. HULBURT, WAUWATOSA, WIS.

PART I.

"Thou art Peter and upon this rock I will build my church and the gates of hades shall not prevail against it." Matt. 16: 18.

This is the first mention of the church in the

Bible. We read the Old Testament from beginning to end and find no reference to the church. We read on in the New Testament to the sixteenth chapter of Matthew before we meet this word.

Our Lord, so far as the record goes, mentioned the church but twice during his earthly stay. His first mention of it is in the text; and a little later, conversing with his disciples on the subject of church discipline, he tells them that certain preliminary steps having failed to gain satisfaction, a trespassing brother should be reported to the church. These are the only occasions on which the church is mentioned in the gospels. It is not mentioned at all either by Mark, Luke or John. It is the Acts of the Apostles and the Epistles that the institution of the church is developed.

Our text is a much disputed passage. More ecclesiastical and theological battles have been fought over this text perhaps than over any other in the Scriptures. It is claimed by some that Peter is here declared to be the foundation of the church, while others claim that Christ, by a gesture accompanying his words, indicated himself as the foundation. Still others think that our Lord had reference to the confession of Peter as the foundation.

There are reasons, to me perfectly satisfactory, found principally in a study of the original language, for believing that Christ did not declare Peter to be the rock or foundation. Nor did he in this passage declare himself to be the foundation. However true it may be that Christ is the chief corner stone, however, fully the fact that Christ is the foundation of the church may be set forth in other passages of Scripture, that is not what Christ is saying in this passage. In this passage Christ makes himself not the foundation, but the builder. "Upon this rock I will build my church." Nor do I believe that a mere confession is the foundation of the church. The foundation of the church is something deeper down than a verbal confession. I believe that the foundation of the church as indicated by this passage, is a divine revelation and consequent spiritual conception of Jesus Christ. Listen! Christ said: "Who do men say that I am?" The disciples said: "Some say you are John the Baptist, some Elijah or Jeremiah or one of the Prophets." Christ said: "Who say ye that I am?" Peter said: "Thou art the Christ, the Son of the living God." Then Christ said: "Blessed art thou, Simon Bar Jonah, for flesh and blood hath not revealed it unto thee." This is something more than a fleshly revelation, more than a human revelation. It is not something which you have been taught by man, not the product simply of intellectual reasoning, not a philosophical conclusion simply. Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." God the Father had taught Peter the true nature of Jesus Christ and upon this rock, a spiritual perception of Jesus Christ, resulting from a divine revelation of Jesus Christ, upon this rock, I will build my church. This is nothing short of regeneration. Christ taught Nicodemus that, except a man be born of the Spirit he cannot see the kingdom of God. Spiritual birth is essential to spiritual vision. Peter had a spiritual conception of Christ resulting from a divine revelation of Christ, and upon this, the fact of regeneration, divine revelation resulting in spiritual conception of Jesus Christ, upon this foundation Christ builds His church.

But I have not chosen this text for the purpose of entering into an extended exegesis of the text. I have chosen it simply because it is the first place in the Scripture where the church is mentioned, and I wish to spend a few moments in studying with you this new institution which we meet here for the first time. What is the church; what is its mission, and its goal?

It is not my thought to present any fine spin theory on this subject. I am not asking what living man thinks about it. I am not inquiring after the teaching of your denomination or mine on this subject. I am simply asking: In the light of the New Testament teaching, what is the church and for what purpose is it in the world? What is its mission? What is its goal? Said Chillingworth, "The Bible, the Bible only is the religion of Protestants."

First. In the light of the New Testament, WHAT IS THE CHURCH?

We sometimes use the word church meaning a building; we speak of the Baptist church, Methodist church, etc., etc., referring to buildings. Worcester's first definition of the word church is: "A building dedicated to Christian worship." But, let it be remembered that the word is never used in the Bible in this sense. No amount of brick, mortar, iron, lumber, can constitute a New Testament church. A New Testament church is not made of dead stones, but of living stones; is not made of bricks, but of people. The word that we translate church occurs one hundred and fifteen times in the New Testament, but it is never used referring to a building, it always refers to a company of people.

