# THE HOME MISSION JOURNAL. 

Fishets of Mep.
W. W. Fakk.

FISH was the earliest svmluh of Christ and Christianity. It is found throughout the Ruman catacombs and figures largely in early Christian art. The Greek sord for "fish" is an acrostic. The letters of which it is composed, stand respectively for the words which express the central fact of the Chrisian faith, "Jesus Christ, Son of God, Saviour."
A fish is enveloped in scales which exclude the water and provided with fins to euable it to move easily through that element.
A Christian has spiritual power to preserve him from the influence of an unfriewdly world and spiritual energy to more safely and successfully through it.
The Lord prepared a great fish to swallow Jonah. From a fish's mouth. Was the stater taken that paid the tax of Christ and Peter. From the depths of the Galilean lakz, a great draught of fishes was twise taken by Divine command. It was a fish that Jesus ate after His resurrection to convince His skeptical disciptes that he was no imponderable ghost.
Fishing is both a science and an art. Iraak Walton is the patron saint of fishermen, as high authority in angling as Blackstone in law
There are curious and striking analogies between catching fish and saving souls.
I. If you would catch fish you must go where they are. Fishing is like hunting in this respect. An amateur sportsman asked a conntry boy if there was good humting to be had in a certain piece of woods. The boy replied that there was none better in the country. The sportsman ramped all day seeing neither fur nor feather, and meeting the boy again as he returned, re proached him for his counsel, "I thought yot said that was the best piece of woods $f, r$ hunting in the country." "And so it is, sir, if that is what you want." the boy replied. "You may hunt to your heart's content, but you will nevef find anything, for there isn't anything there.
It is one thing to fish, it is another thing to catch fish. Jesus did not promise Peter that he should have an opportunity for fishing. He said,
Thou shalt catch men." It is not enough to open the charch and ring the bell and then sit down and wait for the people to come. We must resolve oarselves into a highway-and-hedge committee and compel them to come in. If they will not come to the church, we must carry the church to them and preach the Gospel to them in the streets, docks, parks and places of employment.
II. To be a successful fisherman. one must know the haunts and habits of the fish, what kind of bait to use and what kind of apparatus is best adapted for each particular kind. One would not use a crd-line to land a cunner, nor expect to hook a minnow on a three-pronged spoon.

Paul was a skilled fisher of men. made all things to all men, that I might I am means save some; to the Jews I bight by all that I might gain the Jews, to them that are without law, as without law; to the weak became I as weak, that I might gain the weak; and this I do for the Gospel's sake, that I might be partaker thereof with you.

Men are to be persuaded, not antagonized. Common sense, patient waiting and perfect trust will usually secure the desired results.

Scientific technique is needless. Peter once fished all night and caught nothing. The Master encouraged him to launch out into the deep and try once more.
Some critic might have said, "Peter, you need new methods. You should try some different bait. You can't lure any fish into those old patched nets."

There are those who are saying the old Gospel is played out. Men must have something high-ly-spiced and gilt-edged. The preacher must
give them philosophy, poetry, science and sociology or he can not hold his congregation. Not logy or he can not hold his congregation. Not
so. The plain old-fashioned Gospel is the best drawing card yet in any church on earth. There was some virtue left in Peter's old uets, for when he obeyed the Master's command, they enclosed a great multitude of fishes.
People are cold and hungry. The Gospel warms and fills them and they will go where warms and fills them and they wil go wher
they can get it undiluted and unadulterated.
Many a city spotsman with a head full of theories about fishing, goes out with a hundred dollar outfit, rod and split bamboo and books of fancy flies, and whips the trout streams all day long without getting a single rise, while a barefoot farmer's boy with nothing but a bean-pole, a piece of $t$ wine, a bent pin and a pocket full of worms goes home at uight with a string of fish that he call scarcely carry. Success is to be measured by results rather than methods. Give us apostolic stuceess and let who will have aposfolic succession. Better pound the bass dram of the Salvatiou Army through the streets and catch men, than preach in the liggest city pulpit and catch nothing at all.
111. To catci fish successfully, the fisherman must be out of sight himself.
No one can go splashing through the brook, thrashing the water with his line and get sir much as a nibble. The fisherman must steal through the shrubbery like a shadow and hiding behind the trunk of some great beech tree, deftly cast his fly so that it falls as gently as the dip of an autumn leaf upon the bosom of the pool.
The crackle of a twig may be enongh to reveal his presence, or the shadow of an arm protruding from his hiding place, may convey to the watchful trout the idea of danger and keep him under the over-hanging rock, resisting all temptations to draw him forth.
It is equally necessary in fishing for meb, that the personality of the preacher should be concealed. The people must see no man save Jesus only. The cross must be exalted, but held up in stich a way that even the tips of the fingers of the haud that grasps it, shall be out of sight.

