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Tendencies to Rome in Christian Worship.

By DONALD MURRAY.

In whatever relates to Christian worship, Rome is the synonym of corruption, formality and worldliness. She stands as the embodiment of false ideas, unscriptural usages and mischievous tendencies. She represents the world in the great structure of modern Christendom, to be as far as possible from Rome, is to be nearest to the life and spirit of the worship.

Protestantism is half way between Christ and Rome. The Reformation only half reformed; the protest was only partial and limited. The Puritans were a brave old race, but Puritanism was a compromise with Rome. The worst that some people know of the Puritans is what they get from the doings of Winthrop's crowd down in Boston, where the Quakers were imprisoned, the Baptists whipped and the witches hung, the real Puritan has his image and superscription somewhere else. You will find him in the times of Queen Elizabeth or in the reign of James I., or under the shadow of the commonwealth, — a man with Hanjden's patriotism, Milton's culture and Hooker's chastened piety.

Baptists ante-date the Puritans, and super-Excel the Protestants in their adherence to spiritual worship. In all ages there has been no body of Christians that has put forth such claims for simple adherence to truth and fidelity to spiritual life in worship as we have. But there seems to be a disposition among Baptists now to ape the Mother of Harlots, or Episcopacy, that copies many of her usages. Let us look at a few familiar facts pertinent to the matter.

We call our buildings where we meet for worship on the Lord's Day Churches, not 'chapels' as English Non-conformists do, nor 'meeting-houses' as our Pilgrim fathers did. A pile of brick or stone, a stack of beams and timbers is a Baptist Church! What a misnomer! A brick kiln, or a lumber yard might be designated 'a Baptist Church' with equal propriety. Baptists have contended for the purity and spirituality of the church. They have claimed against the world that a church is a body of baptized believers, and here they are calling a pile of bricks a church. Soon will arise some new Hiscox who will define a New Testament church to be 100,000 red bricks and \$50,000 worth of brown stone.

Then we ape Rome in grotesque architecture. When we build we say that we want something churchly, (we mean Romish only we don't like to say it right out,) and we get a style of architecture that baffles all the principles of acoustics, cathedral glass, the hues of which alternate between the stripes of zebra and the flashes of the aurora borealis, but which is eminently successful in keeping out the light of heaven, and fanciful decorations that remind us of the beer garden, the play house—anything but the house of God. These structures may be very 'churchly,' but they defeat the purposes of worship, and are cheap imitations of Rome.

Next comes the extravagation of song in public service. A quartette hired perhaps from the opera house, worships God for the people. The Christian assembly praise God in lively jigs by proxy, and are content. A little bit of strained, fanciful music is thrown in after the Scriptures, after the prayer, and while the collection (offertory to be sufficiently popish) is taken up. Tenors and sopranos are advertised as regularly

as the preacher, and wealth besotted congregations are drawn to church as they are to the opera. The "leader," not the pastor, lays out the service, and if the minister interfere, he is politely told to mind his own business. The soloist of our little church came to me the other day, and naively said: "Mr. Murray, have you any objection to my singing Ave Maria next Sunday morning?" "What is the Ave Maria, child?" I asked in a kind of spiritual bewilderment.

"O," she said, "Ave Maria is—is—is Ave Maria."

Not quite sure, I called to Mrs Murray, who is the musical director of our family, and asked her to tell me what Ave Maria was.

"Why Donald, don't you know? Ave Maria is an invocation to the Virgin Mary," she replied with some severity.

"Shade of the fathers!" I ejaculated. I seemed to see rising from their graves the worthies of the past, in horror at the idea that prayers to Mary should be said or sung in a Baptist (church) meeting-house.

Then come the tendencies to the liturgical in worship; Pater Noster chanted by the choir; profane mummings called "responsive readings;" the organ softly playing during the administration of the Lord's Supper; a quartette choir at the communion table; windows darkened in the day-time, and gas turned on while the bread is being broken; and then the "Gloria in excelsis" and the "Gloria Patri" and the "Te-Deum-Laudamus, and all the other things too numerous to mention.

This liturgical trend shows itself in the dandy names adopted for our church organizations. Instead of the former designations designed to tell strangers where the house of worship could be found, we have "Grace" Churches, "Emmanuel" Churches, "Gethsemane" Churches, "Calvary" Churches, "Epiphany" churches, "Redemption" Churches and so on to the end. Who will give us "All Souls" and "St. Sepulchere."

In Boston there is an edifice nick-named the "Church of the Holy Totters." In Brooklyn, is the "Church of the Holy Corkscrew," now in all honesty are the nick-names more grotesque than the names we often select?

