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WHOLE No. 50

The Glory of Christ.

BY LINA JEANETTE WALK.

"If this were twenty centuries ago,
And three wise men should seek my house, and say,
'We bring glad tidings! Christ is born to-day.
Arise and follow yonder star, whose glow
Will lead you to the Christ!'
Would I obey,
If this were twenty centuries ago?"

THE message that comes to us to-day is a glorious one, full of hope and promise. Centuries ago, when the glad tidings of Christ's birth first came to man, it was received in awe and wonder; when the heavens declared it in the bright and shining star that, like a fiery finger, pointed the way to the inn at Bethlehem, and the angel choir repeated it in joyful and thrilling notes. All who saw and heard, journeyed to where the Child and his mother were lying in a stall, and bowed down and worshiped, confessing their belief in the Saviour.

But what of to-day? Would the implied doubt in the last lines of the quotation above be in the heart or upon the tongue if this were the first Christmas morning? 'Tis true that many anxious questionings have stirred the soul and many honest doubts have arisen since the story of the Babe of Bethlehem was told to the wondering people. But despite all these, most Christians feel the same thrill of joy and gladness when the anniversary of the birth of Christ dawns again upon the earth and the same homage claims their hearts.

It seems remarkable that Christ should have come to the earth as a little child, and that his glory should be revealed in the life and character recorded in the Bible. He could have come as a Prince in pomp and splendor so great and marvelous that all would have bowed down to him at once and acknowledged him as their sovereign. But he came as a little child in order to teach us that humility and purity which are essential to the growth and well-being of the soul.

The chief glory of Christmas is in the Christ-like atmosphere which seems to pervade all during this season; even those who at other times do not feel especially impelled to benevolent acts are inspired by the spirit of altruism which manifests itself in all directions and among all classes around them. A happy Christmas depends more on the spirit in which a gift is bestowed or received than upon the gift itself. A gift is twice a gift if it is given thoughtfully and in accordance with the desires and needs of the recipient. Christ's chief glory is in giving himself as the one absolute need for us all. All things were made for Christ's glory, and if we would please and honor him we must live our lives according to the standard he has set for us.

The Gift of Persuasion.

IT is interesting to notice the recurrence in Paul's letters of the words, "I beseech you." It was not enough for him to state and explain a truth and then leave it to work its way in the conviction of his readers; it was not enough for him to point out the way of duty and then leave it to their unaided decision to follow it. He bent his soul in a great effort of persuasion. To get them to act on his teaching was his supreme aim. The end of all teaching is action: so also of prayer. Even worship is only half-rendered until expression is given to love and faith in holy deeds. But Paul has no compulsory power. No one obeyed him unless he first had a mind to, very rarely did he command; he preferred appeal. As an Apostle he had certain authority in the churches: he sometimes gave rules for their government. But he rarely relied on his authority as an Apostle. Instead of that he appealed to them as brethren and urged them to highest service by appealing to loftiest motives—"I beseech you, brethren,"

was his familiar mode of speech. He was a master of the art of suasion.

The need of moral pressure is felt by us all. Knowing our duty is only preparatory to the doing of it, we lack the strong purpose to do. In other words, we need urging and enticement in order to overcome the resistance from the flesh and the devil. There are some who say they do not believe in urging any one to become a Christian, or to join the church, or to undertake any duty or give money for any cause. They do not know human nature and its strength of resistance to all good things. Many a one has taken the right step through a simple appeal spoken at the right time. There are horses that need neither whip nor spur, and some people are like them, but they are very few. It may be a great pity because any are so sluggish, and unwilling in the service of God. Of course it is an infinite pity we are spiritually lethargic. But such is our condition. God's greatest victory is the overcoming of our unwillingness. Faith triumphed in Peter, when wearied and of contrary opinion to Christ, he roused himself and said, "Nevertheless, at Thy word I will let down the net." Most of God's best servants are at first unwilling to assume the duties laid upon them. Moses resisted to the point of refusal. Paul was an exception in his readiness to obey, but he was so mightily stirred that flesh and blood had no chance to oppose. We all need the help that comes from the encouragement and exhortations of others. He is a powerful man who can lead us in the doing of good, and move us to the heavenly life. The scriptures say "Exhort one another daily." The word is the same as Paul uses when he beseeched the brethren. Mutual persuasion, mutual provocation in the best sense, mutual encouragement, are essential to continued and energetic faithfulness. There was a prince of magnetic eye who was said to be able to get others to do whatever he wished if once he set his eye on them. It would be a rich endowment of power if God gave unto us ability to dispose others to do what duty and love suggest. Not only preachers, but parents, teachers and leaders in churches, need to know the secret of successful appeal.

