

## "Without the Word."

**I**n urging Christian wives to respect the authority of heathen husbands, Peter gives a striking reason. "Ye wives," he says, "be in subjection to your own husbands; that even if any obey not the word, they may without the word be gained by the behavior of their wives." (1 Pet. 3:1.) When a husband and his wife were not converted together, the wife perhaps might be the first to embrace the Christian life. Such a step, however, would hardly be taken without conference with the husband. If he would neither listen to her presentation of Christian truth, nor go with her where it was proclaimed; if he proved not merely unbelieving, which *apetheo* means, but bitterly and actively opposed, which it implies, then this conduct, so far from freeing the wife from her obligation to him, puts upon her the duty of a still more scrupulous submission to his authority. The reason specifically assigned is that she may win her heathen husband to the gospel by the patient gentleness and irrefragable purity of her life. The remarkable phrase here is "without the word." The wife is to be a peacemaker in the family, and not a breeder of discords; if she cannot speak of revealed truth and her own experiences to those around her without stirring up controversies and strifes, she must depend on golden silence and the wellnigh irresistible power of a holy, gentle, self-denying life.

In presenting the gospel to men we are not shut up to the spoken word or printed page. Private exhortation, public preaching, and Bible-reading are indispensable agencies in persuading men; but the gospel, embodied in a Christian life, is an agency even more effective than these. It is the believer's privilege to be "a living epistle" which those are forced to read who never look into a Bible or step into a church.

Other evidence may be evaded or denied. Every link in the reasoning by which we establish the historical truth of Christianity and its supernatural origin may be without a flaw, and yet the reasoning does not impress men. They care nothing about it. But no man can escape the influence of a life that, without noisy debate or insistent exhortation, reveals itself day by day in cheerful endurance, ready sacrifice, prompt forgiveness, and unselfish love. As a Christian wife, joined to a heathen husband, by her patient endurance of hardship and insult, by the silent protest of her own purity against surrounding vice, and by her wifely submission to her husband's rule, would at first excite his wonder, then his admiration, and finally win him to her faith, so a consecrated life is still the one unanswerable argument for the truth of Christianity.

Many a man who has drifted away from the pious influences of his early home, and sees only superstition in current religion and hypocrisy in the church, has had his skepticism shaken and his mockery silenced by the memory of a Christian mother whose sweet and prayerful devotion has remained enshrined in his heart as the ideal of a true Christian life.

It has been the salt that has kept his own life from corruption, the light which, even if long unheeded, has directed his footsteps toward higher things. The passive virtues are the strongest. Icy hearts, capable of resisting any number of direct blows, melt spontaneously under the genial sunshine of Christian love. While we ought not to underestimate the power of the gospel as shown in seasonable words of counsel or admonition, we can never overestimate its power as revealed in a holy and consecrated life. When we are restrained from exercising a direct ministry of exhortation, there is yet open to us the silent eloquence of a life hid with Christ in God. The former without the latter is important. The latter, even when dissociated from the former, may become the power of God in breaking down strongholds of opposing unbelief.

Incidentally we learn, also, from Peter's exhortation, that we must be the best and noblest that we are capable of becoming, before we can

expect to be of great service to others. It is for us, through whom the risen Christ is at this moment working for the redemption of the world, to struggle with all our might against temptation and sin, not merely in order that we may save ourselves, but in order that we may save those around us. Next to the thought of pleasing God, there can be no stronger motive for high and holy living than the thought that we are hereby helping to accomplish His gracious purpose, not only in respect to ourselves, but for the world. We can win men "without the word," but only when we ourselves live the word.

## Weak Churches.

With the weak church abstractly considered, we have nothing to do in this article. It has, in itself considered, as good a right to exist as has that which is stronger. Many a time it does as important a work, and secures in as large a measure the Master's blessing. It is only as the weak church comes into relationship with us as asking aid from the denomination, that we wish at all to consider it. Looked at in this light, there are two or three considerations that we desire to offer and which we think are worth looking at.

A weak church that is so because of unchristian division can scarcely be regarded as having a legitimate claim upon the sympathy and the support of the denomination outside of itself. Too frequently its genesis is to be traced to this source. Some difference of opinion arises in regard to the minister or the choir, or some feature of public administration, or possibly in regard to something not worth consideration, and the result is a split. A new organization takes place, and where there was not more than adequate support for one interest two struggling ones are found. Appeal is then made for aid to support, as it is put the Lord's cause. That this representation is neither a caricature nor exaggerated, the history of many a church in different parts of our country will abundantly sustain. Without question, now the appeal for support under such circumstances should hardly meet with an unquestioning response. Differences or the divisive spirit should not be thus encouraged. If such divided interests cannot, in a spirit of devotion to the broad cause of Jesus Christ, bury their differences it might be no great loss to allow them to struggle, and even to die, separated. One of the conditions then, under which the weak church should be sustained, is that it should not be the result of the unjust division of one comparatively strong.