Then we are celebrating popish days. There is no harm on Christmas day in preaching on Advent, nor on what is called Easter Sunday in preaching on the Resurrection, but we are adopting these days as our own, lending our influence to prop up the errors that have grown up around them, and teaching our children that these days are as sacred as the Lord's Day. Rome must laugh to herself as she sees the Protestant sects educating a generation for her service. The old lady on the seven hills must inwardly rejoice. Even Good Friday is observed by some Protestants, and, unless the nonsense is corrected, before long somebody will be celebrating in a Baptist meeting-house the "Feast of the Virgin." Some of our English Baptists have already gone so far as to set apart days for the "Dedication of Children." Can the reader tell how far all this is from Rome?

Then at last some of our genuinely Baptist ministers are said to have taken to robes in the pulpit. What will the boys do next? They say that Presbyterians wear robes. Yes, and Presbyterians sprinkle infants. They say that the old Baptist divines used robes, that Backus, Stillman and Baldwin wore robes. Yes, and Baldwin wore knee buckles and leather breeches. Backus preached in a monstrous white wig. Shall we have a pious renewal of wigs and leather breeches? Now if we have a tendency to circus performances would it not be well to indulge it outside of religious worship? The needs of our times is not a conformity to Rome or an aping of Episcopacy, but an adherence to simple spiritual worship.

If any indignant reader comes to this point and wishes that he could get hold of Donald Murray's scalp let him come to our little seven by nine study in East Out-of-the-Wayville, and we will confess to him just how far we are involved

in these Romanistic tendencies, and just what discount we are willing to make on the contents of this article.—*The Standard.*

The Scope of Spiritual Knowledge.

By BISHOP H. W. WARREN, D.D., LL.D.

THERE being spiritual realms constituting the most stable realities in the universe, and there being spiritual faculties in man to perceive these realities, we are anxious to know the range of this knowledge.

Separate departments in men do not greatly overlap. The ear, not the sense of smell, takes in Mozart's Requiem. Mathematics have a fascination for one kind of faculties, "Helen's brow" for another. Separate departments also have their own distinct vocabularies. The scientific lover does not allude to the dainty blush of his entrancer in scientific terms. At least, he does not but once.

God's emblem, the sunlight, is outpoured with many potencies. The leaves absorb them, and reflect the green; the iris, the purple; the rose, the red; the cardinal flower, the scarlet. Each according to its nature.

The outpouring of God is by myriads of potencies. Newton perceives the mathematics, Titian the glory of color, Galileo the immensities, Beale the infinitesimals, Shakespeare the poetry, John the spirituality. And every one is equally entitled to credence for what he knows in his own department, but not in the department of another. The man of spiritual consciousness may follow step by step the undeniable premises and rightly drawn conclusions of the logician, and at the end say, "I know it is not so." The mathematician has equal disregard of the assertions of the poet. Let the shoemaker stick to his last.

The faith faculty is as really a source of reliable knowledge as the mathematical faculty, and by its exercise we receive knowledge ten times as often as by the mathematical faculty.

Since knowledge of spiritual things is reliable, what is the scope of that knowledge?

First. It knows that God is. The possibility of this knowledge is the basis of the exhortation "Know the Lord." It is sure. "I know that my Redeemer liveth." "We believe and are sure that Thou art the Christ." It is so sure that it powerfully influences life. "For this cause I suffer all things; for I know whom I have believed."

This surety of knowledge is most natural, and to be expected. God is one personality. Man is another. Two personalities naturally find ways of communication—especially if congenial, and mutually desiring it. The pure in heart shall see God, for they are congenial. He that panteth after God, as the hart panteth after the water brooks, is met by an equal desire on the part of God to find him. The Good Shepherd seeks even the one lost sheep more than all the ninety and nine that went not astray.

Does the fond mother try to develop in her child a recognition of her name and nature by saying "mama" in its ear a thousand times, hoping that heart may feel and lips may utter what that name signifies? So God sends His Spirit to cry in our hearts "Abba Father," hoping that we will utter that name ourselves, and let Him put infinite sweetness into the utterance.

Two congenial persons can commune. If they are not congenial they can be made so, and the fact be duly certified and credentialed. "The Spirit beareth witness with our spirit that we are the children of God." And because we are sons God hath sent forth the Spirit of His Son into our hearts crying, Abba Father.

Second. One knows that God is the remunerator of them that diligently seek Him. After this statement in Heb. 11:6, the whole chapter teems with a recital of the greatest deeds ever wrought, all done by the help of the remuneration that God gave to the diligent seekers. It

is a roll-call of heroes so long and great that all the rest of the world in all the centuries cannot make its equal. There is no conceivable blessing that is not included in the catalogue. It is simply a summary of the fulfilment of a multitude of promises scattered through all the pages of the Holy Scriptures from the first time God came to commune with His children in the breeze of evening and blessed them. In Isaiah 58:8-14 we find every symbol of good—springs of water, food, sunlight, delight in the Lord and glory of God, used as an alphabet to spell out the language of promised blessings that shall flow from a just recognition of right relations between God and man, and a right performance of duties.

