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WHOLE No. 42

The Two Monks.

By A. A. BRADTON.

A worthy monk, an ancient legends say,
Planted, with care, a tender tree one day,
Thinking with joy how it would grow anon,
And yield him profit from the fruit thereon,
Pleased with his task, upon the spot he bound,
And to himself with pious pride he vowed:
"Now I will pray each day, and God will give
Whate'er I ask to make the sapling live."
And to his credit be it written now,
Not even once did he forget his vow;
But morn and eve he came to view the tree,
And asked for what he saw its needs to be.
He prayed for rain, and gentle showers fell;
He prayed for sun, and sunshine came as well;
And when asked for dew, there came the dew;
For winds to blow, then grateful breezes blew.
For storm to strengthen, or for heat or cold,
Whate'er he craved not once did God withhold;
And yet in vain the selfish plan he tried:
For all his prayers, the sapling drooped and died.
Another monk his tree had planted, too,
And day by day its spreading branches grew
Above the way, to shelter as they pass
God's weary children going up to mass;
And travellers off, aside their burdens laid,
Sat there and rested in its peaceful shade.
One day they met among the shadows there,
Just as the convent bell had called to prayer.
"Now tell me, Brother John," the first monk said,
"Why your tree thrives, while mine, alas! is dead?
I pruned it well and tended it with care,
And twice each day I told its needs in prayer."
The other monk in meekness bowed his head,
While with sweet humility he said:
"My simple mind could not presume to know
Just what was best to make a sapling grow.
And so I put it in God's care, and left the rest.
To Him who made the tree, and knows the best,
I never asked for sun or rain or frost,
I only prayed: 'Give what is needeth most.'"
—Zion's Herald.

Some Things a Layman Should Avoid.

By W. L. PICKARD.

Not long ago there appeared in the columns of *The Standard* "Some Things a Pastor Should Avoid," by "A Layman." It was suggestive I used it as a plumbline and tried to square by it. But it set my mind going—you must know it was a good article—and, as the result, three articles may see the light. The following is acutally the first, logically the last. A layman should avoid: Staying away from church at the hour of worship, Sunday or other days. He has a place in the church building, and should be in it. There are preachers who can preach better to men and women than to empty pews—strange as this may seem to some. Coming into the church building late. He should be exactly on time. If he is five or ten minutes late a hundred people may turn and look at him (although he may not be very handsome) and lose the choicest strain of music, or word of scripture, or of exhortation, or exegesis. Nor should he leave the building till the service is over. Using the time before the preaching begins to carry on a general conversation with friends. Layman often spoil a good sermon by creating a spiritualless atmosphere in which the sermon dies. Discussing business matters with friends and arranging for meetings of various kinds to be held during the week following. What is not done by layman before coming into the church should be left undone, at least, till after the benediction. Finding fault with the preacher's sermon because a godless, disrespectful, talking, note-writing choir sits in the choirstand, and a

thoughtless janitor fails to "decide on ventilation." It is not sermons every time that put people to sleep. I have seen people asleep when John A. Broadus and George C. Lorimer and P. S. Henson were preaching. Yet these brethren did not preach Rip Van Winkle sermons.

Haste in listening to a sermon. Haste to run through a service "makes it perfunctory." A deliberate listener gives "tone and character" to the worship. All layman who can sing, should sing, and all should welcome strangers at the proper time. Then the preacher who is trying to make the church a place of warm-hearted worship instead of an ice-house will not have to give exhortations.

Pew conversations by two or more layman. The pew is expected to be a pattern to the pulpit. Complaining because the minister announces four stanzas of a hymn which has seven, or because all the stanzas are sung. The minister is supposed to know whether some or all the stanzas are in keeping with a theme which he wishes to impress.

Hearing against time. If there is one thing worse than a preacher placing his watch before him, it is a layman snapping his watch before the sermon is over.

Rebuking, or criticising a pastor in presence of others. This is not especially helpful to an intelligent, faithful pastor.

"Bringing up new matters" before the pastor knows anything about them. The pastor should know the probable result of every question before a layman brings it before the people.

The use of the personal pronouns "ours" and "my" with reference to imperative duties of the pastor, as if a layman owned the pastor.

Shoving responsibilities on the pastor, which the layman ought to meet. A just division of responsibilities is good for pulpit and pew.

Frequent absence from the pew because of business or otherwise. A faithful pew makes a faithful pulpit.

Careless hearing of the scripture readings. God's word merits the most careful listening on the part of the layman.

Complaining of pastoral duties without first prayerfully going over the whole question at issue with the pastor.