It is a question, also, whether the weak church which is the result of an organization where the ground was thoroughly preempted, should have its appeal for aid responded to without question. We are aware that there are those who will take issue at this point. They will say it is the duty of our denomination, for example, to bear witness anywhere where the truth, as we hold it, is not proclaimed. To a certain extent, this is true. We represent principles which ought to be set forth even though the general cause aside from these is well represented. At the same time, we question whether it is a wise use of the Lord's money to attempt to sustain year after year, and decade after decade, a Baptist church, where from the very nature of the case, the soil is inhospitable, and where the general principles of the gospel are well illustrated and set forth. We are inclined to answer the question negatively, and think that a vast deal of money and effort might have been better expended than in the effort to sustain weak churches under the conditions hereby indicated.

Where there are two weak churches, the one with little promise of increase or strength before it, and the other with the prospect of growth and enlargement because of more favorable conditions, the latter undoubtedly should have its appeal for help answered before that of the other. This may seem a little heartless, but it is just. The children of this world are wiser in their

generation oftentimes, than the children of light. They place their investments where the largest returns seem to be promised. We know of no reason why the Lord's people should not be governed in the main by the same principles. Sympathy will come in and minor considerations, but the governing principle should be that means and effort should be expended where there is promise of the most abundant returns.

These thoughts may not command the approval of all. They are written, however, with a firm conviction of their essential correctness. Many years' experience in connection with our Convention has only emphasized them in the writer's mind. They may not form the basis upon which that Convention shall act, but we are inclined to believe that the application of the principles therein indicated will aid in the solution of many a perplexing problem, and result in a better expenditure of the Lord's funds.

## Not Easily Provoked.

A little good humor is a panacea for the frictions and irritations of life. If what the Apostle Paul says about "love not easily provoked" is true, we fear there are a great many Christian people who are not largely endowed with this grace. This is a most provoking world if we judge it by the frequency with which people are provoked. It is no doubt, in many cases a matter of nerves, but it might be asked if the regenerating power of God has not anything to do with a man's nervous system. We want a sanctified nerve more than almost anything else.

It has been said that ill temper is the vice of the virtuous and a blot on an otherwise noble character. Perhaps we had better reconsider what a virtuous character is and resolve that irritability and censoriousness and jealousy and pique shall be classified among sins to be repented of and fought against as much as drunkenness and theft and profligacy. The distinctions we make between sins is damaging to our character. The ugliest sort of sins are those which are often counted no sins at all, but simple infirmities. Love has an element of good humor in it. It keeps back retort and places offensive words and actions in a light which gives birth to a facetious smile instead of bitter resentment. There are many people with such a surplus of conscience that they are ever feeling it to be their duty to get offended. And they are most faithful in following their peculiar conscience. It may not be very dignified, but if we cultivated the habit of laughing at those who lose their temper it would be the beginning of the regeneration of society. It is easy to withstand a retort or anger, but human nature cools off very quickly and gets ashamed of itself before a playful smile. The trouble with many is an excess of seriousness. The art of treating lightly the little differences that arise in social or church life is the secret of retaining friendship and preserving harmony. If there is one whom you have wronged or slighted meets you the next day with a pleasant "good morning," you think the more of him and less of yourself for your lack of courtesy and kindness. Perhaps, if we preached the duty of good-nature we should be adding to the world's happiness more than if we preached some higher ones.

Every real and searching effort at self-improvement is of itself a lesson of profound humility, for we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements, or without desiring to be set upon the rock that is higher than ourselves.—William E. Gladstone.

The church is a spiritual body; its aim is spirituality in the people; its agencies are those given by the spirit; its power is the presence of the Spirit.

Zeal is never safe with caution tugging at its skirts.

## The Home Mission Journal.

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### Health Column.

#### Don't For The Nurseger.

Don't hang curtains around the cot. Children need plenty of air, especially when sleeping.

Don't place the cot in a position where the light will fall on the child's eyes; nor in a draught.

Don't make up the baby's bed on the floor. The air is most pernicious near the floor, and purest in the middle of the room.

Don't forget that children's clothing should be warm, but light.

Don't forget to remove the child to a cot, with a hair mattress, when it old enough to leave the cradle.

Don't neglect to air the children's bed clothes every day, taking them in about noon.

Don't allow a child to sleep with an elder person; its rest will be less disturbed, and more beneficial alone.

Don't neglect any of the foregoing hints.

#### BREATHE THROUGH THE NOSE.

The hygienic mother of the present day sees to it that her children keep their mouths closed when asleep and at all other times when not necessary for the purposes of eating, drinking or talking.

The evils of breathing through the mouth cannot be too strongly dwelt upon.