We may have this spiritual life? Not every man can become a poet, mathematician, artist, or astronomer: do these limits of lower knowledge apply with greater force to the highest? By no means. Any man, at any time, anywhere, may know God. There are certain conditions to be met as there are in any other department, even farming or shoemaking. Let there be desire to know, moral affinity, opportunity, time, and a seeking for this wisdom as men seek silver and search for hid treasure, and they shall find the knowledge of God. Two such similar personalities, so desiring communion, will find it.

But, as already said, departments are somewhat distinct. A musician, loving harmony, is not necessarily a promoter of life's amenities. A map wise in the law is not therefore honest in its application to himself or his client. A good Christian is not consequently a good doctor. There is a tendency in the perfection of this highest capability of man to exalt every lower faculty; moral excellence renders easier the perception of every intellectual truth, but we are still left to develop every faculty by appropriate means.

This world has been a kindergarten and object-lesson to call out every capacity of our being. Its functions are not to be abrogated. Nay, they will better serve their purpose when we have clear vision of what is their real design.

There may be special inspiration of various faculties for particular purposes, as Bezaleel to devise cunning works, or Elisha to foretell Ahab's death, but the fact that every man is not so inspired is proof that these are exceptional cases for extraordinary purposes, and that men are left to work out strength, wisdom, and salvation under ordinary conditions.

Because a man really knows God, he has no right to expect to be exempt from toil and study to acquire other knowledge, or from the operation of the laws of nature from disease or death. It took Moses forty years of depending to learn his lesson of meekness. With a single exception, all men have died, even our great Exemplar, who was the life itself.

The true scope of spiritual knowledge is to know God, His personal relation to the individual soul, and the spiritual significance of material things. This knowledge is received by spiritual faculties into consciousness. It is the most sure of all knowledge, and most potential in ruling, heightening, and glorifying life.

Put Yourself in His Place.

A simple rule helps us in many difficult places. We are often unreasonable and exacting, which we would not be if we took pains to see things with other people's eyes. Our imagination can do us a good service if we only let it, by transmitting ourselves into other people—for a little while. It is difficult for some of us to understand why all other eyes do not see exactly as ours see, why all other minds do not reason as ours do. By changing places we shall understand many things now dark to us. The large part of our misunderstandings and censorious criticisms would melt away by doing this. How little we know each other's weaknesses and trials. Here is a closely knitted character, every fibre is firm and strong, he is beyond the assault of many temptations which lay siege to and cause others of opposite nature to capitulate. That man cannot enter into the thoughts and feelings of the other, and he simply denounces and despises his weaknesses. The Lord's golden rule about doing unto others as we would like them to do unto us, includes the principle of this little rule. Let fastidious and exacting purchasers who sit

outside a counter scrutinizing goods and giving needless provocation, exchange places with those inside the counter, and they will see their ways and speeches in a new light. Let those who neglect to pay bills, and who become insolent because they are asked to do it, exchange places with the workmen or tradesmen whose lives are fretted to pieces because their customers are defrauding them of their rights by their neglect or indisposition to pay. Let the man or woman whose tongue is a serpent's fang imagine themselves the subjects of hateful speeches and unjust judgment like those they are measuring out to others. By the simple exchange of places they will gather new ideas of things and will grow kinder, wiser and more just in their relations with others. Sympathy, consideration and justice will inevitably develop in us by putting ourselves in the places of other people.

The People's Amen.

We have banished the people's word from our services. The minister speaks it all alone, except in some of our churches the choir gives it an elongated intonation. But it belongs to the people and not to the minister or choir; at least they have no charter right to its exclusive use. Thirty five hundred years ago it was spoken at Gerizim. The blessings and curses following obedience and disobedience were recited with solemn emphasis and the people responded to each blessing and each curse with a fullvoiced "Amen," by which they acknowledged the righteousness of the spoken laws. When Ezra read the forgotten Scriptures, the people answered, Amen, Amen, with lifting up their hands. It was probably customary in the service of the temple, for a call is made upon the people to say, Amen, after ascriptions of praise are made unto God. The early Christians, too, used the word, for Paul asks in the case of those speaking in an unknown tongue, "How can the unlearned say, Amen, at the giving of thanks?" In the perfected worship of heaven the elders are described as responding to the anthems sung unto God and the Lamb by saying, Amen. In all these cases it was not an inward, silent Amen, but said aloud. Neither was it intoned, nor formal and perfunctory, but spontaneous and hearty.

It is then a Scriptural custom, and as Baptists we should be the last people to object to its proper use by the congregation. Like everything else it might become a mere form, it might be simply a musical sound floating from chancel or choir gallery, but there is no reason why it should not be used reverently and with deep meaning at all our services by the people. The omission of the Amen is a loss to our services, and a suppression of the feeling of the heart. It was a saying among the Jews that "heartly Amens open heaven." A man who prays in our churches has to say his own Amen instead of letting the people say it. It is taking away that which belongs to them. Our worship would have added solemnity, and gain in congregational power if the people in clear, natural and united voices responded to the spoken prayers of the ministers in this manner. In the prayer-meetings the Amen should have much greater part than it has among us. The occasional and spontaneous Amen of a brother whose heart has been touched by some special appeal is not enough. At the close of every prayer offered the whole congregation should unite in putting their seal upon it by a clear, earnest Amen!