Doing outside work to the detriment of the pastor who ministers to him.

Manifestations of displeasure. Overcome in a quiet, pleasant manner any unexpected difficulties.

Remaining in a church and fighting the pastor when the large majority wish the pastor, and when he, layman, can get a letter and walk a few blocks away to another church, where the new church will rejoice over his coming as much as the old one will over his going. The cause of Christ has often been hurt by a good preacher's going, when a fighting layman should have gone.

Taking a position that will result in a division of the church. No layman can afford to defend himself at such a cost—unless the layman is right.

Sending into another "parish" to get some pastor to come and perform duties or honors that properly belong to the pastor who ministers to his own church. It is not elegant to have your pastor do all the service, and send for a stranger to do the honors, as laymen often do. Don't make your pastor simply a packhorse, give him the honors, too. He has many burdens of which you can never know by experience. "Layman" in this article may "embrace" women. Preachers may not.—*The Standard*.
Cleveland, Ohio.

As the swiftly diverging channels of life bear wider and wider apart from us the friends who hoisted sails with us as fellow mariners, when we cast off for the voyage, and as some, even, who are yet side by side with us, no longer send back to us an answering cheer, we are drawn the more closely to those that remain.—Lowell.

Would You Be a Christian?

THEODORE L. CUYLER, D. D.

I wish to say a few plain affectionate words to those who are agitating the vital questions: "Ought I to become a Christian? And if so, how shall I become one?" Yes, you ought to be a follower of Jesus Christ, and for three good reasons.

It is your duty; for God both commands and invites you. It is for your interest; if you choose Jesus Christ as your Saviour and guide, you will be better, stronger, happier, and more useful in this world. You will secure the salvation of your immortal soul.

Whether you become a Christian or not depends upon your own choice; no one else can decide for you.

A loving God says to you in his word, "I set before you life and death; choose life." When Joshua submitted the alternative, "Choose ye this day whom ye will serve," he addressed his hearers as free mortal agents, and such are you. When Christ said to James and John, "Follow me," he talked to them as rational beings; for if they could not follow him, why did he ask them?

You have the power of choice; choose life! By that expressive word, in the Bible, is meant—the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of your heart with Jesus in this world and an unending heaven beyond the grave. "Death" is the absence of all these; it means the dominion of sin in this world, and the punishment of sin in the world to come.

But you may say, "I am not choosing death; it is inconceivable that any sane person should deliberately decide to be eternally wretched when he or she might be eternally happy." I admit that people do not usually set success and happiness on the one hand, and ruin on the other hand, and then deliberately choose to be ruined. Yet it is equally true that multitudes are selecting and pursuing courses that inevitably lead to ruin.

Here is a young man setting out in life. Of course his preference would be to become rich and prosperous. But he chooses to lead a career of indolence and thriftlessness, which inevitable brings him to poverty and keeps him there.

Again, no man voluntarily chooses the disease, disgrace and horrors of drunkenness. Yet tens of thousands do choose to tamper with the seductive, intoxicating glass, and their own free choice brings them to the drunkard's self-damnation. Did that foolish girl who gave her heart and hand to the showy rake who stole her affections choose to become a wretched wife? Yet she did choose to marry him; and dearly does she pay the consequences of her choice.

In like manner, my friend, when you decide to refuse that loving Saviour who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart, to refuse to be all that Christ would make you, and to grieve away the Holy Spirit of love, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not and you cannot be in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus throw away all the infinite advantages and blessings which he offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the question, "Have I refused to be a Christian?"

Some persons may tell you that it is a very easy thing to become a Christian—as easy as lifting your hand. Yes; it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to honest prayer; and it will be a very simple and possible thing for you to become a Christian if you are willing to cut loose from your old sinful self and to fasten your heart hold on the Divine Saviour.

Do not ask for any easier salvation than that;

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it will not be worth the having if it does not bring you a new character and a new style of daily conduct. Thorough weed pulling and thorough ploughing are essential to a good crop. "Some people," said quaint Scotch Rutherford, "want to have Christ for about nothing and never have had a sick night over their own sins. This maketh loose work."

Conversion is the act of turning to Jesus as the only Saviour—the Saviour who died to redeem you. As soon as you begin to trust him and to obey him the healing comes. You must understand that faith is vastly more than opinion or a right feeling. It is a *transaction*—is the contact of a person with a Divine Person, of a weak sinful penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me or I am lost!

Attendance upon church service, Bible reading, or the best sermons, or an "inquirer's meeting" or prayer, or any other good thing will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable just as the bucket is indispensable if you wish to draw up water from a deep well; but it is the water that you are after.