—Baptist Commonwealth.

The Shepherd and the Sheep.

LETTING our thought pass beyond the specific and immediate applications of the similitudes of the sheep and the Shepherd, they suggest certain vital and essential Christian truths upon which we do well to ponder until they germinate and fructify in the inner life.

One of them assuredly is that the relation of the disciple to Christ is not exterior and mechanical; it is personal and vital. The sheep recognize the voice of the Shepherd. There is an inner response, born of long association and warm affection, that moves in the heart when those tones are heard. Every day we see this response in animals to those to whom they are attached. Your dog is almost transported when, after a long absence, your footfall is heard at the gate, and the sound of your voice reaches his ear. But we only find the highest development of this response in human relations. The heart is moved as no eloquence or music can stir it by the voice of those we love. It is not the vocal sounds that do it. We recognize in the voice the personality that we love. It is the soul of the one we love that moves us. The relation of the disciple to Christ is like that. It is not formal, but real; not mechanical, but vital; not compelled, but spontaneous; not legal, but affectional.

Then, too, our Lord teaches that this response of the soul to Him is the secret of entrance into the fold, of guidance and of protection. This vital relationship carries with it everything that Christ can do for us. The great word of the New Testament is "faith," but faith in essence is not belief, or love, or obedience. But faith lies

back of them all, and they are only ways in which it reveals itself. Fellowship with Christ is the great thing. How does it come? Can you tell how that consciousness of sympathy, of mutual comprehension, and soul-union sprang up in your heart which has manifested itself in the great human love that blessed your life? But however it came, it brought with it everything the one you loved was, or could do for you. We should be more willing to let the best experiences of human affection interpret the relation of Christ to us.

And there is no limit to the devotion of Christ to those whose hearts have responded to Him. The Good Shepherd gives the last proof of love: He lays down His life for the sheep. We are always tempted to estimate the strength of the tie that binds us to Christ by our own devotion to Him. But He would measure it by His devotion to us. Is there not some significance in the fact that a sheep should so constantly be taken as the type of man? It is the silliest and weakest and most defenceless of animals. Its very nature seems to be to go astray. About its only merit is that it can respond to the voice of the shepherd. Is not that a just type of humanity? But the tie that unites the Shepherd to the sheep is so strong on the part of the Shepherd that He lays down His life for it. Does not that suggest some aspects of the gospel that incite to the largest gratitude and hopefulness as to the future?

On Faces.

OCASSIONALLY you see two people whose countenances are so alike that you find it difficult to distinguish between them. Usually, of course, they are twins. But a closer familiarity with them makes you wonder that you ever could have mistaken them for each other. To some eyes most Negroes or Chinamen or Japanese look alike; but the people of their own race see as much difference in their countenances as we see in each other. And we have heard crusty old bachelors say that all babies look alike, thought every young mother or father knows that that is not true. But, when you come to think of it, is it not wonderful that two eyes and a brow, a nose, a mouth, and a chin—each of them occupying the same relative position,—produce such an infinite variety of impressions? But probably the variety in faces is not due so much to the difference in their component parts as it is in the faculty the human countenance possesses of expressing the temper of the soul. Fear and love, anxiety, submission, delight, and awe register themselves at once in the countenance, and we remember people and distinguish them from others, not so much by their features as by the moods which their countenance expresses. Each of us has his prevailing mood, that leaves its lines upon the countenance. Any portrait painter will tell you that the lines of the face worn by joy or care or conquest or defeat or passion are the most significant things about a human countenance.

The following words of truth from David Starr Jordan are worth every boy's learning: "Boys who have formed the cigarette habit are like wormy apples—they drop long before harvest time. They rarely make failures in after life, because they do not have any after life. The boy who begins cigarette smoking before his fifteenth year, never enters the life of the world. When other boys are taking hold of the world's work, he is concerned with the sexton and the undertaker."

We hear of a church in a Maine town which keeps a record of the attendance of the resident members at the prayer meeting. Each month an announcement of the number attending is made from the pulpit. This practise has had a good effect, increasing the attendance and interest.

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"Little Buttons"

No. VI.

(Continued from last issue.)

HE had but recently told her of a little ring which he had always worn, until now, on a cord about his neck, under his clothing.

He said: "I used to be afraid, sometimes that Mr. Hamor would take it away from me, when he wanted money, and I always managed to hid it from him; but I was very hungry one day and sold it to a boy for a quarter."

She eagerly urged him to describe it, and when, in doing so, he mentioned some figures engraved inside, Teddy wondered at her emotion. She put her arms about him, and pressed him closely to her breast for several minutes, speaking only two words, "Thank God!" Then as she held his face between her hands, her eyes had such a happy light in them, and her face flushed so warmly, that Teddy impulsively said: "How pretty and happy you look, Mrs. Clyde!"