In the first place the invisible dust which constantly floats in the air is drawn in directly to the lungs, injuring hereby the delicate membranes of the entire breathing apparatus.

Catarrhal trouble frequently results simply from this careless habit of breathing, not to mention more serious disorders which are quite liable to ensue.

Another evil resulting from this practice is the unbecoming and foolish expression given to the face by habitually going about with the lips apart.

When a child is allowed to sleep in this manner, the habit becomes an extremely difficult one to break during the waking hours as well.

The entire personal appearance may be greatly disfigured by carelessness in this particular.

By breathing through the nose the air is both warmed and purified before it reaches the lungs. The nostrils act as a sort of sieve, allowing only pure air to pass beyond their domains.

A sudden blast of icy air taken through the mouth and reaching directly the lungs, is often provocative of cold and even pneumonia.

Teachers of physical culture insist that their pupils shall keep the mouth closed during all physical exercise. Every athlete will vouch for it that he keeps his wind longer by breathing through the nose. Just so soon as he begins to breathe through the open mouth he loses ground. His mouth becomes dry and parched and a sharp pain in his chest soon forces him to desist the exercise.

"Breathe through the nose," is a maxim which cannot be too often or too emphatically repeated.

#### NUTRITION AND PSYCHIC LIFE.

Nutrition is the basis of modern physiology of all psychic life. Food is the first instinct of the soul. It has been computed that from one-half to three-fourths of all the world's energy goes to the seeking for food. The first fact to be considered is that every cell in the body has its own hunger, probably wanting something, differing,

however slightly, from all the rest. It takes out what it wants from the blood. So that what we call hunger is a far-off echo of the sum of the hungers of the individual cells, like the roar of distant waves from the deep.

The brain is an organ of digestion and its activity is just as necessary for health as that of the muscles. There the chemical changes are most active. The blood goes into the brain richer and comes out poorer than in any other part of the body.

We live not alone by what we digest, but by what we digest in a higher plane. It is a universal law that with nutrition goes happiness. The appetite, the joy of being alive, gives rise to all art and the higher developments of the mind. If people cannot eat and assimilate food they cannot be educated. Along with loss of appetite goes loss of love for work. To be weak is to be miserable. All diseases are self-starvation. They originate in fatigue which is unsatisfied cell-hunger.

The necessity of judicious, wholesome food is paramount. You can educate a long time by externals and not accomplish as much as good feeding will accomplish by itself. Children must be supplied with plenty of nutriment if they are to develop healthy, either in body or mind.

G. STANLEY HALL.

### Temperance Column.

#### "It's Breaking My Heart."

The newspapers never reported a more pitiful story than the following: A wretched mother dropped dead about four weeks ago at the feet of a son who had been a burden and a sorrow to her. This son, who was thirty years old, instead of helping his mother, spent his wages for whiskey. At last the mother concluded that committing him as a habitual drunkard might lead to his reformation. She was called to the witness-stand to swear to the complaint, but the strain was too great for her, and she fell dead with the words on her lips: "It's breaking my heart!" No orator, living or dead, ever delivered a temperance lecture equal to this in pathos and eloquence.

#### A Conclusive Argument.

A noted temperance lecturer once visited the shop of a hatter, and asked him to give something to "the cause." The shopman coldly replied that he had no interest in it.

"I am sorry to hear that," he said, "for it shows me that you are not acquainted with your own business."

"If you are more familiar with the business than I am," said the man, with some spirit, "I shall be happy to take lessons of you."

"Well," said the lecturer, "you deal in hats, and intend to make a little money on every hat you sell?"

"Certainly."

"Whatever makes men content to wear old, worn-out hats does your craft an injury?"

"Yes."

"Well sir, if you and I were to walk out along the wharves, and through the streets and lanes of this city, we should see scores of men wearing on their heads old, miserable slouched hats, which ought years ago to have been thrown into the fire. Now, why don't those men come at once and buy of you?"

"That is not a difficult question to answer," said the shopman. "They are too poor to buy hats."

"What has more influence than liquor in emptying their pockets, and not only that, but injuring their self-respect to such an extent that they are willing to wear old clothes?"

"Nothing," said the man, hastily. "Here is some money for your cause!"—*Ram's Horn.*

#### A Tomahawk Well Used

An Indian chief, seeing that his young men were being weakened and ruined by the "fire-water" which was brought by the white traders, forbade that any more liquor be brought within his limits.

A Frenchman dared to come and bring a keg of whiskey, and was about to draw it, when the

chief discovered the violation of his prohibitory law.

The old man drew his tomahawk from his belt, cut the hoops from the keg, spilled the whiskey on the earth, then turned to the trader, and holding the tomahawk over his head, said: "Go home, you dog. If you bring the fire-water again, I'll split not only the keg, but your head, too. The speech was short but sufficient.