True faith puts your soul into living contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple-tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding, will you be a vigorous, fruitful, and joyful Christian.

And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step; but I never heard of a person who repented of loving, obeying and serving the Lord Jesus Christ.

BROOKLYN, N. Y.

Temperance Column.

Smash the Traps.

General Booth tells the following anecdote: "A little girl, whose older brother's lack of compassion for small creatures distressed her, injected this into her bed-time prayer: 'O Lord, don't let the little birds get into Robbie's trap in the garden. Please, don't let them! Oh, I know they won't! They can't. Amen!'"

"Dolly," said her mother, "what makes you so certain?"

"Why, 'cause—'cause I went out in the garden and smashed the trap."

"We pray for souls threatened by the traps of Satan," said the General, "but that's not enough. We must smash the traps."

Run it by Water.

A young lumberman whose habits of drinking had given the "blind staggers" to his business reformed and ran his saw-mill with profit. While in the transition period he met Tom, an old friend.

"How are you?" asked Tom.

"Pretty well, thank you; but I have just seen a doctor, to have him examine my throat."

"What's the matter?"

"Well, the doctor couldn't give me any encouragement. At least, he could not find what

I wanted to find."

"What did you expect him to find?"

"I asked him to look down my throat for the saw-mill and farm that had gone down there to drink."

"And did he see anything of them?"

"No; but he advised me if ever I got another mill, to run it by water."

Intemperance and Crime

Have you ever read a newspaper that did not publish some crime that could be directly traced to intemperance? Listen to a statement that a Brooklyn magistrate has recently made: In eight months, thirteen thousand eight hundred were brought into the second division of the magistrate courts of Greater New York for drunkenness, and five thousand seven hundred and thirty-one for disorderly conduct, nearly all of whom were intoxicated as well as disorderly. Nearly ninety per cent. of the arrests in Greater New York are the result of indulgence in spirituous liquors. *The Chicago Tribune* says that saloons are responsible for the 53,000 murders committed in the United States during the last fourteen years. This does not include other crimes. "Intemperance causes greater loss of life than war, pestilence and famine combined," Gladstone once said.

Health Column.

STAIR CLIMBING.—HOW TO DO IT AND AVOID BEING FATIGUED.

If one would avoid fatigue in climbing stairs, a necessary act in a city like Chicago, where many buildings have no elevators, he must know how to do it properly. A physician of repute tells how this should be done.

"Usually," he says, "a person will tread on the ball of the foot in taking each step. This is very tiresome and wearing on the muscles of the legs and feet. You should in walking or climbing stairs seek for the most equal distribution of the body's weight possible. In walking upstairs your feet should be placed squarely down on the step, heel and all, and then the work should be performed slowly and deliberately. In this way there is no strain upon any particular muscle, but each one is doing its duty in a natural manner. The woman who goes upstairs with a spring is no philosopher, or, at least, she is not making a proper use of reasoning faculties. The habit, too, of bending over half double when ascending a flight of stairs, is exceedingly reprehensible. In any exertion of this kind, when the heart is naturally excited to a more rapid action, it is desirable that the lungs should have full play. The crouching position interferes with their action, the blood is imperfectly aerated, and there is trouble at once. Give the lungs a chance to do their work everywhere and at all times.—*Chicago Record*.

NOURISHMENT OF THE TEETH.

It is the outside of the grains and the cereal foods that contain the carbonate and phosphate of lime and other earthy salts which nourish the bone tissue and build the frame. It is the outside of corn, oats, wheat, barley and the like, or what is commonly called bran that we sift away and give to the pigs, which the teeth naturally require for their proper nourishment. Oatmeal is one of the best foods supplying the teeth with nourishment. It makes the dentine and enamel strong and able to resist all forms of decay. Nothing is superior to brown bread for bone and tooth building. Baked beans, too, have considerable supply of these lime salts and should be on the table, hot or cold, three times a week.—*Health*.

FOOD AND LONGEVITY.