## Clear Sbining after Rain.

ny rev. theodore l. CUVLER, D. D.

0E of the numberless touches of exquisite poetry in the Old Testament is that which describes the "tender grass springing out of the earth by clear shining after rain." The verdant grass plot which gladdens the eye is the result of a double process-shower and sunshine. Both are indispensable. We find in this beautiful expression a type of our deepest and richest spiritual experiences. It is a type of the most thorough work of conversion by the Hioly Spirit. Over work of conversion soul hangs the dark cloud of God's righteous displeasure; His Holy Word thunders against $\sin$, and His threatenings beat like a storm of hail. Repentance and fa th in Christ sweep away this cloud; the thunders cease: the face of the atoning, pardoning Saviour looks forth like a clear blue sky after a storm; for there is no condemuation to them who are in Christ Jesus. No two cases of conversion are exactly smilar, yet in every thorougb work of grace the darkness and dread which belong to a state of guilt give place to the smile and peace of God in the face of Jesus Christ.

What is true in the beginnings of the most thorough Christian life is often realized in the snbsequent experiences of the believer. Rain and sunshine both play their part in developing godly character. It ought to be a comfort to such of my readers as are under the $h$ avy downpour of trials to open their Bibles and read how it fared with some of God's most faithful children.

Abraham toiled on his sorrowful way to Moun Moriah under a dark cloud of apprehension; but the clear shining came when God approved his faith and spared the beloved son Isaac to the father's heart. The successive strokes of trial that burst on the head of Joseph only made his exaltation the more signal when he became prime minister of Egypt.
In our days God often employs stormy providences for the discipline and perfecting of His own people. He knows when we need the drenchings. Every raindrop has its mission to perform. It goes right down to the routs of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but may have some beneficent purpose. The process is not joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance sever beams with such brightness and beauty as when it breaks forth after a deluge of sorrow; and many a Christian has become a braver, stronger, and holier man or woman for terrible afflictions; there has been a clear shining after rain.

This prine ple has manifold applications. Sometimes a cloud of unjust calumny gathers over a good man's name; lies darken the air, and it pours falsehoods, forty days and forty nights. But when the shower of slander has spent itself, the truth creeps out slowly but surely from behind the clouds of defamation, gud the slandered chatacter shines with more lustre than ever.

## Saved Ey A Song.

WHEN the English steamer "Stella" was wrecked on the Casquet rocks, twelve women were put into a boat, which the storm whirled away into the waters without a man to steer it, and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them whither they would.
They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite over come but for the courage, presence of mind, and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorios.

At the risk of ruining her voice, Miss Williams began to sing to her compani ns. Through the greater part of the night her voice rang out over the waters. She sang as much of certain well known oratorios as she could, particularly the coutralto songs of "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, while it was still derk, a small steam craft which had been sent out to try to rescue some of the float ing victims of the wreck, coming to a pause in the waters, heard a woman's strong voice some distance away. It seemed to be lifted in song The men on the little steam craft listened, and to their astonishment heard the words, "Oh, rest in the Lord," borne through the darkness. They steered in its direction, and before long came in sight of the boat containing the twelve women, and they were taken aboard.

If it had not been for Miss Williams' singing they would not have been observed, and very likely would have drifted on to death, as so many other victims of the wreck did.

Moses copied from the pattern seen in the Mount. We have to build, not a tabernacle, but a life and a character. For our convenience, pattern has become person. Our model is the perfect man, Jesus.-C. H. Parkhurst.

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Che Fome Mission Journal.

A record of Missionary, Sunday. School and Colportage ark. Published semi-monthly by the Committee of the Home Mission Board of New Brunswick.