Clothed.

There are many outward signs of a changed life. When the demonized man of Gadara was restored by Christ there were several evidences of the transformation wrought in him. The devil-tormented man became quiet, rational, affectionate, and docile. Peace came into his life and he stopped his perpetual wanderings and visitation of the places of the dead, and settled calmness came upon his spirit. Reason, too, returned to supremacy. One of the marks of the change in him was the fact that he at once clothed himself. This indicates social and personal elevation of character. Before he had been naked, but when Christ restored him the man's finer instincts asserted themselves. He ceased to be animal

and became man. Savages who are Christianized need not be told to put on clothes, they do it of their own accord and without delay. Delicate self-respect is a natural result of a new life. Refinement, modesty, and purity are among the best evidences of conversion. If we have the truth indwelling of the Spirit, coarseness and vulgarity must vacate the soul. Christianity means refinement of thought, feeling and expression. It makes a gentleman of a man who was once among the swine. The prodigal who lived in rags when in the far-off country exchanged these for goodly garments when reinstated in the father's house. The religious life always begets social respectability, and no matter how poor or abject people may be, when they are made Christians, they at once rise in the social scale and put on new refinement.

The sovereign test of a religious life is not achievement but aspiration. We are not saved by character but for character. The man who is carrying on a faithful struggle against the evil tendencies of his nature stands higher in the judgment of God than the one who has reached a far higher level of character, but is snugly content with his attainment. A noble dissatisfaction and unrest lie near to the heart of the religious life.

The Golden Lamp-stand.

REV. ALEXANDER MACLAREN, D. D.

The meaning of the golden lamp-stand in the Jewish tabernacle is unmistakable. It represents the office of Israel, as destined to ray out the light of God into a dark world.

It is referred to in Zechariah's vision of a golden lamp-stand fed with oil by two "anointed ones," and in our Lord's first word after the Beatitudes when he described his disciples collectively as "the light of the world." It is significantly modified in the vision in the Apocalypse, where, instead of the lamp-stand with seven bowls, we have seven separate lights with Jesus walking in the midst.

The general thought thus set forth is that the Church is Light. It is so in two ways. Our Lord laid emphasis on one of the two when He bade us let our light so shine before men that, seeing our good works, they may glorify our Father in heaven. We are to shine by righteous Christlike living and in such a fashion that we may be overlooked, and He who helps us to so live may be seen and praised.

Sunbeams are unseen, but they show everything else and the sun from which they stream. So we should shine, unobtrusively yet conspicuously; drawing and desiring neither notice nor praise, but leading feeble eyes to see in us a tempered ray from the fountain itself of heavenly radiance and to adore. The ray is impelled by force sufficient to carry it over the abysses between sun and earth yet falls so gently that an infant's eye is not hurt. It shines as lovingly on filth as on jewels. It reveals everything but itself, and is silent as strong. "Let your light so shine before men."

But we are to shine by word as well as by deed; as Paul has taught by his modification of this image, when he tells us that we are to appear as lights by holding forth the Word of Life, as the arm of a candelabrum does its lamp. Good deeds are more likely to reveal God when they are accompanied by words that tell of God. We have not only to live the Gospel, but to confess the Gospel by which we live. We fail to be Christ's witnesses unless when occasion serves we are ready to avow the principles which mould our lives, and unless we always mould them by the principles of Christ's revelation.

Another thought suggested by the golden lamp-stand is that of derived light. The priests lit its lamp, and then they shone out welcome and good cheer over the dark desert. "He shall not quench the dimly burning wick," but fan and tend it into brightness. He alone is "light of the world." All others are, as he said of his forerunner, "lamps kindled and (therefore) shining;" and every kindled lamp will be an extinguished lamp some day, and for a season only do men rejoice in its light; but the unkindled lamp will shine forever.

The lamp once kindled has to be fed. If there is no oil in the reservoir there will be a moment's flame and then a charred wick, smoke and foul smell. Oil must be poured in and the light will be bright. So our light must be nourished by continual reception of the oil of the Holy Spirit, which softens and makes flexible our wills, nourishes our spiritual life, and communicates the gifts which feed the holy fire in our souls that shines out in our lives. Though the Christ himself lit the flame, it will die unless we have oil in our vessels; and will become what so many professedly Christian lives are—a feeble flicker which is darkness rather than light.