The word we translate, church, is a compound Greek word made by putting together two words, "Ekk" meaning "out of;" and "Kalleo," meaning "to call." "To call out of" is therefore the etymological meaning of the word. In classic Greek it refers to any company of people who have assembled for any purpose. The word comes from the oriental custom in gathering an assembly. When an assembly of people was wanted for any purpose, a herald went to and fro in the community calling the people out of their homes, out of the community, to the place of meeting, and those who responded to the call not all who heard, but those who heard and heeded the call—and came to the place of meeting were the "ekklasia" or assembly, or church. Christ took this word which he found in common use and applied it to the institution which he founded.

To be Continued.

Religious News.

The missionary spirit of the church has not reached its highest development. There is room for growth along this line. More will be done in the near future.

The pastor has a large place in the hearts of his people, and if both of them get in right relations with their Lord, their ought to be a good work done. The present outlook all along the line is good, may it never grow less. M.

A sister was received by HOPWELL, N. B. letter at our last Conference at Albert, and the hand of fellowship was extended on Lord's Day morning. Three have been excluded for holding false views of doctrine, and following after the "Holy Ghost and us" people.

F. D. DAVIDSON.

Sunday evening, Feb. 23, WOODSTOCK, N. B. five happy believers were baptized. Others are awaiting the ordinance. During the special services which we have been holding, I have been very ably assisted by the Rev. J. C. Bleakney, whose home is here. Bro. Bleakney leaves this week for a short visit to New England. I can very heartily recommend him to the pastorate of one of our churches; and hope he will soon be settled again in the work he loves so much. We continue the special services this week. At our Roll Call in January \$231.25 in cash was cheerfully given. A pledge for \$60 from the B. Y. P. U. was received. This goes to pay off part of the church debt.

Z. L. FLASH.

I began work with this church UPPER GAGETOWN, Nov. 1st. Here we have a N. B. good meeting house in which to worship and a comfortable parsonage in which to live. Good congregations meet us on the Lord's day, among whom are

many faithful workers in the Lord's vineyard. We also have a Sabbath School doing excellent work under the competent leadership of J. W. Travis and his staff of faithful workers. On Lord's day morning, Feb. 16th we listened to an excellent discourse delivered by the Rev. H. F. Adams in the interest of twentieth century funds. The committee made no mistake in their selection of a man to plead that cause. On the evening of the 22nd a large number of the members of the church and congregation met in their town hall, spent the evening very pleasantly, and give their pastor a cash donation of \$40, for which they have our sincere thanks, and best wishes for their present and future prosperity.

R. MUTCH.

Three more believers in FAIRVILLE. Jesus obeyed their Lord in baptism Lord's Day, February 16. The spiritual life of our people has been quickened, as a result of our special meetings, and a number of helpful additions made to our membership. The membership of our B. Y. P. U. was increased by an addition of eight last evening

A. T. DYKEMAN.

February 20.

On Lord's day morning, MONCTON, Feb. 16, Pastor D. Hutchinson baptized seven more new converts. The good work is still going on. Pastor Hutchinson is now in the fifth week of special meetings and has preached each evening excepting four. The church is co-operating most heartily, and many parents are rejoicing over the conversion of their sons and daughters. Quite a number are now ready for baptism.

Your hearts were made glad HOPWELL, N. B. at our last Conference, when a young sistes came forward and told her Christian experience and asked for baptism. She came as the result of deep conviction, none of us being aware of her intentions; which proves over again that the gospel is the power of God unto salvation to every one that believeth. Our sister was baptized last Lord's day and received the hand of fellowship into this church.

F. D. DAVIDSON.

We began special meetings CENTRE VILLAGE, here two weeks ago. The WEST. CO. Lord's people are somewhat divided and discouraged.

Many are away in the woods. It has been very stormy but we have enjoyed meetings three times on Sundays and each week night except Saturdays. The Holy Spirit has been working, Christians are apparently being drawn together and revived. Five already have accepted Christ and confessed him with the mouth. Many are attending who are not Christians and seem to be interested, we are laboring, hoping and praying that a large number more may be brought into the Master's fold. We wish to acknowledge the kindness of Mr. and Mrs. Stokes who have kindly put their organ into the church during the meetings, which under the operation of Bro. Hurst proves to be a great help. In the person of Sister Isaac Kay we have an active mission worker. They held Mission Band on Sunday, ten of the boys and girls became members. One of the boys was over 60. Kindly remember us in prayer for greater blessing.