#### An Easy Start.

Dr. Lobb tells the story of a man who stood at a bar pleading for a glass of liquor. The bartender refused him, having been warned not to sell him any. He tried to bribe the man to supply him, but the bartender was firm. "You have had delirium tremens," he said, "and I dare not sell to you." The man was angry, and he stepped aside sullenly to make room for two young men, who gave their order and received their drink without demur.

The first man was annoyed, and he said to the bartender: "You would doless harm by giving me the liquor than giving it to them. I am ruined, body and soul, and it can make no difference to me now how much I drink; but those young men will be ruined by it, as I have been. When I was of their age you sold me liquor freely enough. Now, after I have been drinking for years, you refuse me and you ruin someone else." Then turning to the young man, he said: "Keep on thus, and in a few years you will be like me."

#### Let it Rest.

Ah! how many hearts on the brink of anxiety and inquietude, by this simple sentence, have been made calm and happy!

Some proceeding has wounded us, by its want of tact; let it rest, no one will think of it again.

A harsh or unjust sentence irritates us; let it rest; whoever may have given vent to it, will be pleased to see it is forgotten.

A painful scandal is about to estrange us from an old friend; let it rest, and thus preserve our charity and peace of mind.

A suspicious look is on the point of cooling our affections; let it rest; and our look of trust will restore confidence. . . .

Fancy! we who are so careful to remove the briars from our pathway, for fear they should wound, yet take pleasure in collecting and piercing our hearts with the thorns that meet us in our daily intercourse with one another. How childish and unreasonable we are!—Gold Dust.

#### "Tempted Like as we Are."

It is a great comfort and encouragement in our trials and temptations to know that Christ has suffered the like, and has overcome. It is told that "at the siege of Mons during the glorious career of Marlborough, the Duke of Argyle joined an attacking corps when it was on the point of shrinking from the contest; and, pushing among them, open-breasted, he exclaimed, "You see, brothers, I have no concealed armor, I am equally exposed with you. I require none to go where I shall refuse to venture. Remember, you fight for the liberties of Europe, and the glory of your nation, which shall never suffer by my behavior; and I hope the character of a Briton is as dear to every one of you." So it is with our Leader. It is not only of the grave that we may all say that we

go through no darker rooms  
Than Christ passed through before.

A recent writer justly remarks that every human being, in essentials, is pretty much like every other human being—depressed, if not crushed, by adversity, depreciation, or want of encouragement, repelled by unkindness, active or passive, pleased by praise, spurred to fresh endeavor by appreciation, won by friendship.

Those who are found blessing God under their losses, will find God blessing them after their losses.

## Children's Corner.

## How God Called Frank.

Frank, a boy from the city, had been picking raspberries in the woods. As he was on his way home a violent storm arose. It began raining and lightning, and to thunder fearfully. Frank was very much frightened, and crept into a hole in an old oak tree not far from the roadside. He did not know that lightning is very apt to strike a hollow tree. But all at once he heard a voice that called: "Frank! Frank! come quickly!"

Frank jumped instantly from the tree; but he had gone scarcely a hundred feet, when the lightning struck the oak. The ground quaked beneath the terrified boy, and it seemed as if he was standing in the midst of fire. But he was not hurt at all, and exclaimed, with raised hand: "That voice came from heaven! Thou, O dear Lord, hast saved me!"

But on a more the voice was heard: "Frank! Frank! do you not hear?"

He looked around, and saw a peasant woman who was calling. Frank ran to her and said: "Here I am. What do you want of me?"

"I did not mean you, but my own little Frank," the woman replied. "He was watching the geese by the brook. See! there he comes at last, out from the bushes."

Frank, the boy from the city, related how he had taken her voice as a voice from heaven. Then the peasant folded her arms devoutly, and said: "O my child, do not thank God any the less that the voice came from the mouth of a poor peasant woman. It was He who willed that I should call your name, although I knew nothing about you."

"Yes, yes," said Frank; "God served Himself by your voice, but my escape came from heaven."

Always remember, dear readers, that safety depends, not on accident or chance, but on your Heavenly Father.

## "Would You Dare Tell God That?"

Mary is a thoughtful little girl. She is very careful about what she says. Her brother is quite unlike her in this respect. She thinks before she speaks, while he speaks and thinks afterwards—and very often, when too late, he is sorry for or ashamed of what he has said.

One day he came home very angry with a schoolmate about something which had happened on the play-ground. He told Mary about it, and the more he thought and talked of it the angrier he grew, and he began to say terribly harsh, bitter and unreasonable things about his comrade. Some of the things he said Mary knew were not true; but he was too angry and excited to weigh his words. She listened for a moment, and then said, gently:

"Would you dare to tell God that, Ralph?"