Alf commuaications, exeent money remittances, are to be addressed to

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KEV. J. H. HLGHES,
Carleton, St. John


## Terms,

50 Cents a Year

## Revivals of Religion

Some things are popularly said in disparagement of revivals of religion that apparently are not well considered. If the assumption could te proved that the days of general interest in relig. ious things have passed, so that no longet whole communities spontancousiy and proforndly moved by spiritual concerns, we should not regard the outlook for Christianty so bright as it is. For, after all that is said aboth the advantages of " a quiet work" has been taken into account, the fact remains that the general awakening of the public conscience, and a general sensitiseness to spiritual impressions, is the best angury of the Clristian triumpl.
The writer was once a passenger on a steamer that ran into a sand bar. Tugs cane out from the neighboring city to pull the ship off. She seemed occasionally to be on the point of being delivered; but the tugs cotild not do it. When, however, the tide came in, she swang free without ant effort. Any observer of prevail. ing religious conditions is apt to be impressed that we have been doing good work with our tugs and hawsers, bat that what we feally need is an inflow of spiritual infuences that will lift whole communities. The "revital" in the sense of machinery for producing certain spiritual results probably has gone, but the "revival" in the sense of the inflowing of mighty spiritual tides is always needed, and wi! always be in order so long as the human soul and bumau society and the divine Spirit exist.
We frankly say that we do nut know how a revival of this sort can be produced. Christians of the largest observation are increasingly led to recognize the application of the doctrine of the divine sovereignty to this matter. Perhaps a deeper and more general recognition of this truth is exactly what we most need. It seems sometimes as if food were sufficting men to experiment with their little devices for reanmating His canse in order to impress their futility upon us. and to lead us to see that what we seek is from Him alone, and that the best attitude of the Christian heart is that of prayerfal dependence on Him.
Of course, this line of thought may be denominated pretty high Calvinism. but let us not be frightened by words and names. If there not a Godward side of this matt:r that has been tou much neglected? Is not our best resources to be found, not in what we cats plan, but in what He will do? Within a few weeks in this latitude we shall be in the midst of the miracle of the spring. time. Nothing that man can devise can take the place of the germinating force of nature. May we not believe that, as in times past, God has vast reserves of spiritual blessings in store for His people, and that the spiritual deserts will blossom as the rose? The frame of mind in which this confidence is controlling may be the fulfilment of the most important condition for receiving the blessing.

A man is not rewarded because he is Christ's professed servant, but because he is faithful.

Rev. F. W. Patterson, after a brief visit to the Maritime provinces hae returned to Minnedosa, Man toba, taking up his former work with encouraging prospects.

There are eleven hundred hospitals connected with Protestant missions in foreign lands, treating over 2,500,000 patients yearly.

## Three Parables.

The parable of the talents was one of the last public utterances of our Lord. Studied in its connection, it appears as an exposition of one phase of watchfulness. In the farable of the Ten Virgins watchfulness involves that forecasting spirit which anticipates the Lord's coming and has made special preparation for it; here it involves the patient and sagacious use of present opportunites.
In the former parable the " oil" may well stand for that conscious fellowship with Christ which cannot be extemporized at the moment it becomes supremely desirable, and which no soul can share with another. In the latter the "talents" may represent the stum total of the means and opportunities by which we are to do our work and exert our influence.
The parable of the Sheep and the Goats, which immediately follows and actually closes our Lord's public teaching, presents a third phase of the matter. In the talents the incentive is to work for the increase of what we have--to double the talents. But in the Sheep and the Goats attention is drawn away to beneficent activity for others. We are not merely to make the best use of what we have in a commercial sense, but to expend ourselves in a sympathetic service of others.
Thus the watchfulness that Jestus enjoins takes on a far wider significance that mere expectancy of His coming. It involves inner readisess of spirit to respond to His call, diligent tise of the powers He has entrusted to us, and sympathetic, melpful relations with our fellow men.
It is also of interest to notice how the conscious fellowship whth Christ, which we take it is made prominent in the first parable, conditions right action in the other two. The man with one talent tailed to use his opportunities largely because he was not in fellowship with his master. He misunderstood and mismterpreted him. Thuse who are represented by the "goats" hinewise proved remiss, becatis they lacked the spirit which would have led them to siee Clarist in " one of the least of these." Rightly considered there is nothing that will do so much to tmake men diligetat and enterprising it the nse of their powers, and helpfal in all their relations with their fellows, as a deep sense of fellowship with Christ. The mainspring of Christian activity and philanthropy is nothiug else than fellow. ship with Christ.