The light of the lamps is clustered light. The seven were set on one stem and blended their rays into one beam. So with us: It is best when the individual is merged in the mass and when we are less desirous of showing our own brilliance than in joining with many another twinkle to make one:

steadfast flame, like the one circle of light into which the jets from a hundred little openings in a burner melt. "Ye are the light of the world," said Jesus—not lights. There must be individualism, there ought to be unity.

The altar of incense must stand in the midst, and on either side the table of shewbread and the lamp-stand. Communion with God through the sacrifice for the world's sins must come first, and then our activities must be, on the Godward side offered to Him, and on the manward side must shine before men. Unless we begin with the altar of incense, the bread on the table will be scant and mouldy, and the light in the lamp will be flickering and dim. If we are to shine in a naughty and dark world, as prophets of sunrise and dispersers of gloom, we must live by faith in the One Offering, and be very familiar with the secret place of the Most High.

The golden lamp stand is supposed to be at the bottom of the Mediterranean; and the seven candlesticks of the Asiatic churches, where are they? Let us learn the lesson of the removal of these when the light which they should have borne was extinguished by the fault of the churches. "If God spared not the natural branches, take heed lest he also spare not thee."

Uprisdom of Wrong Doing.

Wickedness is never wise. There is fact at the base of the old saying. "The devil always leaves a pair of bars down." That is, he who is doing wickedly is sure to make some fatal mistake. Only truth is always consistent with itself, needing neither watching nor planning to make its successive statements agree. Whoever starts off with a lie is sure to need fresh lies all along the track, in order to keep up the semblance of truth. And there is no truer synonym of wrong and wickedness than a lie. When a man is in the habit of speaking and doing crookedly, he finds it hard to keep along a straight line, even when he wants to. All the forces in the universe work in the direction of the right; and whoever determinedly goes wrong must breast all those forces. Doing right is simplest, safest, wisest. Doing wrong gets one into bad habits, gives one a bad name, and sends one blundering along on the road to ruin.—S. S. Times.

Mistaking The Lights.

Many a ship has been wrecked by the mistaking of one light for another. There have not been wanting instances in which vessels have been lured to destruction on dangerous shores, or fatal rocks, by false lights which wreckers have kindled to deceive. In other cases, the beacon which shone across the waves to warn off danger has been mistaken for one that beckoned to a safe harbor. In the voyage of life similar casualties occur. There are men still who, like the cruel wreckers of old on rock-bound coasts, kindle false lights to lure men to death. There is danger, too, of our being deceived by appearances, where there is no intent to destroy. Erroneous teaching confronts us at every turn. We need to discriminate carefully between things that differ.—Baptist Union.

One Cigar a Day.

"How can you afford all these books?" asked a young man calling upon a friend; "I can't seem to find spare change for even the leading magazines."

"Oh, that library is only my one cigar a day," was the reply.

"What do you mean?" inquired the visitor. "Mean? Just this: When you advised me to indulge in an occasional cigar several years ago I had been reading about a young fellow who bought books with the money that others would have burned in cigars, and I thought I would try and do the same. You may remember that I said I should allow myself one cigar a day!"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five cent cigar every day; and as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why there are dollars' worth of them!"

"Yes, I know there are. I had six years more

of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which, at five cents a day, amounted to \$18.25 a year, or \$109.50 in six years. I keep these books by themselves as the result of my apprenticeship cigar money; and if you had done as I did, you would, by this time, have saved many, many more dollars than I have, and you would have been better off in health and self-respect besides."

Is it Right to Urge Children to Join the Church?

This is a question given us to answer. We ask another question in reply: "Is it right to urge anybody to join the Church?" The true answer depends on the persons themselves. No one who is not a Christian should be urged to do it, whether young or old. "Joining Church" is not an end in itself, but a means to an end. It is for the protection, encouragement, spiritual culture and usefulness of those who believe in Christ. To some joining Church is only "a profession of religion," which is surely a very superficial view of the matter. Union with believers in worship, fellowship and work is essential to true growth in grace and knowledge of Jesus Christ. Who, more than young Christians, need the fostering and educational influence of the Church? Who, more than the lambs, need the shelter of the fold? Who, more than children, need the help of Christ's School? When we understand the purpose of a church we shall find no difficulty in saying who shall join it.

Of course care should be taken that no one of any age should come into the Church under a mere passing emotional influence, nor anyone who has not fully accepted Christ. We believe in converts taking time to know themselves; on the other hand many who know their duty shrink from doing it; many who believe in Christ are disobedient to His commands, and we should exhort and urge all who are withholding complete obedience to "fulfill all righteousness" as our Lord himself did. We ought to teach the duty of baptism and confession as we would teach any other command of Christ. Some, perhaps, are too eager to make a profession, but far more are timid and reluctant to take the vows of the Lord upon what, and these need to be wisely urged. "Whatsoever he said unto you, do."

My Ways Are Not Your Ways.