A Turin physiologist, Dr. Javali, sent a series of questions to all Italians who had attained to the age of a hundred years. The total number to whom he applied was two hundred and seventy-four women and one hundred and thirty-three men. Only fifty-two, however, out of the three hundred and eighty-two returned answers of

which he could make any practical use for the object which he had in view, namely, on account of the manner of life of persons who lived to be very old, for the guidance of others who might be ambitious for a long life. Dr. Javali came to the conclusion that a man's constitution of body, whether tall or short stout or lean, straight or bent, had little influence on his chances of a hundred years. The most important point, according to the answers received, is the food. The majority of these Italian centenarians reported that they were either small meat-eaters or ate no meat at all, and that the staple food of nearly all was vegetables and fruit. From spirituous liquors, with the exception of the simplest wine of the country, most of them abstained. It is important to note that the majority stated that they were careful to wear warm clothing. Another point was their uniform testimony to cheerfulness of temper and avoidance of all excitement and worry about daily and hourly trifles. Sanguineness and content, Dr. Javali infers, are aids to length of days. A certain degree of stoicism, also, he believes worth cultivating.

But it is very doubtful if those who live a feverish, hurry-scurry life can, unless they have very excellent constitutions, and not often then, ever live a hundred years. Seventy-five or eighty years ought to content the majority of mankind, until we are able to live rationally.

The Question of Motive.

I have never sought wealth, but I have sought work to do for my Master, Mr. Moody said in substance, just before he went home. This expression gives the keynote of his life. Add this motive of his to his natural ability, to his splendid spirit of mastership, and to his divine endowment, and it accounts for his career. He did not seek for himself. He did not regard money. He did not care for fame. He simply wanted to find work to do for Jesus Christ, and that work he sought unremittingly from the beginning of his call until he laid down his task. Animated by this motive he stood unabashed in any presence and quailed before no demand.

Such a motive and the lessons therefrom are very much needed in our times. So many about us are caring for what they can make, in the various positions to which they are called. Much more than it ought to be, this is the bane of modern life. Ian Maclaren tells us that so far as he can discern, the vicious principle among us is mammonism. What is true of us is true of others, for in this respect we are not sinners above all men. Everywhere in the scramble of modern life, men are all too much asking what they can make for themselves, in one form or another. What is there in it for me? is the question, rather than, What can I do for others, in any position which I assume, or in any relationship into which I may be brought?

There can be no comparison between these two lines of life and the motives which influence men thereon. No one, not even the most selfish, in his better moments, will not say the latter is incomparably the greater. It dwarfs the other, as heaven dwarfs the earth. Animated by it let a man enter any relationship, take any place and he cannot, in the highest meaning of the word, fail. Actuated by this spirit, and by this motive, he will make the best of himself. He will fill to his utmost capacity any position to which he is called, leaving out as a main consideration the question of recompense and reward. At a time when so many are dazzled by the prospective profits that may be secured, it is well for us to have our attention summoned back to the work that we may do. The one may pass with the using, the other will be as enduring as eternity.

A Roman Catholic priest of New York City, having denied that any Romanists had ever become Baptists, an investigation into the facts was instituted. It was found that twenty-nine Baptist churches, in various cities, reported a total of 313 members who had come out of Roman Catholic churches. In many cases the converts were among the leading people. *Christian Work* says that forty-seven New York pastors, of five different denominations, report ex-Catholics in their membership, in members varying from one to seventy. Fully one-fourth of the 25,000 German Baptists are stated to be converted from Romanism.

Children's Corner.

Young Folks and Old Folks.

In many of our homes there are dear old people to be cared for—our loved ones who have put on "the silver livery of age." It is pitiful sometimes to see the want of sympathy on the part of young folks for them.

"If I'm ever so old as grandma is," said a young girl not long since, "I know I shall not be to be bothering around. I'll just sit quiet in my easy chair and read my Bible and knit."

This thoughtless remark was made because grandma had given some wise suggestions to the young, inexperienced girl. It was said in the old lady's hearing, and it hurt her tender heart.

"If she, dear girl, lives long enough to get to the place where I am, she will not wish to sit by herself and take no interest in affairs any more than I do," was her thought. Young folks are so apt to think that old folks are meddling with their affairs if they offer counsel or help, and show resentment at once.

It is not a happy thing for them to feel, if the years have been many, that the usefulness and work of life is over for them, and that they are only cumberers of the world instead of helpers. Out of their experiences they are capable of giving good advice that is worth heeding. To those who are "neering the Gates of the City," and who have felt the long march, and are weather stained with their journey, it is sweet to be helped by the strong young hearts who are but just starting out.

They deeply appreciate the kindly words, the show of affection and interest given by the young folks. They like to hear of all the precious privileges and good work going on in the world that, perhaps, they did not have in their day. It is so cheering to have the bright young faces shine in their coming as they bring good tidings to those who are not able by infirmities of age to get about as they used to when they could say:

"Naught cared I this body for wind and weather,
When Youth and I lived in it together."

It is a Christian duty and should be a pleasure for young folks to take considerable pains to make the old folks happy. There are so many little ways of giving pleasure, and a kind, loving heart will find them out.