She said: "Yes, Teddy, I am very, very happy. Run out now and play a while, and when you come in I will tell you what has made me so—a true story for you and Flossie." She then rang for James and said to him: "Send at once for Mr. Lendrum! *At once!*" she repeated, with glad impatience.

The little ring was the missing link that straightened out the tangle. The lawyer followed up the clue, and having recovered the tiny talisman all doubt was removed from his mind as to the identity of its owner. Teddy's father had placed it on his finger on his second birthday, with the date engraved inside.

Mrs. Clyde well remembered his saying to her: "I want him to wear it always, Flora, dear, and when he outgrows it, he can wear it on his watch chain as a charm."

Mrs. Benson feelingly added: "It has proved to be the charm that brought back the little fellow to his poor mourning mother. Dear little Buttons! Only for that tiny ring he might still be a desolate, wandering waif!"

The lawyer thought the woman had removed it from his finger and hung it on his neck, out of sight, for fear of his being identified before she was ready to have him. When her plans were completed, and she could secure the reward without harm to herself, she probably intended it to be the unquestionable proof of his identity, even though years should intervene.

And so it had proved to be, and without harm to her, for she had already gone to a higher tribunal.

The ring had a second date inscribed upon it now,—the one on which Teddy had unknowingly entered his own home, bearing little Flossie in his arms.

Through that act he touched the chord in the mother's heart that had never ceased vibrating. She always felt that the broken invisible tie was then made whole again. He came bearing his sister in his arms, and could she have wished a sweeter way, though he was seemingly then only Little Buttons.

Mrs. Hunt had listened to the story with a look of chagrin that did not pass from her face till long after Mrs. Benson had left. It had been her great desire to be on the visiting-list of the wealthy, popular Mrs. Clyde. To think that by her false pride she should thus have thwarted her own wishes was exasperating.

The next day, you may be sure, the inmates

of "The Grosvenor" were at the windows to see Master Theodore Clyde come out for a ride with his mamma and little sister.

He smiled up into his mother's face with such an earnest, happy look, as she stooped and kissed him, and said a few words, that Mrs. Benson cried for very joy.

Marion, standing beside her mother, suddenly burst out excitedly, "Oh, mamma! there's the little ring! See it hanging on a chain from his watch-pocket? Oh, how sweet!" And in her enthusiasm she danced and piroqueted until checked by her mother saying: "He's coming over here!"

He ran quickly across and rang the bell, which he had but so lately answered himself. Thomas chanced to open the door and bowed to him most respectfully. "How are yez, Master Clyde?"

"Very well and very happy. How are you, Thomas?" he said, in his own quaint way, handing the flowers to him. "Please give these to Miss Marion; and this" (taking from his pocket a small package) "to Mrs. Benson; and this to Mr. Janitor," he said, with a gay little laugh, as he laid a bank-note in Thomas's hand, and darted back across the street, stepped into the carriage with his happy mamma and little sister, and was driven away.

As the gayly caparisoned horses pranced off, he waved his hand from the carriage window to Marion and Mrs. Benson. It made Mrs. Benson think of the day when she had given him the rosebud for Flossie. When Marion waved her hand in return, her mother did not rebuke her this time. She was reading a card found among the flowers:

"For my little friend Marion, with the affectionate remembrance of her friendliness to
LITTLE BUTTONS."

Mrs. Hunt's hopes rose again at the words, for she might yet, through Marion, be able to boast of her acquaintance with Mrs. Clyde.

As Mr. Fenson came in that night his little wife danced up to him holding out her hand. On it glistened a brilliant diamond, and lifting a note from the table, she read aloud:

"To be worn by the owner of the soft hand that bound up the wounded one of my dear little boy. His mother hopes soon to know better one who was his kindest, best friend at a time when he so much needed friends.

"With kindest thoughts and gratitude from her, and the love of
LITTLE BUTTONS."

The agent, too, was remembered substantially. And so "Little Buttons, the bell-boy," came into his birthright—a loving mamma, a fond little sister, a beautiful home, and warm friends—by being always a brave and gentle little man.

THE END.

Temperance Column.

Tobacco.

GEORGE May Powell writes to the W. C. T. U.: "Tobacco begins a large majority of cases of intoxicant drinking. This costs our country about three billions a year—a sum so vast that all involved in silver and tariff questions combined is hardly one-quarter as large.