Luke 22:5, 26. The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so. *Naaman*. 11 Kings⁵:1. Far away in time and space lived Naaman, captain of the host of Syria. A truly great man as earth measures greatness; but his name and fame would have perished thousands of years ago but for a poor, homeless servant girl, who manifests Christ's spirit of kindness to a foe, through which a leper was cleansed, a soul was saved and the light of God's glory shines in the darkness of heathen Syria.

Andrew. John 1:41. Andrew found one and brought him to Christ. Only one, satan suggests. I know, and he swears occasionally and lied shamefully in Filate's palace, but wait awhile until the Holy Spirit develops; and Pentecost's morn will dawn, and then filled with the Holy Spirit a sermon is preached by him and borne home by divine power to rebellious hearts, and 6000 penitential eyes turn up, and 3000 voices cry, "what must we do to be saved." And through eternity he, who led the thousands that day to Jesus, shall be known as he whom Andrew brought to Christ. We in our weak way may bring one. Only Eternity will reveal the good that one can do.

Giving. Luke 21:1-2 The rich were casting into the collection box. One had put in \$25, one \$50, one \$100. A'l applauded, and the rich were pleased. A poor widow poorly clad sat in a back seat. The sexton never passed her the plate. She arose walked up the aisle and put in a cent, a black cent the people said, but Jesus Christ looked down that day and He said I would rather have that widow's cent than all that the rich have put in to-day.

Rewarding. Matt. 10:42 The Indian Famine Fund was opened. A lady put in \$25 as soon

as she learned a wealthy friend had given freely. A child was sick with fever the mother was wearied watching. A Christian woman went in, watched the little sufferer while the wearied mother rested. Once she moistened the parched lips with a little water, and left praying God to sustain the mother and save that child.

What came to her who was guided by what others did, and gave because others gave, I know not, but God's angel that stood all unseen by the bedside of that sick child, wrote down, "watched one hour for Jesus Christ." A sup of water was given in His name and Jesus said I will mention it in the judgement day and she shall in no wise lose her reward. The teacher met her class not because she felt her own importance, but in weakness, trying to serve her Lord. And the world laughed, and said what can you do?

Jesus said, she is my ambassador, he that touches her touches Me. And satan said, Christ would not send a weakling like you. Jesus answered, I chose the weak to manifest through them My might, the power is Mine, not thine. They shall overcome by the blood of the Lamb and by the word of His testimony. "For My thoughts are not your thoughts neither are your ways My ways saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the sun from heaven and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater. So shall my word be that goeth forth out of my mouth, it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

CARRIE V. BAIRD.

Mr. John D. Rockefeller, junior, son of the American Baptist millionaire, who organized and directs the Standard Oil Company, has just commenced his serious business career as a railway director. He is twenty-three years old, and is described by a friendly biographer as a quiet, unassuming young fellow. He doesn't smoke and is a staunch teetotaler. Upon leaving Brown University the millionaire's son obtained a post in his father's office at \$15.00 a week. The accompanying sketch shows him at his desk earning his salary. Along with the paternal business instinct young Mr. Rockefeller has, it seems, inherited the paternal religious and philanthropic propensities. Both father and son are Bible-class teachers in the Sunday-school attached to the Fifth Avenue Baptist Church.

The Bishop of Durham has issued a circular letter to all incumbents to his diocese asking if there are confessional boxes in any of their churches, and by what authority they are placed therein.

Mr. Rockefeller and Chicago University are outdone. Stanford University, in California, has received £4,000,000 from the widow and brother of Leland Stanford, its founder, thus making it the wealthiest institution on the American continent, if not in the world.

Young Rockefeller is heir to a fortune so vast that (according to the American newspapers) it cannot be estimated within two or three millions of pounds. Nor is he likely to dissipate it. It is told of him that his father made him only a nominal allowance when he was a boy, and that on one occasion he offered him a cent for every board he and a young friend would nail up in the fences on the estate at Forest Park, near Cleveland, Ohio. Young John earned 10 cents and insisted on putting it in the bank. After allowing it to remain there for a short time he asked his father to invest it for him. This request pleased the elder Mr. Rockefeller, who managed the money so well that he made it pay a fabulous return to the young financier.

Dr. Lorimer, of Tremont Temple, Boston, expects to go to Russia this summer as one of a delegation who will appeal to the Czar in person on behalf of the Stundists and other dissenters from the Greek Church.

News of The Churches.

Salmon Bay.

A series of meetings held in this place has resulted in much good. Bro. W. Melbourne McVicar, a licentiate of Second Grand Lake Church, with Rev. F. W. Patterson, held several meetings in the homes of the people, visiting also between services, and as a result twelve candidates were baptized on profession of their faith. A number of others have expressed a desire for salvation, and we are yet looking for a larger blessing.

The Narrows.

Bro. L. H. Crandall, a son of the late W. Alfred Crandall, has been supplying here of late. The people are considering the question of erecting a new parsonage. It has been much needed and we trust will soon be completed.