As I expect to leave this place on Friday morning of this week for my new SALISBURY.

field of labor, having received and accepted a call to the church at Lemont's Harbor, Maine. I accepted a call to the 1st Salisbury church four years ago the 5th day of Feb. and they have been four years happily, and I hope profitably spent among a kind hearted and noble people. During my pastorate fifty members have been received into church fellowship, thirty-seven by baptism, and thirteen by letter, of this number thirteen have been received the past six months, five by baptism and eight by letter. Materially the church has made great strides. The parsonage was repaired at a cost of nearly five hundred dollars and a beautiful new house of worship built at a cost of three thousand dollars, all of which is paid but a few hundred dollars. One section of the church which could scarcely get \$90 as signed toward pastor's salary the first year I was here, raised \$185 this year without any extra effort. I feel badly about leaving this people whom I have learned to love for their work's sake and to leave the dear old flag, but believe God is calling me across the border, and I want to be willing to go when he calls me. Am going to an old and well established church and as there is no other organization in town, there should be a wild field for work.

J. E. TISER.

DORCHESTER.

A recent visit to this town confirms the impression that it is "beautiful for situation." It has not the enterprise and push that is seen in some other communities, but it is the centre of a fine agricultural country and so gives promise of a fair degree of prosperity. Its great lack is in manufacturing industries. As a residential town it has few superiors. The situation is commanding, the air life giving and the outlook is wide-reaching. The religious wants of the place are not overlooked. For the Protestants there are the Church of England, the Methodists, the Presbyterian, and the last, though by no means the least, the Baptists who minister to these. The pastor of the Baptist church is Rev. B. H. Thomas, well known in these provinces as an earnest, aggressive, and devoted worker in the vineyard of the Lord. In labors he is abundant. His parish is large. It is too large for any one man to work effectively. He can only give one service on the Lord's day to the town. In these days of competition? This is not sufficient. There is room for two men with Dorchester as a centre. The time has already come when there should be a regular morning and evening service in the town. The circumstances and needs of the community make this a necessity. The Baptist is the largest Protestant congregation in the place and is an inspiration to any preacher. Here C. E. Knapp, Esq., well known at our annual gathering resides. Here also the Hon. H. R. Emerson, the popular representative of Westmorland in the Federal Parliament, with his interesting family, has his home. Here also are the Palmers, the Steeves and the Cards with a host of others whose names are not with me at the present writing. The ministers home is near by and is comfortable and cosy as might be expected from the lady who is its presiding spirit. The Sunday school is doing work under the efficient lead of F. C. Palmer, Esq., who by the way is a leading business man of the place.

When Bishop Taylor first went to Liberia he found that leaf tobacco was used for small currency. He speedily wrought an innovation by substituting pieces of soap as small change instead of the tobacco.

Live Within Your Income.

BY CORA S. DAV.

"Of course, everyone knows that he must live within his income to succeed," some one says; "anyone who spends more than he makes, and thus runs into debt, does it not sure financial shipwreck ahead?"

This is good, sound reasoning, as far as it goes; but it does not go quite far enough. Here is Mr. A, who "makes both ends meet," and has a little margin left over for the "frisky day." But in order to increase that margin, and with the most laudable purposes, he works harder and longer, taking time that should be spent in rest or beautiful recreation. Finally he breaks down, and is forced to give the worn-out nerves and weary brain the rest he has denied them so long.

Do you think he lived within his income, in the wider sense of the word?

The cry goes by so often that we are living too fast in these days of mental, scientific and commercial expansion. But the world does move—it must move—and we must move, too. Yet, at the same time, we must live within our means of nerve force, and of physical and mental strength.

Unless, however, we are especially endowed with gifts and strength of a leader, we must content ourselves with being simply followers; for if we strive and strain for the leadership that is, by nature, beyond our reach, we are going beyond our income, and there is bankruptcy ahead.

Our most important possessions are the unseen riches which belong to the Kingdom of God. How is it, dear reader, with your spiritual income? Is it the most vital and treasure of your life? If not, then your life is not rightly balanced; it lacks the one thing needful to make it complete. So be sure, with all your getting, to get the "riches of grace," and living within that income, you will find it sufficient for all your needs.

HELPING OTHERS.