## To Young Men.

We quote the following from one of the papars and hope the warning voice it raises may be heard and heeded by the fathers and motheis to whom the responsibility of home making and trammg has been committed, as well as the boys and young then who are prone to sow wild oats, regardless of the divine law-"Whatsoever a man soweth that shall he also reap."
The following statement was made by George Arthur Pearson to the Rev. W. F. Wilsos, in the Hamiton jail, at the City of Hamilton, on the 3oth day of November, $1900-1$ desire to make this statement to the general public, but mostly to young people, as a wariing against three things, namely: Cigarette smoking, strong drink and bad company. I have lised nearly all my life in Hamilton. When young my home training was badly neglected. I have never had either good example nor advise. 1 was permitted to run the streets at all hours, and with all kinds of companions, where I formed many bad habits that have helped to ruin me. I am not naturally a criminal, nor bad-hearted, but I have been unfortunate, and I feel if I had only had a fair chance I would not be where I am this hour. I had a fair trial, and am justly condemned. I hold no spite against anyone, and freely forgive all, as I hope by the mercy of God to be forgiven. I warn young men not to carry pistols, as there is no good comes from them, also to shun bad companions, as they always drag you down, and, above all else leave whiskey and beer alone, for above everything else these have been my ruin. I very much regret the life I have lived. Many kind friends often advised me and offered to help me to do better, but I was foolish and careless and wouldn't listen to them. This I am deeply sorry for but it is too late now. If I had only
followed their good advice, I wothld not be in thin dreadful place and position before 1 am twenty one years of age (Signed) George A. Pearson.

P S-The Sheriff and all the officials have been very kind to me, for which I thank them all.

## A New Serial.

## Paul Grandal's Charge.

## byope baring. <br> CHAPTER I.

As for these, thy sons. O Father, we ask that each one may look upon his appointment as the work of the Lord--the work he is to do with and for Thee.
It was the venerable Bishop Hartley who was praying. Outside the church a cloudless September sky arched over the busy city; within were three hundred men in an attltude of prayer It was an annual conference of the Methodist Episcopal Church, and on this morning the gearIy appointments were to be read.

The work of the Lord." Those words were reechoed, again and again, in Paul Crandal's ears. Ves, that was what it was. In this new and larger field of labor upon which he was about to enter, he would labor for the Master more valiantly than ever before.
The prayer was ended, and the reading of the appointment began. Paul was busy with his own thoughts. He had bee: in the ministry but two years, and during this time he had had charge of a mission chapel in Knowlton, the city where the enference was held. Now it was and-rstuod that he was to have other work, ate he had reasons for thinking he would be sent to Laston, a cultured and progressive town of ten hitusand inhabitants.
How much good he wonld do there! How-
"Paul Crandal, Danesville!
That roused him. Danesville! Why, that was the little town only twenty miles distanta village of six hundred inhabitants, and consid. ered in the conference as a most undesirable field! What did it mean ?

The sunlight looked through a window of stained glass, and hid his pallor with waves of tosy and golden light. What was that ringing In his ear? "The work of the Lord; the work of the Lord

Pant Crandal drew a long breath. "It is that," he said to himelf. " Am I serving my Master for the loaves and fishes? Thank Thee, dear Father, that : can say, 'Whithersoever 'hou wilt.'
Paul Crandal was thirty-five; the son of a wealthy man he had been educated most carefully. In his early boyhood, illness had retarded his progress, and it was not until he was twenty. five that he graduated from the University of Michigan. He attended a medical college for two years, then went abroad to complete his studies. The sudden death of his father summoned him home, and he found that instead of the fortune which he had supposd awaited him, there was barely enough to give his mother a comfortable support.
Paul went bravely to work. Just as success in his profession was coming to him he was converted, and felt that he was called to the ministry. It had strained the slender resources of both himself and his mother to procure the necessary theological training. Two years at Knowlton had followed, and now-Danesville.
When the session was ended a stran e radiance lighted kis face as he made his way down the street. He was below medium height, compactly built, with a thoughtful brow, brown eyes, auburn hair, and a heavy mustache which hid a firm yet tender mouth.
A few paces behind him came a group of men, one of whom was Elias Carveth, the presiding elder of his district.

Is it not too bad, Carveth," said one of his companions, speaking with a freedom born of long and intimate friendship, "to send a young man of Crandal's attainments to Danesville? A college course, a medical school, study abroad, and a theological seminary should fit a man for something better.