If you have no grandpa and grandma in your own home, dear young people, go and see somebody else's grandpa and grandma. Carry pleasant things in with you, not the miseries of life; they have heard and seen and felt their share of them.

This work of making life easier and happier for the dear old folks is a beautiful work in the Master's service, and we hope our young people will give more time and thought to it. Too many good, patient old souls, who have been in the warfare of life and fought the battle well, are unhappy because they feel that their work is practically done and that they are of no more use in the world.

A Boy's Religion.

The late Henry Drummond said to a company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and beautiful thing for her; but if you cannot read your Bible by the hour as your grandmother can, or delight in meetings as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart, for some boys have the idea that they will be expected to put aside most of their propensities if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandfatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. No one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday School and to prayer meeting.

NOTICE.

The seventh annual session of the New Brunswick Baptist Convention will be held with the Second Grand Lake Church, Waterborough, beginning on Friday, September 14th, at 10 a. m. The sessions of the New Brunswick Baptist Sabbath School Convention will be held on the Thursday previous, and the annual meeting of the Baptist Annuity Association on Saturday afternoon, the 15th inst. Full programme will be announced later.

W. E. McINTYRE, Sec'y.

New Brunswick Convention.

The time of our provincial gathering is drawing rapidly near. The sessions of the present year give promise of being more interesting than any previously held, and are desired we believe to leave an even stronger impress than any heretofore.

A new feature which must greatly enhance the importance of the annual reunion this year will be the historical sketches now in preparation commemorating the centennial of four of our churches, and the story of another that must even go back of that date. We are anticipating a good time. The attendance will without doubt be fully equal to that of previous conventions, while the interest naturally centreing around the centennial period of our history as a body can not fail to elicit profitable discussion and edify the brotherhood at large. The location is good, central, and easy of access; and from east and west we expect large delegations of our most intelligent and devout brethren to devise the best things for the common weal of the Baptist churches of New Brunswick.

Competent writers have been asked to prepare centennial sketches of First Salisbury, Norton, Prince William and Canning churches, while classic Sackville, embalmed already in the historic memorial, and leading all others in age, will also receive due notice as the first lone star of the denomination in the province.

The church with which we are to meet, comprising as it does a membership of over three hundred, will prove itself quite equal to the entertainment of such a body. The meetings are to be held in the house of worship at the head of Cumberland Bay, a point easily reached by both rail and steamer. Let us hope that the spirit of the living God may preside over all our deliberations and grace the work with His approval.

The Life to Come.

One reason for believing in another life is based on the fact of God's goodness and justice. Assuming there is a personal God whose character is absolutely righteous and good, we lay great stress on the instinct of immortality which is found in the soul, and the hopes cherished by the purest and noblest of the race. The aspirations and longings of the heart become true prophecies, and the intimations and dreams of mankind become arguments for a future life. If this life were the end of all things, surely a just and good God would not suffer us to be tantalized with the problem of the soul's existence after death, or let us be the possessors of these enigmatical desires. Justice would not permit mankind to be misled or its life to be darkened by fears. Tears of grief would not fill our eyes and tenderest memories would not gather about the graves which hold the dust of our dead. "If death be all, the kindness of the world's Maker would surely have caused partings to leave a less deep and lengthened sting, and he would have fitted us for such a world by making our hearts less susceptible to sorrow. How could God demand or expect from us the heart's best affection and highest worship, if at the same time the weight of his stern hand was upon us and our very life liable at any moment to be blown out by the breath of his mouth."

If churches would place less dependence—just a proper dependence and no more—on their pastors and more on the members, the conditions would be much healthier and more hopeful for both pastors and people.

A Sense of Duty.

The word "Duty" should be pronounced with a right intonation, for this determines its pleasantness or harshness. To some it is a repelling word, while others hear it as they do the stirring notes of a trumpet. Every preacher knows that to preach on duty displeases some of his congregation, while others listen with unkindled interest. It all depends on the way they hear. Many evangelical Christians have a shyness towards the word for they think that preaching "duty" is to make the gospel of none effect. Their glory-crowned word is grace. But there is no contradiction between them. Grace and duty are the complement of each other. The man who is boastful because he always does his duty needs to know a little more of God's grace to sinners. While the believer who is so conscious of the grace of God in his life might be a more rounded Christian if he learns to transfer the emphasis to duty. Thought of aright this little word unfolds its marvels of meaning. One of the things most lacking in spiritually-minded Christians is a sense of duty. It is essential to strong, aggressive Christian manhood. Think of the word "due" and a beam of light will fall upon the subject, for duty is but a development of due. It means something we owe and should pay. There are many kinds of obligations. If we have borrowed money for a given time it is our duty to pay it when due. Parents speak of the respect and affection due them from their children and it is the children's duty to render these to their parents. Duties arise from the various relationship we sustain. Being members of the community, we have neighbors and friends; we touch other people at many points; life touches life; interest touches interest; our paths meet and cross and recross, and there arise material obligations. We owe these many things and they owe us, and the paying of these things that are due is the doing of our duty. Some duties are legal, others moral. The State law does not require us to feed the poor or comfort the sorrowing, but a moral law imposes these duties upon us. The great questions of life are questions of duty.