"After using tobacco over two decades, the facts which came to me, working as a politician, economist, compelled me, as a matter of patriotic, and of Christian, conscience, to abandon it. Further, seven years' experience on a citizens' committee for benefiting those in hospitals, asylums and prisons, satisfied me that nine-tenths of the crime, pauperism and insanity came from strong drink, and that nine-tenths of this began in using tobacco.

"A large share of the nervous diseases of women, I am satisfied after some study, are hereditary inheritance from tobacco-using sires. The *London Lancet* has well said "No smoker can be a well man." In a recent issue of the *Union Signal* I published a card showing by testimonies of eminent physicians and navigators, that tobacco did not prevent contagious diseases, but, its non-use was actually a condition of safety. Tobacco is the tap-root of much of the dyspepsia, heart-disease and nervous troubles of our day,

including insanity and epilepsy. No wonder that France, by advice of its highest scientists, is taking a vigorous stand against it as a politico-economic measure."

Health Column.

A Prescription for Insomnia.

INSOMNIA is a self-inflicted curse through the violation of nature's laws, writes Edward B. Warman in the *June Ladies Home Journal*. "The cause may be over-anxiety, planning for the morrow thinking and worrying over the yesterdays and to-days; but no opiate can remove the cause, even though it may bring sleep. If the cause is merely mental overwork it may be quickly removed by relieving the brain of the excess of blood. Physical exercise is a panacea for almost every ailment which human flesh is heir to. Therefore, stand erect, and rise slowly from the heels; descend slowly. Do this from forty to fifty times until you feel the congestion in the muscles of the leg. Almost instant relief follows, and sleep is soon induced. For those who are averse to a little work I would recommend, instead, a bowl of very hot milk (without as much as a wafer) immediately before retiring. The hotter the milk the better for the purpose. This will prove a better sleep-producer than all the opiates known to medical science. It brings about an increased activity of the blood vessels of the stomach, causing slight temporary congestion, which relieves the blood vessels of the brain. The hot milk is also quite strengthening to the stomach."

'Elijah's God: Where is He?'

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

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

THE man who made this inquiry was a mourner. He had lost a friend. The friend he lost was Elijah the Tishbite, the famous prophet of Israel.

Elijah was a noble friend, as he was a noble man. The records of his life are meagre. He appears on the stage of Israelitic events abruptly, strangely. He disappears in a manner equally abrupt and strange. In what is recorded between his appearance and his disappearance some human weaknesses are manifest, as when he runs away in fear to escape the vengeance Queen Jezebel vowed against him for the slaughter of the prophets of Baal, and under a juniper tree in Beersheba a complaints of his lot, and asks that he be permitted to die, moreover, his weaknesses are not slurred over by the inspired penman, but are faithfully set forth. And centuries later, an apostle frankly says of him that he "was a man subject to like passions with ourselves." But, in spite of his weaknesses, he was a noble man. So noble was he that he stands at the head of the list of the prophets of Israel in the estimation of his countrymen. So noble was he that when God would promise a harbinger for the earthly manifestation of His Son, He could say nothing more complimentary of him than that he should go before His Son "in the spirit and power of Elijah." He was a noble friend whom Elisha, standing at the brink of Jordan, mourns.

Then, the ascended prophet was a close friend. He was anxious to quit the world alone, at Gilgal, at Bethel, and at Jericho, intimated his desire to his son and successor in the prophetic office. But the latter's affection for his chief was too constant for him to comply with his request, and his answer on each occasion was, "As the Lord liveth and as the soul liveth, I will not leave thee." For ten years they had been associated together in the vicissitudes of a prophet's life, and the bond between them was close; so close, indeed, that Elisha could not submit to its severance until they were sundered by the whirlwind that parted them. The tie between the two men being so close, it is natural to suppose that Elisha was a lonely man as he returned to the river which the two men

had crossed in company but a little while ago.

But while Elisha was a mourner, he was a mourner with a light in his heart. His father in the ministry had not given up, but up to God, and the worthies who had preceded him in the great Presence. An assurance like that will put a light into any mourner's heart. There are many reasons as to why people should live godly lives. One of them is that those who survive them should not sorrow over their departure "as those who have no hope." It is a great thing when we bury our dead out of our sight to know that their spirits have entered into "the rest that remaineth for the people of God." We all of us owe it to our loved ones who shall survive us to bless them with that assurance. Elisha knew that Elijah was happy, and that knowledge lifted up the gloom caused by his departure.

It is to the enquiry of this bereaved man on the margin of the Jordan that I call your attention to-day—"Where is the Lord God of Elijah?"