Ralph paused as if some one had struck him. He felt the rebuke implied in her words, and he realized how wickedly and untruthfully he had spoken.

"No, I wouldn't tell God that," he said, with a red face.

"Then I wouldn't tell it to anybody," said Mary.

"Oh, that's all right for you to say," said Ralph; "but if you had such a temper as I've got—"

"I'd try to get control of it," said his sister, gently. "When it's likely to get the upper hand of you, just stop long enough to think, 'Would I dare tell God that?' and it won't be long before you'll break yourself of saying such terrible things."—*Young People's Paper.*

## Playing like a Christian.

The spiritual intuition of children is often as accurate as it is impressive. Here is an instance named by a speaker when addressing a Sunday-school. He said: "I once heard of two little children, a boy and a girl, who used to play a great deal together. They were converted. One day the boy came to his mother and said:

"I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian!" said the mother. The expression sounded a little odd.

"Yes," replied the child, "if you take everything she's got, she doesn't get angry. Before, she was selfish; and if she didn't have everything her own way, she would say, 'I won't play with you; you are an ugly little boy.'"—*Ec.*

## To Him That Overcometh.

BY REV. THEODORE L. CUYLER, D. D.

There is a glowing list of promises in the New Testament "to him that overcometh;" they are enough to fire every Christian heart, and more than satisfy his highest aspirations. God's promise to the victor in the spiritual warfare that he shall have eat of the tree of life in paradise; that he shall have the white stone, inscribed with the new name; that he shall be clothed in white raiment; that he shall become a pillar in the celestial temple; that he shall become a sharer in the glory of his triumphant Saviour and King. These are the splendid final rewards of all those who, through Jesus Christ, come off conquerors. These are the crowns laid up in heaven.

But the fighting and the crown-winning have got to be done down here in this world. Conversion by the Holy Spirit does not end the warfare; it really only begins it. Converting grace is a free gift, but it is not a crown. Just as soon as you give your heart to Jesus you are enlisted for a conflict, and a conflict that will continue until the last blow is struck. You will not get to heaven before your time. When we enlist for Jesus, He furnishes us our weapons, and commands us to put on the whole armor; if any part is left exposed to the enemy, the point becomes the point of danger.

Of one thing you may rest assured, and that is, that, in a genuine, earnest, Christian life, conflict is unavoidable; you cannot escape it if you would. Conversion to the core, which is the only conversion worth having, means a declaration of war. It is really a challenge to the devil. The only way to avoid a fight with him is to carry a dark lantern, and be content to creep along in a byway with soft moccasins under your feet. Even there Satan manages to discover the coward and the timewasters, and makes them ground arms and surrender. Out of the vast number of church-members in our country, I wonder how many there are who can report themselves every morning to their Master as "fit for duty." How many of them begin each day by grasping the sword of the Spirit, which is the Word of God, and putting on the shield of faith by fervent prayer? We never know what day may be a day of special temptation and assault by the adversary, and the times in which we lay our armor off and overestimate our own strength are the disastrous days in our life record.

But, my dear friends, conflicts with sin and Satan are not only inevitable, they are actually desirable. We could not avoid them if we could. You cannot have a well-developed, robust, godly character without them. Oak-trees are not planted in hot-houses. Men are not made soldiers for Jesus Christ by putting on a handsome uniform and enrolling their names in a church register. In order to acquire spiritual stamina, and attain to any effective holiness (by which I mean not merely holiness for prayer-meetings, but for out-door, rough weather), you have got to meet temptation and fight for your life! Our blessed Master began His earthly ministry by going up into a wilderness place "to be tempted of the devil." Stout old Paul had his "thorn in the flesh" to encounter. In that prayer which our Lord teaches us, we pray every day, "bring us not into temptation," but that does not mean that we must ask God never to allow us to be tempted. The whole sentence must be read together. "Ering us not into temptation, but deliver us from the evil." That petition asks our divine Leader never to let us encounter any assault, any trial, or any conflict without giving us the strength to overcome the adversary. To him that overcometh belongs not only the joy of victory, but the added spiritual sinew that fighting gives him.

Since conflict is both inevitable and is often desirable, how are we to overcome the adversary, and to turn temptation into glorious gain? Napoleon used to say that the secret of victory

was to be always able to throw a stronger force than the enemy could into the pivotpoint of the battle. The apostle John emphasizes the same idea in spiritual warfare when he says: "Whosoever is begotten of God overcometh the world; and this is the victory that overcometh the world, even our faith." The word faith here signifies not an opinion, but the actual grip of the soul on Christ, and the vital union of our souls with Christ. When our Lord cautions His disciples against "the world," He refers to the sum total of the sinful influences that surround us. The selfishness that cares not for God, the covetousness that worships Mammon, the fashions that aim to tyrannize our consciences, the sheer godlessness that recognizes no Bible but a ledger, and no heaven but a fine mansion or a high social position, and dreads no hell but poverty, or obscurity, or the downfall of ambition—all these, and such as these, a soldier of Jesus must put under his feet. We must conquer worldliness or it will enslave us.