Do you think so?'' and Elder Carveth sent a keen glance out of his black, bushy-brown eyes
in Patul's direction. "Perhaps you are right. I hope these things have fitted Crandal for faith. ful service, iustead of spoiling him.'
While Patnl was waiting for his dinner, he penned a letter to his mother, concluding witis these words:
" So, dearest tittle mother, you see it is all right, and the highe * possible honor has come to your son. Or rather he has wakened to a sense of the magnitude of the work before him. I fear I had grown somewhat indifferent to my work here, for which may God forgive me. My salary will probably be only five or six hundred, but there is a parsonage. Can you, mother, close the old home in Detroit, and come out in the wilderness with me? To have you and a home will give me strength for the fray. If you can do this, I will come for you after a couple of weeks.
' Oh, mother, my hea t runs over with joy! The Lord's work is my work-our work, I will say. Good-by, precious mother.

As ever your loving son,
Pall Crandal.,
At that sery hour, in the consulting room of Dr. Fletcher, Knowlton's most emlnent physician, another scene was being enacted which was to have a weighty influence upon the ministry of the pastor so recently appointed for Danesville.
Two persons besides Dr. Fletcher were present One was Dr. Briggs, the pompous medical man of Danesville; the other, a slender, middle-aged woman whose pale, intellectual face and carefully modulated voice betokened a refined uature

So I told Mrs. West she had better come down and see you," Dr. Briggs was sayiug - Not that there was any real need of it, but I thought maybe folks would hink 1--
"Yes, yes, Briggs, we understand," Dr. Flether interrupted, brusquely, "Iet me see your tongue, please, Mrs. West."
He subjected her to a thorough examination, speaking rapidly, and often seeming sure of her answers before he put the questions. When he had finished, he bade her be seated, and wotion ing for Dr. Briggs to follow him, left the room.
(To be Continuel.)

## NOTICE.

Notice is herely given that, we have cancelled the guessing prizes we offered at the begimning of this vear, as there are now three months of the year gone by, and only one guess has been sent

And we also nutify subsotibers that if thes want their paper stopped they must pay up atl arrearages, with their order to stop sending them the paper, or refusing to take it from the postoffice. Sereral notices have been sent in liy post. masters that the paper was refused by the subcriber, and in most of these cases the parties refusing to take the paper from the post-office were hose who owed for it for one and two years, of part of two years, and sent no pay for it. We say to all who want the.r paper stopped, send in the pay for it for the time you have been getting it, and we will stop sending it if you so order. And furthermore we say to any subscriber who is not getting their paper twice every month, let us know of it and we will see that they get it regularly, and will supply any back number that they have not had. The paper is mailed every time to all our subscribers, and if they do not get it, it is not our fault. The trouble is with the mails, or with their post-office. We have had to enter complaints against several post-offices for non-delivery of the paper; and in some cases where complaints were made we have found that the paper had been delivered regularly. So if any subscriber does not get their paper regularly it is their own fault, for they should notify us when it does not reach them. We have no way of knowing that they do not get the paper unless they notify us of it, then we will be only too glad to look into the matter and have it straightened out. But for persons to let the paper run on for a year and over, and refuse to take it from the office, or to pay for it, saying they did not get it half the time, etc., is not fair to us. They should let us know if they do not get it, so that we could have a chance to remedy the difficulty.

## Women and Daink.

The Catholic Total Abstinence Union of America held its convention in Philadelphia, a few days ago, and among its resolutions was the following:

Whereas, The virtue of a nation is never higher than the virtue of its women. The mothers of the nation form the habits of the youth. It is a lamentable fact that the drinking customs of society today foster the use of intoxicants among women-women of the higher grade of society, women of culture, wealth, and influence, who should be eminent in respectability and virtue, as the example is apt to be followed and the customs become a torma in society; be it

Resolved, i. That we urgently advocate the establishment of women's total abstinence societies and the forming of pablic opinion against this growing abuse
2. That we recommend open meetings, lectures, and the distribution of temperance literature in places in which the interest in total abstinence is flagging.
We regret to have to say that it is applicable to others than Catholic women.

## Religious News.

Fredericton.
Six mare young disciples Were baptized on the 2 thth, $^{\text {th }}$ Schonil.

Pastor Lawson writes the
Isamc's Harbor.
gratifying news that, as a result of special efforts. seventern of the young people comnected with the eorgrogation have taken a decided stand for Christ.