1. Let us notice the God after whom Elisha inquires. "Where is the Lord God of Elijah?" What kind of a God was Elijah's God. (a) For one thing, he was a sin-loathing God. Israel was an apostate nation. They had forsaken the altar of Jehovah and were worshipping at the shrines of Baal. The sin which caused them to forsake Him, the Fountain of living waters, to hew out for themselves cisterns—and those broken cisterns—which could hold no water. He loathed, abhorred, abominated. He told the fact to his servant Elijah and he in turn declared it to the nation, so that the nation knew itself to be abhorrent to God on account of its sins. Elijah's God was a sin-loathing God.

(b) Again, he was a prayer-hearing God. Listen to the Apostle James as he reports how God made this fact clear to His servant Elijah:—"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." Elijah's God was a prayer hearing God.

(c) Yet again, He was a miracle-working God. The time comes, in the long night of Israel's apostasy from God when Elijah wants the matter settled as to who ought to be receiving the nation's homage—Jehovah or Baal. So he comes forth from his place of retirement, a weird and majestic presence, and meets Ahab, the idolatrous king of Israel, who is on a hunt for hidden springs of water for the preservation of the royal stock, and after a salutation in which the prophet and king mutually incriminate each other, he proposes a test to the king by which the choice of duties is to be decided. Israel is to be summoned to Mount Carmel; the prophets of Baal, four hundred and fifty strong, included. Baal's prophets are to build an altar of wood; then they are to slay a bullock; they are to cut the bullock in pieces, and lay the pieces on the altar, but they are to put no fire under the altar. Then they are to call on Baal, and if he answers by fire from heaven which shall consume the sacrifice, he is to be Israel's God. But if they fail, Elijah is to build an altar of wood, and slay a bullock, and cut it in pieces, and lay the pieces on the altar, but is to place no fire under the altar. Then he is to call on Jehovah, and if he answers by fire from heaven, which shall consume the sacrifice, he is to be Israel's God.

The king accepts the proposition. Israel is summoned to Mount Carmel. Baal's prophets do as proposed. They build the altar, they slay the bullock, they lay the pieces on the altar. From morning till the time of the evening sacrifice, spurred and maddened by the sarcastic railing of the prophet, they try to get an answer from Baal, but finally give it up in despair. Then Elijah builds his altar to Jehovah, and slays a bullock, and lays the pieces on the altar. He then commands that four barrels be filled with water, and poured on the sacrifice. It is done, when he has it repeated, and then has it done again, until the soaked altar rests in a pool of water. Next he turns and calls on God, asking Him that He vindicate His servant, and win His apostate people again to Himself, when God responds by a tongue of flame that consumes the altar and the sacrifice, and licks up the water in the trench. The response was a miracle, and the miracle brought the nation to its knees in the acknowledgement, "Jehovah, He is God! Jehovah, He is God!"

Then Elijah's God is a sin-loathing, a prayer-answering, a miracle-working God.

Have we any knowledge of this God? I wonder if he was not the same God of whom Jesus Christ was the human manifestation, or expression? Let us see?

Jesus Christ loathed sin. He condemned it. He gave it no quarter in His life. He declared it to be his avowed purpose, His supreme mission, indeed, to eradicate it from the lives of His people, and to stamp it out of the earth.

Jesus Christ heard prayer. He turned none away who came to him with sad petitions. Lepers, paralytics, blind people, sufferers of all kind, found in Him a ready response to their tales of sorrow. And better than all, He heard sin-ridden souls who called upon Him for help, and blessed them with the freedom they craved.

Jesus Christ worked miracles. What a splendid succession of them the evangelists give us, beginning as it does, with the transformation of the water into wine at the marriage feast in Cana, and culminating in his resurrection from the dead, and his ascension into glory, that the wine of his gospel might be borne to the nations of the globe.

Verily, Elijah's God was the God who came to us in the person of Jesus Christ. Him we know, and love, and serve. Or, if we do not, we are reprehensible and undone.

2. Let us notice the situation that caused the prophet's inquiry.

He was standing at the eastern edge of the Jordan, and wanted to cross over. But the waters were deep. They were spanned by no stately bridge, nor was there a ferryman present to ply him over with his friendly oar. The situation that faced the prophet was one of difficulty. In that situation it was his privilege to call on Elijah's God.

Now this is every man's privilege. Your difficulty may be a temporal one. It may be a wasting disease; it may be business reverses; it may be lack of employment. Whatever it be, you are to do the best you can for yourself, for the adage is true, that "God helps them who help themselves." In the meantime, however, it is your privilege to call on God, and ask his interposition in your behalf.

But there are religious difficulties that confront when some of us can not silence the prophet's enquiry. God forbid that we should seek to do so. It is to these difficulties that I desire to call special attention here.

(To be Concluded in our Next Issue.)

Fellowship With God.