St. Francis.

Our church has been without a pastor for over a year. There is plenty of work to be done in this part, and I trust that God will send us a minister to preach Christ crucified to the people. Will not the Board do all it can to help us support a minister?

MRS. CHAS. MORRISON.

Buctouche

We have now Conference Meetings at McLaughlin's Road and Little River, both of which have proved a great help. At a recent business meeting it was decided to call a council of churches for May 25th, to consider the advisability of ordaining the undersigned. One member of the Buctouche church has been called home since my last report. In his case perfect love had cast out all fear, and he died rejoicing in the salvation provided for him by God's dear Son.

R. BARRY SMITH.

Temperance Vale.

Rev. A. A. Rutledge is being blessed in his work in this field. He has had baptisms, and the prospect for onwardness is hopeful.

Hampton Station.

Bro. Wetmore is toiling on in this little church, and other places up the Hammond River. His labors have been blessed during the past year. One was baptized recently, making thirty-three in all baptized since he took up work in this field, and the outlook is encouraging.

Eaillie.

The church in this place is still without a pastor. They would like to secure the services of an ordained minister, and are asking the Home Mission Board to help them in securing and supporting a pastor. We trust and hope that our churches and brethren will forward contributions to help forward this good work at once. The Board has many urgent calls for help from many weak interests, but the Board is not a mine nor a mint; they cannot make money. Unless those who have it are willing to contribute to this cause many places will suffer for want of help.

Doaktown.

Pastor King has been holding special meetings for some time with gratifying success. Several have found a new life of love and peace in accepting Christ as their Lord and Saviour. The people of his charge are about building a much needed home for the pastor. May success attend the undertaking until not a dollar of debt is left upon it. We are pleased to learn that Mrs. King's health is much improved.

Hatfield Point.

Because of the scarcity of items of inspiring interest it is some time since anything has appeared from this field. Sickness has prevailed among us for some months, and a goodly number of the old people appear no more with us. They have gone to their eternal reward. Amid the changes we have striven to be loyal to Christ and His cause, and have oft been cheered to know that the spirit of unity and the bonds of love have held us together, to the praise of God.

On the 30th ult., it being the pastor's birth-

day, the people of this field literally filled our new home and took control of it, spending a very pleasant evening, and leaving a birthday present of \$54.50. A few days later and I was prostrated by the grippe, and the churches have given us a vacation of three months to be spent in *absolute rest*. These are among the many tokens of esteem extended us by these dear people. May God reward them for their kindness to His servants.

S. D. ERVIN.

1st. Canterbury Church.

The Lord is still smiling on us as church and pastor. Since writing to you six have put on Christ in the ordinance of baptism. In spite of the bad roads we have a good attendance. Bro. J. W. S. Young dropped in while home from Carleton County. He has returned to help Bro. Hayward. The work is still going on. Sinners are enquiring the way. Pray for us brethren.

Butternut Ridge.

We regret to learn that our pastor, Rev. Frederick T. Snell's services close with us on May 27th. We feel very sorry to loose such an able and faithful minister. We look over the past two years of his faithful labors and we feel that it has not been in vain, for a large number have been added to the church roll, and I may say more, that his every day life speaks volumes for good. The church has decided to secure the services of a successor as soon as possible. Pray for us that we may be guided aright.

Bristol.

We closed our special meetings at Bristol yesterday. We have baptized 17 candidates since writing; 2 on the 2nd inst., 8 on the ninth and one on the 10th making, 33 in all since January 22nd. The names of those baptized in April are: Gilbert Brooks, Frank Gallupe, Ira Rogers, Lee Gallupe, George Colwell, Hiram Burk, Lorenzo Lockart, William Elkins, Bartholomew Davenport, Mary Staeu and Eartholomew Nesbit. We had a pleasant visit from Bro. O. K. Merritt, who was home for Easter holidays.

Rev. E. A. Alaby has resigned at Mahone Bay, N. S., and accepted a call to Bayview and Lake George churches, N. S.

Died.

DOW—At East Florenceville, on April 12th, John Dow, aged 19 years, son of the late Jas. Dow, of Stephen.

MCCANN—At St. Stephen, on April 15th, Wm. J. McCann, aged 30 years.

DUFFY—On April 18th, at Hillsboro, Mrs. George W. Duffy, aged 39. The death of our dear sister came as a great shock to her wide circle of friends, for until a few hours of the end she had been apparently in her usual health. Her early removal is felt to be a loss in many ways both to the church and community. She was associated with almost every good work in the neighbourhood; being a member of the Young People's Society, the W. M. A. Society, and also a teacher in the Sunday School. She likewise belonged to the Temperance Lodge. Her bright looks, cheery words, and kind deeds will be sadly missed. But we believe the Lord has called her to higher service. She leaves behind a husband, an aged mother, and several brothers to mourn her departure.