The subject widens and penetrates everywhere and everything. Then, above all these, comes our duty to the living God. Has a child any obligation towards its heavenly Father? Has a subject any obligation to the Divine lawgiver? Does the love of Christ towards us impose a duty on us to reciprocate his love? Does redemption not call for gratitude and devotion? It is our duty to believe and love and serve our Christ. It would be well if we regarded duty in this broader light, and to cultivate the sense of duty in our hearts. Our Lord was ever impelled by this. He began life with the feeling in his heart that he must be about his Father's business, and in his retrospect of life he said he had finished the work given him to do. The Christians who are living forces in the churches are those who believe in and act from a sense of duty.

Religious News.

MINNEDOSA,
MANITOBA.

Rev. F. W. Patterson,
formerly our General Missionary in this province, is now stationed here. He

writes encouragingly of the prospects. We

appreciate part of his note bearing date of July 27th: On Monday morning last I had the privilege of baptizing a McMaster University student, who is working in the community for the summer. He was a member of the Presbyterian church, but felt that he could not conscientiously ask God to bless him as long as he remained in disobedience. He is a volunteer for the foreign field."

TEMPERANCE
VALE.

Things are beginning to look bright here, the people are getting united and difficulties are passing away. It has been a hard struggle financially, but I am in hopes all will come out right. We have lost three members by removal, one of whom was very active in both church and Sabbath school. We are looking to Jesus for our help.

C. W. SABLES.

FAIRFIELD, N. B. Yesterday, August 12, two young men, Harry and Frank Hosford, united with us by baptism. Our church is still faithfully toiling on to God's glory. R. M. BYNON.

FAIRVILLE. Two young women obeyed their Lord in baptism last Sunday evening. Very large congregations. We are glad to have Rev. Geo. Baker, of Fort Plains, N. Y., with us in our services. He and Mrs. Baker have been spending their vacation of six weeks with their relatives in Randolph and St. John.

A large number of the Fairville congregation, hearing that Aug. 10th was the twentieth anniversary of the marriage of their pastor and wife, entered the parsonage after prayer meeting last evening, and presented us with a very elaborate and costly "Haviland China Tea Set." The presentation was nicely made by Deacon J. F. Black, and gratefully responded to by the recipients. A pleasant hour was spent in eating ice cream and singing. Other private presentations were made during the day. This is only one of many kind remembrances from a kind and loving people. The lines have fallen to us in pleasant places. A. T. DYKEMAN.

McLAUGHLIN ROAD. The eighth semi-annual Baptist Sunday School Convention met with the Little River Sunday School, July 29th and 30th. The weather was fine and the convention was a success. The house was packed to overflowing, a large number had to remain outside at every session. A number of the Sunday Schools were represented and everything was done with the best order. Rev. R. M. Bynon baptized three young converts of Sunday afternoon, in short, we must say it was an extra well attended convention and every one went home saying it was good to be there. MRS. E. H. FICKS, Sec'y.

The completion of Rev. H. EMMERSON, MAN. G. Mellick's third year as pastor of the Emerson church was marked by a special anniversary sermon. A large congregation was present, Mr. Mellick took for his text the word "Ebenezer," 1 Sam. 7: 12. He spoke of the cordial relations existing between church and pastor. The success that had attended his ministry was due in part to the cordial co-operation of people, but especially to the help given by God. What God had done was but an earnest of what he would do in response to prayer and consecrated effort. Rev. Isaiah Wallace and Mr. T. B. Bullis assisted in the service.

Mention has made in St. **ST. ANDREWS.** John San that the board is sending another minister on the field here in place of Rev. J. W. S. Young. The church has heard nothing of any change. Brother Young is engaged for six months on this field, and a change has not even been hinted by any member of these churches.

Yours truly, C. W. MANZER.