NO one can read the New Testament discriminatingly, and especially the writings of John, without seeing that the ideal of a perfect human life is that of fellowship with God. The Bible begins with a description of man in this blessed relationship. The effect of sin is to break these ties of communion. The significance of the work of the Redeemer is that it makes possible their restoration; and the Scriptures close with a prophecy of the time when the fellowship of human souls with God shall become the basis and vital principle of a reconstructed society.

Our ideas of sin and its penalty, of salvation, and of the distinctive Christian motives need to be reconstructed in the light of this central conception, and it is one of the encouraging signs that the preaching that strikes the note of our age and awakens the deepest response is keyed to this dominant thought.

Take it, for example, in the case of the conception of salvation. The redemption of Christ has often been presented as if it were a mere release from external penalty, and forgiveness has been regarded as judicial act which treated the sinner as righteous, independently of his true character. We have been coming to see that the facts of redemption must not be interpreted in the light of commercial or legal transactions, but in the light of the vital relations of persons to each other. From this point of view the essence of salvation must be fellowship with God, and it is from that fellowship that every conceivable blessing is to flow.

So it is in relation to the idea of sin. It is right to think of sin as an infraction of a law laid

down by the Almighty, but that idea does not begin to reach to the heart of the matter. It is only when we come to see that sin is the violation by man of the tie of fellowship with God that its real gravity becomes manifest. A child at school may disobey a rule of the teacher, but that disobedience is totally different from the child's deliberate and defiant refusal to do the will of its mother. In the latter disobedience there is a close and vital personal element that is almost entirely wanting in the former. A relationship is severed, a tie of fellowship is broken, and there can be no mutual joy or sympathy until that relationship is restored. Sin is something deeper than the infraction of a holy law; it is the wilful separation of man from the true source of his light and peace and strength. No analogies drawn from criminal law interpret it; only the alienation of souls that were made for each other, and that could find the true satisfaction of life in each others' sympathy, throws a clear light upon the nature of sin. And the penalty of sin is not any external fire or worm, but it is separation from God for Whom we were made, and in fellowship with Whom alone we find the rest and strength of our spirits.

And the strong abiding motive of the Christian life come from the realization of this fellowship with God. Our Lord tells us to love our enemies and do good to them that hate us, and He gives a remarkable reason for that precept, "that ye may be the sons of your Father which is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." In other words, fellowship with God is the motive for the performance of this most difficult duty. We are to act within the sphere of our powers as God acts within the sphere of His powers. And this community of motives makes fellowship of spirit. We become sons of God by acting like God. We doubt if Jesus ever laid bare more unreservedly the heart of the supreme motive for righteousness than when He uttered those simple words.

Religious News.

FREDERICTON. A measure of quickening is manifest in our church life here. A new note of earnestness and gladness is detected in social services. The ordinance of baptism was administered Dec. 2nd to a young man and woman who have lately been converted. At the communion service five were welcomed by letter. J. D. F.

Our church is prospering. **HAVELOCK, N. B.** Work is being well kept up on all sections of the field. Our attention has been turned to a neglected section on the outskirts of our field known as Fredericton Road, where was once, and is now a semblance of a Baptist church, called the Albert church. We have begun work there, and a remarkably good spirit is being shown. At Havelock 15 have lately joined by letter. J. W. BROWN.

There are many encouraging features in connection with the work here. **ALBERT ST., WOODSTOCK.** Sunday evening, Dec. 2, we baptized three and gave the right hand of fellowship to three others. Since our last item nine have been welcomed into our fellowship, and there are others to come. We are having no "special meetings," yet God is moving us on and up. Every department of our work is brightening up. Some very fine horse sheds have lately been built by the brethren. W. S. M.

Just a word:—1. Repairs are being made to our audience room, which when completed will give us a very cosy and pretty room with sittings for nearly or quite 400. Meantime we are worshipping in our vestry which is commodious and cheerful. 2. A new communion service, (individual cups) has been enjoyed by church on last two communion seasons. 3. The pastor learns with pleasure that Bro. Day is taking up the work at Kentville with marked enthusiasm and is speedily getting back to the hearts of church and congregation.

CARLETON, ST. JOHN.

I baptized a very promising young man at Ward's Creek on Saturday and a young lady at Sussex, Sunday evening. Work encouraging. W. C.

GERMAIN STREET. The congregations in Germain Street are very large and the services are of marked interest. Five young persons were baptized on Sunday morning and received the right hand of fellowship at the evening service.

A remarkable storm cloud broke on the parsonage last week. It gathered in the Germantown section of the field, and burst in the shape of a fur-lined overcoat on the devoted shoulders of the pastor, who not only acknowledges the same with hearty thanks, but rejoices in the appreciation of his labors which this reasonable gift indicates.