St. Paul in one of his writings defends private property in a very characteristic fashion. "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." That is a noble conception of industry—to be industrious that you may have to give to him that needeth. I would recommend every man to put that element into his life. You will very soon, and you will find more and more the older you grow, that this world is divided into two classes of people, each class very large—those who are always asking and getting help, and those who are always giving it. It is a good thing to rise into the ranks of the givers, and it is worth while to be industrious in order to be able to give cheerfully and beautifully. It was Jesus Christ who first introduced into the world the ideal of a giving life. His life was all giving, and He illustrated the principle primarily in His death, for even the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many. In His own poverty He carried about a box from which to relieve the poor. He was the friend of the destitute, the champion of the weak. He is the fountain-head of the philanthropists of modern times, and no man is worthy to call himself by His name in whose ideal this is not an element, the desire and resolution to help others. I have ventured freely to criticize the socialistic and semi-socialistic opinions of our day, but for all that I rejoice that we are living in a century in which men have been learning more and more to help one another. The wrongs of the oppressed now receive a voice, the sufferings of the children, who suffer through no fault of their own, command pity, and even the sufferings of those who do suffer through their own fault awaken the instincts and impulses of rescue.

Married.

WRIGHT McBOGALL. At the residence of the bride's brother, Arthur W. C., on Feb. 6th, by Rev. Charles Sterling, Samuel Wright to Hannah McBoGall, both of the parish of Wood.

Died.

FITCH. At Barb Ridge, Victoria county, on Jan. 17th, 1902 (about 74 years). Funeral services conducted by Pastor Stelling.

PARKIN. At Salisbury, V. C., Miss Abbie Parkin, aged 77 years, sister of Rev. J. A. Parkin, died on the 15th inst. at her home in Salisbury. She was a member of the 1st Baptist Church about 50 years ago. Her husband was a member of the same church. She was a devoted and true friend of the church and its work. Her husband was a member of the same church. She was a devoted and true friend of the church and its work.

BRANSCOME. At Cumberland Brit. N. B., Feb. 15th, 1902, Isaac J. Branscome, aged 74 years, died at his home in Branscome. He was a member of the 1st Baptist Church in Branscome. He was a devoted and true friend of the church and its work. He was a member of the same church. He was a devoted and true friend of the church and its work.

SHARP. At Hampton, N. B., February 9th, Mrs. George Sharp passed away in the 43rd year of her age. A faithful Christian, a good neighbor, she was highly respected in a wide circle. A very large and representative gathering assembled at the service held at her late home in Hampton. The pastor was assisted by Rev. C. W. Scales, Episcopalian.

CRIVELL. Deacon James C. W. B., Northampton, Col. Co., N. B., passed away on Feb. 14. He was born in England, N. B., Jan. 15, 1806. Converted to the Christian faith, he was a member of the 1st Baptist Church in Northampton. He was a devoted and true friend of the church and its work. He was a member of the same church. He was a devoted and true friend of the church and its work.

SMITH. Deacon Joseph Smith, Feb. 26th, Deacon Humphrey Smith, aged 85 years, Brother Smith was baptized by Rev. J. C. Smith (a previous member) in 1850. 64 years of his entire life with the Hillsboro church. For 48 years he faithfully filled the office of deacon. His church has many and many friends mourn the loss of one who was faithful.

WOODWORTH. Simeon Woodworth, aged 76 years, died at Hillsboro, N. B., Feb. 21st, of pneumonia. He was a member of the Hillsboro Baptist church and had been for many years. The funeral services were conducted by the pastor, assisted by Rev. J. A. C. H. K. (Methodist). In the Baptist house of worship a large congregation being present. He leaves a widow, a son, and three children; beside a very large circle of friends to mourn his loss.

DEATH OF REV. EZEKIEL HOPPER.

Rev. H. S. Shaw of Hampton writes: On Monday evening, February 24, a memorial service was conducted by the writer, assisted by Rev. W. W. Ledge, Methodist, at the residence of Mrs. Wm. May of Hampton Station, for the late Rev. Ezekiel Hopper. The remains came by the C. P. R. and were taken to his daughter's, where they were kept till next morning when they were forwarded to Hillsboro for interment, where Bro. J. H. Hughes by request was a choice preacher the funeral sermon.

MORRIS. At Hawley on Friday Feb. 21st, Mrs. Thomas Morris passed away aged 54 years. This funeral service was held on Monday the 24th. Service at the residence at 8 a. m. after which the remains were taken to Lower Princes William and the sermon preached by Rev. C. W. Scales, pastor of the Baptist church.

Sister Moffitt was baptized by Rev. J. A. C. H. about 25 years ago and received into the 2nd Kingslear church, and since that time has been a faithful and consistent member, always taking a great interest in church work especially in the Sunday school. The deceased leaves a husband and one son, besides brothers and sisters to mourn their loss.