Grason and congregations at each ser. Marvsvinith. vice. Sabbath schools well attended. Since last commumion five precions souls have followed Jesus in buptism, one united by experienec. Six received the rigit hand of fellowship into the cetwed the right hand of fellowshp mory th
Marysvill: charch oa Sabbath. Pray for us.
W. R. Robinson.

We have been much encouraged in the work on our new field. The attend-
Strkev, N. B. ance at the prayer and Sabibath services has
stadily increased. The church is being revived and sinners brought to the Saviour. Last Sabbath I baptized six believers who had accepted Christ in onr weekly prayer meetings. We hope to see many others give themselves to the Lord Milton Abdisos.
Surrey, N. B., March 22nd, 1901.
Bro. Hugh A. Mclean who
Sussex. ansisted us in special work at Sussex for two weeks is now with us at Penobsquis. On the zoth inst he goes to assist Rep. Omer Steeves at Advucate Harbor, N. S Bro. McLean sings sweetly the gospel and is tender and earnest in his testimonies for Christ. At Sussex the church was re vived and a number of souls saved. We have received five fict baptism and expect others to come shortly. I hope to report later spiritual successes at Penobsquis. Mrs. McLean, who accompanies her husband, is a lady of sweet Christian life. It is a joy and inspiration to have these servasts of God in the home. If a pastor desires helpers in special services I would recommend to him Brother and Sister McLean.
W. Camp.

The Second Moncton Baptist
Lutes Mountain, church at Lutes Mountain N. B. has been considering the proposal of the Home Mission Board to group our church with Shediac and Coverdale Baptist churches. Three business meetings have been held to discuss this question and the following resolution passed:
Resolved, that this church is agreeable to the grouping with Shediac and Coverdale Baptist churches. And that the Home Mission Board be so notified, and asking ministers desiring to become pastor of this group to communicate with
the clerk of the church.
B. A. Lutes, Church Clerk.

## Alma.

A much larger salary, more compact field and less costly move offered elsewhere; but I was turned this way as with "a hrok in my nose." Few churches exchange pastors without a gap. Few pastors elect, hear the farewell sermon of the preacher whom they expect to succeed next Stunday. For some time before his rttirement Pastor Addison and 1 prayed often together for divine guidance. God hears. How long I shall remain here the Master knows. I have burned no bridges behind me, bat the snow banks cut off our retreat for a time. They say that our congregations are increasing. Our vestry cannot seat all who come to prayer-meet. ing. Sinners are coming forward from the back pews, seeking Jesus. Several write that they watch the paper for my name. A mere name is not much. However, here it is.
F. N Atcinson.

Rev. S. D. Ifrvine, who is at present residing at Perth Centre, Victoria Co., in a recent note says: . I have had of late quite a backset. was hoping to escape the grippe, but it has g t hold of me, and I am much weakened by it. My cough has returned with all its former force and power. If hemorrhage set. in 1 mig. $t$ as well give up ever trying to preach agaiu, but 1 hope to cscape this trial.
The many triends of our dear brother will hear with regret of the present unfavorable state of his hea.th. May the great physician give him returning vigor and strength for many days yet to colle.

Rev. M. R'. King of Doaktown, was recently down to Queen's Co., visining his brother James, at Hon. G. G. Klng's, and with his sister Mrs. Coburn, spent Sabbath 1 ght inst: on Bru. McIntyres field.

An invitation has been sent by the Lower Newcastle church to the Western Association to meet in that place on Friday, June 28th, 1901 . It is protable this invitation will be accepted by the committee.

Rev, John Rubertson, formerly a Presbyterian minister at the City Temple, Glasgow, and who was baltiad by the late C. H. Spurgeon, remained for some time connected with the Presbyterian body, hoping to get his chureb to adopt scriptural baptism. He stated that he wished to remain a Presbyterian in order if possible, to save them from " the popish errors of infant sprinkling." Finding, however, the prejudices of his people tougreat he has at last decided to unite openly with the Baptists and has taken pastoral enarge of East London Tabernacle, the church formerly under the care of Rev. Archibald G. Browa.

Kev. J. F. Bartlett, formerly of the Leinster street church, St. John, is at present pastor of the Tenth charch, Philadelphia. He spent last summer with a company of tourists in foreign lands and recently gave an address before the Philadelphia ministers on "The Passion Play."

Baptists in the Northwest have enjoyed much blessing of late and their numbers are rapidly increasing. Twenty-five years ago they had but one church, with a handful of members; they now have 80 churches and 4,000 members. Ere long Western Canada will be by far the most important part of our constituency. Just now it needs attention.