M. E. FLETCHER.

TOBIQUE VALLEY. We are getting along nicely. Notwithstanding the fact that most of the men are in the woods our services are well attended. We are glad to report some additions to our church. Sister David Jenkins was received into the church by letter, as also was Bro. Arthur Ridgewell of the St. Stephen Baptist church. This good sister and brother coming to us so highly recommended, will, we trust, be instrumental in God's hands of helping both pastor and people along in the good work. We intend D. V. entering into special work shortly. Pray for us.

PASTOR STERLING.

HOPEWELL. On the evening of the 11th inst. we were pleased to have a visit from about two dozen of our people from the "Cape." The sleighing was splendid and they took advantage of it to drive down and see us. After spending a delightful evening together, Deacon Perrin Tingley on behalf of the company presented us with \$11.76 as a little present. They were particular to enjoy upon us that this was not a donation party but only a friendly call. These are among the bright spots in a pastor's life and we very much enjoyed receiving the visit, outside of the financial consideration.

F. D. DAVIDSON.

Notice.

The story "Little Buttons" ends with this issue of this paper. With the following number begins a new serial entitled "A Little Loving Life," it being a true experience of a young lady. We do not publish fictitious stories; but a true experience or reminiscences of note, that is interesting and instructive, we will occasionally give as many of our young readers like historical facts put in story form. We have no doubt but that the one we begin with our next issue will interest and please our young friends and old ones too as it is a thrilling story.

It will take four or five months to get through with it.

Our Prize Offer.

CONCERNING our prize offer many inquiries have been sent in, and a goodly number of contestants have sent in papers with a goodly number of words. To those who have asked questions we refer them to the circulars which we mailed with the paper to those who are now taking it, as well as to many others who are not subscribers as yet, but who we hope will enter this word contest and become subscribers for the incoming year.

We say again, as before, that we accept no lists of words spelled, unless fifty cents accompany

them to pay for the HOME MISSION JOURNAL for the year 1901, together with any arrearages that may be due. We hope that many more lists of words and fifty cents will be sent in before the new year.

Some have sent in words without any money. These we return. And some have sent in words and money, but no names to tell us who they are. We hope they will send us their names yet so we may know whom to credit with it, one of these is from Moncton, will the writer kindly send us their name.

To all our subscribers we extend our hearty thanks for their help, and hope that they will favor us with their renewal for 1901. We hope to make the paper in the future a letter family journal than heretofore, and trust that we shall have a large number of new subscribers. Those who have not paid for the paper for the out-going year will oblige us very much if they will remit soon (see date of payment on your paper.) We need the money to pay the printer, and the prize winners. To all our readers we extend the compliments of the season.

At The Wellside.

THE narrative describing the interview of the woman of Samaria is a companion piece to the conversation with Nicodemus. In the parables given in the thirteenth chapter of Matthew, the kingdom is likened to treasure hid in a field, which a man unexpectedly finds; and again to a merchant seeking goodly pearls. The Samaritan woman illustrates the first parable. She went forth to draw water, and she found the water of life. Nicodemus illustrates the second. He came seeking, and found what he sought. In many ways men come into the kingdom. To some it is a surprise and a discovery. They come upon it about other tasks, as Saul, seeking the asses, found the throne of Israel. Others reach it because, of set purpose, they search for it. Some have no perception of its value until it discloses itself to them; others know its worth, and set forth to gain it.

How transparently the description discloses our Lord's mercy and tenderness. This woman was kind-hearted, many touches in the narrative show it. Probably the very intensity and warmth of her emotional nature had betrayed her intention; but the prejudice of nationality prevented her from doing the kindness of giving water to a thirsty stranger. Christ delicately rebukes her, and reveals His own willingness to bless when He tells her that if she had asked Him for the choicest of spiritual blessings, He would not have treated her as she had just treated Him. "If thou knewest who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." The incident shows that it is easier to gain the best gifts of God than for children to get good things from their parents.

And in the blessing of God there is a marvellous disproportion between what we take and what we get. Jesus told this woman that a single draught of the living water would become a springing fountain in her own soul; in taking a cupful she received a well-full. It often happens that we little know what we are receiving when we extend the confidence which makes a friend. We look back through the years upon all our friend has been to us, and we say, "I did not know what I was receiving." No Christian dreams of what he is receiving when he takes Christ for his portion; the weeks and months and years slowly reveal it. And when, by-and-by, clasping Christ's hand, he passes through the river and up to the gates of pearl, does he even then know all that he received when he took the gift of God in Christ?

The Baptists of England have already received \$75,000 on the \$1,250,000 they are attempting to raise. At the meetings of the the Union in Leicester, \$20,000 was pledged. It is admitted that it will require the most strenuous exertion to secure the whole amount by the end of the year 1901.