Dangerous as the devil is, dangerous as worldly amusements are, the most dangerous enemy that we often have to encounter walks in our shoes. That cunning, artful, smooth-tongued heart-devil self is the foe that needs the most constant watching, and subjects us to the worse defeats. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." Paul had a tremendous battle along these lines, beating down his carnal nature by hard blows, and the old hero was able at the last to shout: "I have fought a good fight; henceforth there is laid up for me a crown of righteousness!" Whoever among my readers has, by God's help, laid his desires, his plans, his purposes, his property, and, above all, his own will, at the feet of Jesus Christ, is already one of the overcomers. He already begins to wear clean raiment, and the omniscient eye of God discerns on his brow the first flashings of the victor's crown!

## Religious News.

Meetings good especially St. Andrews. prayer meetings. Since my last report I think

three have been baptized at St. Andrews and one at Bayside. I exchanged with Bro. Sables Sunday, August 5th. I preached four times and drove over forty miles. He has plenty of work and is doing it well. I also went up the Tobique, spent five days with Bro. Sterling to over Sabbath the 12th inst., preached some six times and baptized, gave hand of fellowship to two candidates. Surely Bro. S. is doing a good work. I was at Brick Ridge, Long Island, and Sission Ridge, Reed Settlement, and in one fine house at Lion's Corner, held four meetings, good congregations, and our cause is prospering up the Tobique and am so much pleased to find Brother Sterling hard at work, very punctual to his appointments and highly spoken of by all I met everywhere and by other denominations. Hope for better days on the Tobique.

J. W. S. YOUNG.

Work has begun on our TABERNACLE CHURCH, new church building, St. JOHN Haymarket Square. We

expect to occupy it the first day of January, 1901. When completed it will comfortably seat 500 people. The lot of land on which the building is to stand, although narrow for our purpose, is in a splendid location. St. John is rapidly growing in that part of the city and our church being the only church situated there, is sure to become numerically one of the strongest churches in the city. As our church is composed largely of poor people we are finding it the struggle of our life to raise the funds necessary for the completion of the building. Germain St., Main St., Carleton and Fredericton churches have been most generous in helping us. On August 19th I exchanged with Pastor Field of the Musquash and Dipper Harbor church. In response to an appeal they subscribed nearly \$50 towards the erection of our new church building. No more generous-hearted people can be found anywhere than on this field. My first pastorate in 94-95 was spent with them and I remember with gratitude the many acts of kindness they bestowed upon me. Pastor Field has entered on



his second year of service with them and is doing splendid work in strengthening the Baptist interest. The Ladies of the Tabernacle church have been awarded the contract of conducting the restaurants in connection with the Provincial Exhibition during the season of 1900. It means a lot of hard work and worry but we are hoping to clear enough out of it to materially assist us in our work. We solicit the patronage of any of our Baptist friends who may be in this city during the exhibition season. We are praying that God will raise up friends who will help us in our efforts to secure a church building. Contributions will be gratefully acknowledged.

FERRY J. STACKHOUSE.

The ladies of the Sewing Circle at Macdonald's Corner, met on Wednesday the 23rd and are pleased to state that the sale on Aug 18th was a success. The proceeds of the sale and articles sold at private sale amounted to \$55.00. David Vail donated \$1.00, making a total of \$56.00.

Special services part of last week. Attendance not very large on account of the rush with grain and hay. Lord's day, 26th, extremely hot. Baptisms in the morning with usual services. Drove to Docktown in the afternoon for service in the evening. As a student having, in company with Bro. E. R. Curry, spent a vacation at the Clinch Mills, let me add my Amen to what Bro. Mellick has written concerning our dear brother, C. F. Clinch.

Aug. 27. M. P. KING.

The Baptist church at St. Martins, which has been closed for some weeks undergoing extensive repairs was reopened on Sunday, Sept. 2th. The interested audience which greeted the pastor on his return from convention and viewed with satisfaction the church auditorium, where most of the improvements had been made, was large and attentive. The new metallic ceiling is a decided improvement and the friends are to be congratulated upon the neat appearance of their church.

Brussels Street Church which has been closed for the past few months while undergoing extensive repairs and improvement was reopened on Thursday evening, August 30th. The church has been sheathed with a metallic ceiling and entirely repainted inside and out. The auditorium now presents a very handsome appearance. The total cost of improvements is in the vicinity of \$2000.00. While the church was closed the friends worshipped with the Leinster Street brethren.