CHAPMAN—At Newcastle, Queens Co., April 20th, after tedious suffering, William S. Chapman, aged 94 years. Five sons and five daughters besides a large circle of his relations and friends are left to cherish his memory. The decessent was a native of Pl. mouth, England, where he was born in May 1805. When a lad of ten years he saw Napoleon Bonaparte brought a prisoner to his native shores, and often with boyish curiosity watch him as he paced the deck of the ship on which he was detained prior to his being sent to St. Helena. Bro. Chapman came to St. John when seventeen years of age and here in 1838 he and his wife were baptized by Elder Samuel Robinson, uniting with Brussels St. Church. Removing to Newcastle, Grand Lake, he remained for many years a faithful member of the Baptist church in that place. He was anxious to depart and prayed very much to be delivered from this body of sin and death. In happy triumph he has gone to the rest that remains for the people of God.

DAVIDSON—At Chipman, Queens Co., on the 28th inst., Mrs. Catharine Davidson, aged 83 years. Two sons and a daughter with many grand children and relatives are left to mourn her decease. She trusted Christ fully for her salvation and in death his presence was with her.

BRANDOR—Mr. Wm. Brandor, Deputy Sheriff of Queens Co., died very suddenly on Friday the 5th, inst. He went to St. John on the Wednesday before, and returned on Thursday. His death was very unexpected, although he had been ailing for some time. He was a man highly respected by the whole community. His remains were brought to the cemetery at

McDonald's Corner, Central Cambridge, on Sunday morning attended by a large cortege, and a sermon appropriate to the occasion was preached by Rev. J. H. Hughes, and the burial ceremony of the Foresters was read by Mr. Thomas Gilbert, Mr. Brandor leaves a wife, and many friends to mourn the loss of a kind husband, and a good citizen.

Married.

SMITH-THOMPSON.—On March 25th, at the residence of the bride's parents, by the Rev. E. C. Corey, Harry Smith and Isabella Thompson, all of Shediac, West Co.

HOWLAND-LAWRENCE.—At Burt's Corner, Keswick Valley, at the home of the bride's son, by Rev. George Howard, March 21st, George Howland of Springfield, and Mrs. Rachel Lawrence.

SMITH-MORE.—April 12th, at the home of the bride's father, by Rev. George Howard, Herbert J. Smith, of Upper Kingsclear, and Blanch More of the same place.

BEVERLY-PURDY.—At the residence of the bride's parents, 12th of April, by Rev. J. A. Gordon, George Francis Beverly and Mable Louisa Purdy, second daughter of J. D. Purdy, M. P. P. all of St. John N. B.

BELL-ANDERSON.—April 26th, at the home of the bride, by Rev. J. A. Cahill, Robert Bell, and Maud B. Anderson, of Farmerston, Carleton Co.,

CROWE-MCLEAN.—At Moncton, April 26th, by Rev. W. B. Hinson, Mr. F. M. Crowe, and Lillian, only daughter of A. F. McLean Esq., all of Moncton.

The Christians in Korea have of their own accord adopted a custom of displaying on Sunday white banners from their houses. Thus the homes of Christians are plainly indicated, and the banners serve to give the people an impressive exhibition of the reverence which Christians have for God's holy day. In the widespread disregard of the claims of the Sabbath in our own land, it might be well for all who are disposed to observe the claims of the Sabbath to adopt some effective method of indicating their dissent from the indifference with which the Lord's Day is usually regarded, and their conviction that this one day of the seven has claims upon their regard and observance peculiarly above all the other days of the week.

We learn from *The Christian Evangelist* that F. M. Calvin of Waco, Texas, thinks of going into the field to hold revival services in the churches. His special aim would be to revive the members, rather than to baptize sinners. He believes that if professing Christians were living soberly and righteously and Godly, many would accept Christ and come into the church, who find the inconsistent lives of not a few church members a stumbling block. We would like to direct Bro. Calvin's attention to some churches in this country that need to be purified rather than enlarged.

Let Each Chisel His Own Store.

A gentleman who was walking near an unoccupied building, one day, saw a stone-cutter chiseling patiently at a block of stone in front of him. The gentleman went up to him. "Still chiseling?" he remarked, pleasantly.

"Yes, still chiseling," replied the workman, going on with his work.

"In what part of the building does this stone belong?" asked the gentleman.

"I don't know," replied the stone-cutter. "I haven't seen the plans." And then he went on chiseling, chiseling, chiseling.

And that is what we should do. We have not seen the great plans of the Master Architect above, but each of us has his work to do, and we should chisel away until it is done.—*Rev. S. H. Haines.*

The *Lutheran World*, in speaking of the architecture of some fine churches, says, the old question, "How shall they hear without a preacher?" needs to be supplemented with "How shall they hear the preacher?"

Christian people should be slow about adding to their list of Beatitudes the modern one which reads: "Blessed are those who row with the stream, for they shall get what they want."