Mr. Robert Arrington, who is spoken of "as a man of great wealth, but very penurious and eccentric," recently died, leaving \$150,000 to the English Baptist Missionary Society, to which he had previously given \$150,000. He built and fitted up a steamer for missionary purposes on the upper Congo, and left \$50,000 to the London Missionary Society for the prosecution of mission work among the Awanba tribes of Africa at Lake Tanganyika. He also left other large sums to beneficent institutions.

Prohibition might not make angels of men, but it would keep many of them from making brutes of themselves and worse than slaves of their families.

Married.

SMITH DAVIS.—At the residence of the officiating minister, 53 Simonds Street, on December 12th, by Rev. A. H. Foster, B. D., Francis W. Smith of St. John to Ethel B. Davis of Fredericton Junction.

ROSS POWELL.—At the Baptist parsonage, on December 6th, by Rev. N. A. McNeil, Joseph Ross and Elizabeth Powell, all of Hampton, Kings Co., N. B.

BITTLE FARMER.—At the home of the bride's parents, Dec. 10th, by the Rev. N. A. McNeil, Julian Bittle and Annie Farmer, all of Norton, Kings Co., N. B.

McVEY FLOWER.—At the home of the bride's parents, Dec. 12th, by the Rev. N. A. McNeil, John T. McVey and Jessie J. Fowler, all of Norton, Kings Co., N. B.

RYARHOUSE-HAMILTON.—At the residence of the officiating clergyman, Rev. F. D. Davidson, Riverside, N. B., Dec. 1st, Norman Ryarhouse and Lily Hamilton, both of Hopewell Hill, Albert county, N. B.

GODFREY MAHAR.—At residence of officiating clergyman on 12th of December, by Rev. J. Miles, Marven Godfrey of Lower Hillsboro, Albert Co., N. B., to Amanda E. Maha of Mountville, Albert county, N. B.

STEVES STEEVES.—At the home of the bride, Nov. 20, by A. A. Rutledge, Bonson W. Steeves, of Hillsboro to Lizzie Steeves of Rosevale, Albert Co.,

Died.

FARMER.—At Harvey, Albert Co., N. B., Dec. 9th, Mrs. Jane Barbour in the 77th year of her age.

SMITH.—At Harvey, Albert Co., N. B., on December 5th, Lucy Smith, beloved wife of Guilford Smith, in the 71st year of her age.

BROWN.—David Brown died at Hopewell Hill, Nov. 28th after only two hours of sickness. About 3 a. m. he complained of numbness in his right leg and arm and got rapidly worse. Dr. Murray was called but the man died in less than two hours. He had never made a profession. He prayed earnestly for himself and wife before he passed away. He leaves a wife and one child. His body was sent to N. B. for interment.

SHERWOOD.—At Campbell Settlement, Kings Co., Dec. 2nd, Brother C. Leonard Sherwood, after more than a year battling with that dread disease, consumption, passed up, and out of the tribulation to be in the immediate presence of the king eternal, aged 42 years. On Nov. 27, 1898, Brother Sherwood and his wife were buried with Christ in Baptism. Since that time it has been his earnest endeavour to walk with his Master in newness of life. He ripened rapidly for eternity. Great grace was given to him during his illness. Rejoicing and triumphant he passed through it all, and entered into the rest. His lonely widow severely mourns his loss, but exults in the Christian hope of meeting where sorrow will never come. At our brother's request Rev. J. D. Wetmore of Goldstream Carleton Co., conducted the funeral services at Hillsdale Kings Co., where notwithstanding the inclemency of the weather many were gathered to show the love and esteem in which our brother was held. Rev. R. M. Bynon was present and assisted in the services which were held on the afternoon of the 6th.

LEAMAN.—At Moncton, on December 2nd, John Leaman in his 86th year. Mr. Leaman was a faithful and earnest Christian who adorned his profession of faith in Christ by a godly life. He was a member of the Moncton Baptist church. A few years ago he lost his companion. Since then he has been living with his daughter. When Mr. Leaman first came to the "Bend" there were but twelve houses there. The funeral service was conducted by Rev. W. Camp.

BAILEY.—Joseph Bailey of Saugus, Mass., formerly of Newcastle, Queens Co., died very suddenly of apoplexy, on the 9th inst. in the 72nd year of his age. Bro. Bailey was a Christian of a high character. He belonged to the Baptist church at Newcastle for several years, and subsequently took his letter of dismissal and joined the Baptist church at Cliffdale, of which he remained a member until the time of his death. To the sorrowing family we tender our sympathy. The memory of the just is blessed.