The services continue to in-
Gibson and
Marysville. crease in interest and attendance. On March 24th, two precious souls followed Jesus in baptism. On March 3ist 7 candidates were baptized. One being a Roman Catholic, but now fully trusting and happy in Jesus. The testi"tony was " I have confessed my sins long enough "to sinful man, I am now going to confess them "to Jesus." The Parish S. S. Association convened under the auspices of the Marysville church, on Friday 2gth March. Two most interesting and instructive sessions were held. The schools shewed marked progress. The church was filled to its utmost capacity during the evening session
resident clergymen and others addressed the gather!ng. Superintendent Wm. Bradley of the Gibsonis S. S. was elected president and sister Fdith limack of the same school, secretary. Both are most capable and efficient officers

> W. R. Robinson.

Pastor Waring baptized one
Bressmes Street, petson on Sunday last.
St. Joun, N. B. Special meetings are being held and the interest is dicep-
ening.
Matgervilite, N. B.
the way.

## The Home Mission Board.

The exccutise committee of the Home Missiun Board met on the and inst. for the transaction of business. Reports from several brethern in the employ of the board were read by the secretary, and amounts due were ordered to be paid. Stormy weather and bad roads has hindered many of our miswionary pastors from getting 10 their regular appointment during the winter The appointment of Rev. J. B. Colwell as general mismionary was ratified by the execntive, and his will enter upota the work the first of Junc. The treasturct reported funds on hamd to pay all diees to Mareh first.

## A Sympathizing Saviour.

*BRUTSED reed shall lie not break." Here is the picture: A slender butash, growing by the margin of sothe tarn or pond, its sides crushed and dinted ly sume ontward power, some gust of wind, sume saden blow, the foot of some passing anmal. The head is hanging by a thread, Dut it ix not yet srapped or broken off from the ptem. It is "bruised," but the bruise is not irreparabie. And so, says this text, there are tecds tutuised and "shaken by the wind," but y t not iroken. And the tender Clirist comes with his gatle, wise, skilful surgery, to biad $\mathbf{t}$.ee top and to thake them strong again.
On no man has in fastened its venotrous clawe so der; ly tut that these may be wrenched away. In aneit lus tas the virus so gone through our v. nis $1: 1$ that it is capable of being expelled. The rewis ate all : ruised, the reeds are nothe of thatm li, keas And so this text comes with its of at tamphane hopefulness. and gathers into on:- mi.ss, as capable of restoration, the most al ject, the most worthless, the most Christ hatitg of the rac:. Authe looks on all the tremendous Latk of a world s sias with the confidence that he can move that nomatain and cast it into the depthrof the ses.
In accordanes with other metaphore of Seripthec, we may thinik of "the bruised reed "as ex. pressive of the condition of men whose hearts hate i een crustind by the consciousness of their sins. "The broken and contrite heart," bruised and pulverized, a4 it were, by a sense of evil, may hee typifi d for us by this bruised reed. Aud then fr.m the sords of this text there emerges the g eat and blessed hope that such a heart, whol. sumely temoved from its self-complacent fancy of motutheos, thall certainly be heated and bothd up by his tender ham:. Did you ever see a gardener dealing with some plant, a spray of which may have teen votnded? How delicately and tender ly the big, clunsly hand busies itself about the tiay aptay, and by stays and bandages brings it imt. a. erect position, and then gives it water and foring care. Just so does Jesus Christ deal with the conscions and sensitive heart of a man that has hegun to find out huw bad he is, and has been drisen away trom all his foolish confidence. Cinrist comes to such a one and restores him, and, just because he is crushed, deals with him gently, pouring it his cons lation. Wheresoever there is at touch of penituse, there is present a restoring Chist.

Brother and sister, suffering from any sorrow and bleeding from any wound, there is balm and a physician. There is one hand that will never be laid with blundering kindness or with harshness upun our sore hearts, but whose touching wial be healing and whose presence will be peace.

Alexander Maclaren, d. d.

## To a Dead Church.

God does not usually give tender babes in Clirist to the keeping of churches that are cold and dead and low in life. The general life of the church in nineteen cases out of twenty, if not in ninety-nine out of a hundred, determines what that of these babes shall be, and that within a few months after their conversion. Churches must prepare the most helpful atmospheres for converts if they are to have committed to them these tender lives for nurture and growth. It would be as reasonable to expect a loving father to put his babe into a pest-house as for God to
put his chiddren into the keeping of a chutch inBaptist.