BLISSFIELD AND DOAKTOWN. Lord's Day, Aug. 5th, at New Salem, baptized an aged sister, preached, gave hand of fellowship and administered Lord's Supper. In the afternoon drove to Blackville, service at 3 p. m., and again at 7.30. Commenced special meetings at Doaktown, Wednesday; 8. Interest good from beginning. Saturday Conference, received six thoughtful and willing candidates for baptism. Lord's Day morning administered the beautiful ordinance of baptism in the sparkling waters of the Miramichi, preached, gave the hand of fellowship and administered the Lord's Supper. In the afternoon drove to Ludlow for service in the evening. Brother C. J. Mersereau preached at Doaktown in the evening to a full house. Jacke is a young man of whom not only pater and mater, but also his alma mater, may well feel proud. His thoughts are not on the surface. He is not satisfied short of the reason why. M. P. KING.

THIRD CANTERBURY CHURCH. On the first Sunday in July Sister Lettia Patterson was baptized and united with the 3rd Canterbury church.

During the last week in July and up to the present time we have been holding special services with the people of Scott's Siding, C. P. R., a section of the 2nd Canterbury Baptist church. On the 29th of July, sisters, Mrs. Ambrose Dow and Mrs. Luke Dow were baptized. Services were continued and on the 12th of August Bro. Ambrose Dow was buried with Christ in baptism. There are others enquiring the way and are anxious. We are very much encouraged. We see signs of a harvest in other sections of the church. Hope to report more additions in the name of the Lord. At the time of writing it is raining hard. Will drive 7 miles rain or shine, to service tonight. "The Lord attends meetings on rainy nights." Our gleaners are to work gathering for Home Missions. To God be all praise. C. N. BARTON, Pastor.

Ordination.

In response to a call from the New Maryland and Cardigan Baptist churches, a council convened at the New Maryland Baptist church on Wednesday, Aug. 1st, to consider the advisability of publicly setting apart to the work of the gospel ministry the pastor, F. B. Seelye. The following churches were represented, New Maryland, Deacon H. Morgan, Deacon Israel Smith; Cardigan, Bro. Stickles; Kingsclear and Prince William, Rev. J. A. Cahill; Marysville, Rev. H. B. Sloat, Bros. Frank Smith and Fred Baillie; Mangerville and Sheffield, Rev. O. P. Brown, Bro. D. C. Dykeman; Macnaquack, Rev. Geo. Howard; Centreville, Rev. E. P. Calder, Rev. J. A. Cahill was elected Moderator, E. P. Calder, Sec'y. Bro. Seelye being called gave a satisfactory statement of his Christian experience and call to the ministry. Rev. Geo. Howard was appointed questioner, and with the other brethren conducted an exhaustive examination on Christian Doctrine and Church Policy. Bro. Seelye's answers were such as to completely satisfy the council, and on their recommendation the following programme was carried out in the evening: Ordination sermon, Rev. Geo. Howard; prayer, Rev. J. A. Cahill; charge to church, Rev. H. B. Sloat; charge to candidate, Rev. E. P. Calder; hand of fellowship, Rev. O. P. Frown; benediction, Pastor Seelye. Bro. Seelye's work begins auspiciously among a kind and appreciative people. In behalf of the council. E. P. CALDER, Clerk.

New Brunswick Home Mission Receipts.

Port Elgin Church, H. M.	\$ 5 62
E. M. Siperell, "	43 38
Norton Church, "	6 70
" " F. M.	11 03
First Springfield Church, H. M.	2 00
Second Springfield " "	2 00
First St. Andrews Church, "	6 00
Second St. Andrews " "	5 50
Mrs. D. McIntyre, E. M.	50
Western Association, "	10 19
" " H. M.	10 18
Mrs. G. G. King, Famine Fund,	10 00
Mr & Mrs. Peter McIntyre, F. F.	5 00
Second Chipman Church, B. Y. P. U.	
North West,	3 74
Second Chipman Church, N. W.	7 00
Second Grand Lake Church, "	6 50
G. W. Titus, "	5 00
J. F. Titus, "	1 00
First Chipman Church, H. M.	1 00
" " N. W.	1 25
Mr. & Mrs. Peter McIntyre, H. M.	5 00
Harry King, "	5 00
Richmond & Hodgen Church, "	1 00
Olivet Church, "	1 00
New Maryland Church, "	6 00
Jemseg Church, "	3 50
D. McIntyre, "	1 00
First St. Martins Church, "	4 63
Second St. Martins Church, "	5 00
Southern Association, "	13 00
Queens Co. Quarterly meeting, "	4 00
Mrs. R. H. Corey, F. M.	1 00
Miss. Nellie Secord, "	1 00
Miss. Emma Secord, "	1 00
Cardigan Church, "	4 50
Mrs. Mary Smith Treasurer of	
W. B. M. U., H. M.	66 44
Total	266 66
J. S. Titus, Treasurer.	