A very interesting service was held in the North End Baptist Church on the evening of the 4th inst, the occasion being the reception of their new pastor, Rev. Alexander White. Several ministers of different denominations were present and took part in the exercises. The spacious building was filled to overflowing, and was decorated in a very attractive style with flowers and mottoes. The choir rendered enchanting music, and several solos were sung by different persons.

A very warm and sympathetic address was read by A. W. Gay. Rev. A. T. Dykeman greeted the new pastor on behalf of the denomination. Rev. Ira Smith spoke of the great responsibilities the new pastor was now assuming, and assured him of the warm affection and sympathy of his fellow ministers in the city. Rev. H. F. Warring addressed the young people of the church, charging them to work for and with the new pastor. Rev. Dr. Gates congratulated the church upon their selection and acquisition, and charged the church to respect, love and stand by their pastor. Upon their attitude towards him depended the success or failure of his ministry among them.

Rev. Dr. Steel, of the Methodist church, cordially welcomed Mr. White to the ranks of the city ministry, and expressed his best wishes for his success. Brief addresses of welcome were also given by Rev. D. Long, of the Free Baptist church, Rev. J. C. B. Appell, of the Christian

church, Rev. Mr. Foster, of the St. Matthew's Presbyterian church, and Rev. P. J. Stackhouse, of the Tabernacle Baptist church.

Rev. Mr. White made a touching reference to all the addresses of the evening, and expressed his desire that his ministry in the city, and especially with the church he had come to serve, might be fraught with abundant blessings, to the accomplishment of which he would give his faithful and prayerful efforts. In closing he heartily thanked the visiting ministers for their expressions of welcome, sympathy and good will.

Personals.

Rev. Ralph M. Hunt conducted the services in the German St. church on Sunday, Aug. 26th, and his sermons were very highly appreciated. Mr. Hunt has been resting the past year after a long and successful pastorate with the Jamaica Plain church, Boston. We hope that some one of our vacant churches in these provinces may be able to persuade him to cast in his lot with us here in his native land.—M. & P.

NOTICE.

We are enclosing directed and post-paid envelopes in papers to those of our subscribers who have not yet paid for the paper for this year. The figures at the end of the name on the paper are the dates when the subscription began, or was paid up to. If any mistakes are discovered in these dates, please let us know. Save the envelope until it is convenient for you to get a postal note or 50 cents worth of stamps to put into it, and then drop it in the post-office, and oblige

Yours truly,

J. H. HUGHES.

Here are some facts about the spread of the gospel which may help doubters, and stimulate the faith and zeal of Christian workers: One hundred years ago only 50 missionaries, all men; now about 16,000 both sexes. Then no native preachers; now 4,000. Then 7,000 native communicants; now nearly 3,000,000. Then a total of only \$50,000 given to the foreign cause annually; last year about \$19,000,000. Millions of Bibles given away during the century. One hundred years ago no publishing houses; now 150, and these giving out during the past twelve months 365,000,000 pages of good reading matter. Then no seminaries, no colleges, no orphan's homes; now these institutions by the score.

Married.

BLIZZARD SMITH—At the F. B. parsonage, Victoria street, St. John, on June 20th, by Rev. David Long, Noble Blizzard and Gertrude Smith.

LASKIE MURPHY—At the F. B. parsonage, Victoria street, St. John, by Rev. David Long, W. G. Laskie and Annie Maud Murphy, both of St. John.

LASKIE FOWLER—At the F. B. parsonage, Victoria street, St. John, on June 20th, by Rev. David Long, Oran G. Laskie and Phoebe A. Fowler.

BOSTWICK SMITH—On July 18th, at the F. B. parsonage, Victoria street, St. John, by Rev. David Long, Otis Bostwick and Robie Smith, both of St. John.

MERCER MULLEN—At the Baptist parsonage, July 14th, by Rev. W. Camp, Mr. John A. Mercer, of Norton, Kings Co., to Miss Delilah Mullen, of Havelock, N. B.

VANDINE McNALLY—At E. B. parsonage, Fredericton, Aug. 6th, by Rev. F. Clarke Hartley, Mr. William Vandine, to Miss Amelia McNally, both of Fredericton.

HANSON-GODDARD—At F. B. parsonage, Fredericton, July 4th, by Rev. F. Clarke Hartley, Mr. Norman M. Hanson, of Nashwaak, to Miss Ina Vivien, of Elgin, Albert Co.

HENNING BEAST—At the F. B. parsonage, Victoria street, St. John, on June 25th, by Rev. David Long, Scott Humphrey, of Wickham, Q. Co., to Nettie J. Reese, of Jemseg, Q. Co.

BALDWIN BARLOW—At Cumberland Bay, N. B., on Aug. 29th, by the Rev. W. E. McIntyre, H. Oswald Barton to Florence V., daughter of the late Isaac Barton, both of Waterborough, Q. Co.