## Inarrice.

AlLEN-PAB:OXN - At the rexid thee of the brtede's

 John P'arswes

Tiveler Whate - At liveride, Abert ce unts Thates of Riversdennd Yathai M Withor of cal. d- ma, Alliett cothly, N, ib.
Wlakever fown LLe, - At the Baptest parsonage, Petitcodiac, March 5, by Kev, I. B. Colwe.1, Wiford
Blakeney to Lillie Lowell, ali of Kinnear, WestmorBlakeney to
land county.

Jonnson Haflett, - At the revidence of the bride's Fwents, M, James V. H. Hett, Lower Caverhi I, of Upher Hatusville to Netio A. Halfet of Lower I avellill.
Cobs. Wetres:-At the residence of Lawrence Keil Ier, Amherst Point, on March 27 th , by Hev. J. A.
Hiuntley, George Jiarren Cole of Sackville, N. B., to Huntley, George tVarren Cole of Saek
A nie Mawd White of Amherst Boint
Konentson. CLEix-At the revidance of the bldes parents, Matcl 20, by ker. Addisill Iean, ti idd taughter of Hector MeLear, E q., of Long Creet.

## Died.

(Harman - In sit John, on 2ist inst., of slow fiver Siarpee W. Chapman of Lower Newcastle, Quecus A., inged 27 years, The decea-ed profes ed religion
ox yeans "g., having been baptized by Kev. S. D. I. vine whe wa-hulding spectal sirvices near his to me at the time. He thitest with the Lower Newcostle church and has ever walkud worthily of his profossort: A severe mentalattiction came upon him, surce of much anxiety to his parents and friends, but immist it ali his trust in Christ ramamed. Near the flome of his suffering as reason retuined he longed to to depart and bo at rest. He was visited by Rev. A 1. Dy keman to whom he gave undoubted assurance of fiss Christan hope. His remains were brought to L. $w+r$ Nawcastle and there on a bright and beautiful -abbath morung, were ladd awby awaiting a more flow was day when Jesus shall come again to call (i. mil lorth. A father, mothcr, three brotheis and
ino sisters remain to tevere his memory.

Siunpiry.-At Harvey Bank, Albert Co, N. B, on e eoth of Mach, Mis. Margiaret Murphy, Widow of tif many yeas Sister Murphy was a great but uncom. y aming sufferer and for several years was unable to. f ave the house. She neveriheless kept up her interist in the church and the W. M. A ... sie will be ninssi d by the whole commu ity, but mast of all in i. home where she was a model Christian mother, Facmbering at the throne of grace every day her up . ud call her blessed.
( Aig.-At Chamcook, charlotte Co., March the 10th, Daniel Craig, aged 82 years. Brother Cratg was tuptized many years ago by the Rev. A. D. Thomson. man. "The memory of the just is blessed."
Vise,-Atter a short illness, Mis. William Vye of Nrwrastle, aged 64 years. Our sister was baptized $3 y$ years ago by Bro. Hickson, and led a consistent Chris than life. She fell asleep, peacefuliy trusting in Jesus. Ath hustand, 1 daughter and 5 sons are ieft to mourn ,ul hi pe. God comforts them.

Bishop.-Mrs. Alice M. Bishop, wife of Mr. Isaiah Bistop, Eastport, Me., died at her home after a short Harvey, Albert county, N. $\mathbf{B}_{3}$, in 1852 , ${ }^{\text {, }}$ Whe united
She with the Baptist church in that place in 1875 under the pastorate of Rev. T. A. Blackadar. The family moved to Eastport, Me, in 1881 and Mrs, Bishop transforred her membership to the Washington street 3.ptist church of which she remained a useful and Bishop was a woman of many stirling qualities Bithop was a wiman of many stirling qualities, she
was a devoted wife, a self-sacrificug mother and at earuest and cheerful helper in every good word and wirk. The family bereavement was made doubly sad Irum the fact that the death of a bright and beautiful little daughter, Effit, took place only one week betore. Few incidents in many y ears stirred the city so uecpiy. Both funerals called out laige gatherings of sympathetic friends. Mrs. Bishop leave, behind a surnowing hisband, two sons and three daughters, who have the assurance of public sympathy in their
bereavement. The funeral services were conducted by Kev.