Notice

Our subscribers will please see attached to their respective names on the recent issues of this paper the time to which they have paid for it, or where no payment has been made the time when they began taking it, if any mistake is made with any one's time they will do us a favour to let us know by postal card. To those who have not paid for the paper, and those who are getting it the second year we have enclosed an envelope addressed; put a postal note in it and mail it, or where it is not convenient to get a postal note then they may enclose 50 cents worth of post stamps, and when any one wants to pay for last year and this year, as there are some who should do so, they can enclose a dollar bill, and that will pay up to the same month 1901 that they began in 1899. We hope all our patrons will continue their subscriptions, and remit us soon as possibly convenient for we need these payments to meet the costs of the paper.

If any subscribers are not receiving their paper regularly they will please notify us at once; and we will see that they get it. In one or two instances the name of a subscriber was unintentionally omitted when the names were transferred from an old worn out mailing list to a new one, and the mistake was not detected until months afterwards, when the subscriber either told someone their paper did not come, and we happened to hear of it, or else wrote us about it. In all those cases we will make up the lost time by extending it as many months later on as the paper has not been coming to them. In many places people complain that they do not get their papers when they should, this fault is with the post offices or the mails. We mail all papers subscribed for regularly as they are printed, that is twice every month, and there is no reason why any one should not get their paper at the proper time. We have had to enter complaints to the post office inspector against the way some offices are kept. We do hope that in the future all our subscribers will get their papers in due time. If not please let us know.

Married.

BRANSCOMBE-BARTON—At Cumberland Bay, Queens Co., on the 4th inst, by Rev. W. E. McIntyre, Captain Raymond G. Branscombe to Levina O. Barton, both of Waterborough.

DYKEMAN-DYKEMAN—At the Free Christian Baptist parsonage, Fredericton, August 1st, by Rev. F. C. Hartley, Robert Dykeman to Etta Dykeman, both of Northfield, Sunbury Co.

BISHOP-CHASE—At Salmon Creek, Chipman, N. B., on the 30th inst., by Rev. W. E. McIntyre, Burdage J. Bishop to Carrie A., second daughter of George Chase, Esq., both of Chipman.

Died.

BARTON—At Cumberland Point, Queens County, on the 28th inst., Herbert O. Barton, aged 23 years, leaving two brothers and two sisters to mourn his loss. He trusted in the all atoning work of Christ and calmly bid his loved ones the last farewell.

STRATTON—At Pennlyn, Queens Co., on the 4th inst., Elizabeth, wife of George Stratton, aged 69 years, 8 months leaving two sons and two daughters, besides her aged companion in mourning.

GUNTER—At White's Cove, Aug. 4th, William H. Gunter, aged 69 years, leaving a sorrowing wife and eight children to mourn the loss of a kind and affectionate husband and father.

McDONALD—The startling news of the death of Mr. Mont. McDonald at his summer residence at Woodman's Point on the morning of the 9th inst., took all his friends and relatives with sad surprise, as well as the city generally, and the sorrow over his sudden departure is very general, no one seemingly knew that he was affected with heart failure, which was cause of his sudden death. He will be greatly missed in many departments of city life not only in his home by his dear family, but in the church to which he belonged, and where he was a useful member, and also in many social circles where his genial presence was always welcome. He was a man of a kind sympathetic and generous nature, ever ready to give of his means to help every good cause. His funeral services took place at his city residence on Saturday afternoon, and were conducted by Rev. Dr. Gates, his much esteemed pastor, assisted by Revs. A. T. Dykeman, and Dr. Manning. A large number of the citizens were in attendance, the members of the bar in a body, and many expressions of regard and sympathy were heard among the gathered throng.

CLINCH—Our dear old brother Charles F. Clinch fell peacefully asleep in Jesus at his home at Musquash on the 7th inst., in the 72nd year of his age. He was strong in the faith, and while alive, active in the work of faith. He was a kind and generous Christian. His house was always open to entertain the ministers of the gospel, while his wife was always ready to make them feel at home while there. He always gave liberally to means to support the various institutions of his denomination. He will be much missed by the church of which he was a faithful member.

The funeral services were held at his late residence, presided over by Pastor Fields. A very impressive and tender address was delivered by Rev. Dr. Gates. Several other ministers were present also and took part in the services.