COOPER-MACKINNEY—At the residence of John MacKinney Main street, St. John, on June 27th, by Rev. David Long, William A. Cooper, of Newcastle, N. Co., and Mary E. MacKinney, of Newcastle.

BRIGGLES PRICE—At the Baptist parsonage, Sussex, N. B., on July 19th, by Rev. W. Camp, Mr. Alexander Brighton of New Line Road, to Mrs. Ruth E. Price, of the same place, both formerly of England.

McFARLANE HANSON—At the residence of the officiating clergyman, Woodstock, on the 23rd, by the Rev. Phos. Todd, Allen McFarlane and Mary H. Hanson, both of East Waterbury, county of York, N. B.

PRICE NEALEY—At the Baptist parsonage, Sussex, on Aug. 29th, by Rev. W. Camp, Edward Francis Price, of Ward's Creek, Kings Co., to Miss Margaret Nealey, of Walker's Settlement, parish of Waterford.

FOSHY CHAPMAN—At the residence of John Colwell, Victoria street, St. John, N. B., on Aug. 16th, by Rev. David Long, John W. Foshy, of Chipman, Queens Co., and Alma Gertrude Chapman, of Canning, Queens Co.

Died.

COLWELL—At Jemseg, N. B., Aug. 15th, Roy Anderson Colwell, aged 9 months, only child of Beverly and Alma Colwell.

TRITES—In Dorchester, Aug. 6th, Mrs. W. J. Trites, aged 38 years. Sister Trites was a daughter of the late Henry Crandall of Salisbury, and was baptized into the fellowship of the 1st Salisbury church by Rev. T. M. Munro, in 1883. Of her it can be said, that her life was hid with Christ in God. A husband and a baby boy, eleven months old, are left behind, but God is ever present, and Heaven is not far away.

HORSEMAN—At Salisbury, Aug. 7th, Allen Horseman, aged 66 years. Brother Horseman was baptized into the fellowship of the 1st Salisbury church in 1864, by Rev. Geo. Seeley, of which church he was a faithful member till his death. He was a good citizen and respected by all, and will be greatly missed in the community. He leaves a wife and four children to mourn the loss of a kind and affectionate husband and father.

DUNCAN—Suddenly in bridge disaster on Central Railway, on 26th inst, John A. Duncan, engineer, aged 49 years, leaving a wife and two children, besides three brothers and two sisters to mourn his untimely end. The remains were brought to Salisbury, his native place, and interred in the old Baptist burying ground beside his kindred. May God comfort the mourning ones.

BRIGGS—Aminda P., wife of Stephen S. Briggs, of Big Forks, Kent Co., died Saturday 18th, aged 71 years. She was buried at Gasperowau, in the Baptist cemetery. She leaves four sons and five daughters.

ROBINSON—At St. Stephen, Charlotte county, Mrs. Charles F. Robinson, aged 58 years, leaving a very kind husband and number of sons and daughters to mourn their very great loss of a true loving wife and an affectionate mother. May the Lord comfort and sustain the mourners.

STEWART—At Cumberland Bay, August 17th, of consumption, Gertrude M. daughter of James Stewart, aged 16 years. The bereaved father, brothers and sisters mourn their sad loss, but not as those without hope. The constant presence of the Master through a long illness enabled our young sister to endure the suffering with patience and naude of death a joy.

HAWKINS—At Centreville, Carleton county on the 15th inst., Somerville Hawkins, son of the late Abram Hawkins, aged 67 years and 7 months. Several years ago our brother professed faith in Christ and was baptized by Rev. Jos. Cahill uniting with the Centreville Baptist church of which he continued a consistent and faithful member. Though afflicted from his childhood, being lame in both feet, he was a marvel of industry and cheerfulness, having ever a kind greeting to all and a ready testimony for Jesus.

BISHOP—At Gasperowau Forks, Chipman, N. B., on 23rd inst., Burlage Bishop, in the 65th year of his age, leaving a wife, four sons and four daughters to mourn his decease. He was a member of First Chipman Church, having been baptized in 1879 by Elder A. B. MacDonald.

SEARS-FILMORE—At the Baptist parsonage, on August 27th, by Rev. J. Miles, Warren Sears of Edgett's Landing, Albert Co., N. B., to Mrs. C. E. Filmore of Midgie, Westmoreland Co.

HOLMES-HICKS—On August 18th, at residence of bride, by Rev. J. W. Gardner, Adolphus Holmes to Alice Ada Hicks, both of Midgie, Westmoreland Co.

PARENT—At Upper Queensbury, August 12th, after an illness of about five weeks, Mrs. D. Edwin Parent, aged 27 years. Sister Parent accepted Christ as her Saviour and was baptized when about 15 years of age, and has lived a faithful consistent Christian life. She leaves a husband and two small children to mourn the loss of a kind, loving wife and mother.