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WHOLE No. 63

Talking To Jesus.

BY A. C. DIXON.

Goethe, statesman and author always great conversationalists. It is said that Tasso, Dante, Gray, Hogarth, Swift, Milton, Kerwin, Chaucer, Dryden, Ben Johnson and Southey, brilliant as they were in writing and speaking, were noted for their stupidity in conversation. Goldsmith "wrote like an angel and talked like Poor Poll." It is said of Burke that he was so brilliant in conversation that one could not stop for three minutes out of the rain with him without being convinced that he was the greatest man in England. Samuel Johnson, Coleridge and Leigh Hunt were even more noted for the brilliancy of their pens.

The difference between the sermon and conversation is that in the sermon the preacher does all the talking, while the people remain silent, but in the conversation there is an interchange of thought, the opportunity for repartee and argument on both sides.

In the conversation of Jesus and Nicodemus we learn how to talk with an inquirer, and without sinning. I think, we may deduce the following rules:

GET THE INQUIRER ALONE.

It is not well to talk on so sacred a theme as the relation of man to God when you may be heard by uninterested listeners. The consciousness that an inquirer is being listened to and criticised will prevent him from opening his heart to you or to Christ. Consult him if you can as to time and place. Nicodemus chose the time of his visit. He came at night, doubtless in order that the conversation might be private. To say that he was afraid to come in the day is going beyond the record. He was doubtless a very busy man as a member of the Jewish Sanhedrim, and it was more convenient for him to come at night, as well as more private. It is something when you get a man face to face with Jesus, and when you talk to inquirers you ought to be so full of Christ that they shall be face to face with their Lord.

LET HIM TELL YOU WHAT HE BELIEVES.

Christ did not begin the conversation. After passing courtesies of the day in an informal way Nicodemus confessed what he believed. "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." This creed of Nicodemus acknowledges Christ as a teacher with divine credentials, and that like Elijah and Elisha of old he was able to perform miracles. It is a Unitarian creed, the sort of creed held by the man who crucified the Lord, and by Paul when he was breathing threatening against those who believed in the Divinity of Jesus Christ. It has in it a patronizing tone. Mr. Otts, in his book, "The Fifth Gospel," expresses the belief that Nicodemus came to Christ as the representative of the Jewish Sanhedrim, who had sometime before passed judgment on Jesus, but did not execute the sentence for fear of the people. He thinks that the "We" includes Nicodemus and his counselors. They were willing to admit the claim of Christ as an instructor divinely commissioned, and as a miracle worker, if he would withdraw His claim that He was Divine. Such a creed Jesus will not accept. He pays no attention to the compliment it contains, but proceeds to do what he should do in talking with every inquirer.

ANSWER HIS NEED.

"Except a man be born anew, he cannot see the kingdom of God." Jesus does not reply to his creed, but to his need. After all the need is deeper than the creed. "Your first need, Nicodemus, is not that I should instruct you as a

teacher sent from God, or that I should perform a miracle for your benefit, but that you should be born anew. You are a cultured, educated man, but there is a need of the soul deeper than culture can supply; you are religious, a Pharisee who says his prayers and pays his tithes, but there is a need of the soul deeper than religion can supply. You may be religious enough to throw your child to the crocodile, or hold up your hands for years until the nails pass through the palms, but religion wrongly developed does not satisfy the needs of the soul. You have a high position, Nicodemus, as a member of the great Sanhedrim, but there is a need of the soul deeper than honor can satisfy. Education, religion, position, important as they may be, do not constitute the new birth. After you have heard the creed of an inquirer, reveal to him his need, and then you are ready to follow rule four.

ANSWER HIS QUESTIONS.

Even the most earnest inquirers are apt to be full of interrogation points, and each point is a sword to parry off too near approach. "How?" is the question most frequently asked today as well as then. Curiosity in most people is very strong. They desire to know the modus operandi of everything. In this inquisitive age, that takes little for granted, they want a full explanation. The fact that a man may be born anew suggests to Nicodemus the possibility of beginning life afresh. Many of us would like to blot out the past and start again from our mothers' arms. If we could forget the mistakes, and sins, destroy our very personality, and begin life anew, some of us might be tempted to try it. But Jesus informed the Jewish ruler that it is not re-birth, but new birth; it is not beginning as an infant in the flesh, but in the spirit. It is letting the scars of sin remain while the new nature enters and subdues all that is bad.

If a man could become an infant again, he would still be fleshly. "That which is born of the flesh is flesh," and never can evolve a spirit. "That which is born of the Spirit is spirit," and cannot be degraded into flesh. The new birth makes us partakers of the Divine nature. We become two men in one, the flesh warring against the spirit and the spirit against the flesh. It is every child's right to be well born the first time; but however high the lineage and noble the parents, or godly the environment of the first birth, nothing can make it other than a birth in the flesh. Better than to be reborn of our natural parents is to be new-born of God.

PRESS UPON HIM HIS PERSONAL NEED.

Jesus comes now very close to Nicodemus. He lays down the principle that all men to see the kingdom of God, must be born anew. He answers the questions as to how by telling him that it is a spiritual and not a natural birth. He tells Nicodemus that he may wonder as much as he pleases at the mystery of God's parts, for He is a God that hideth Himself. All life is mysterious. And now he presses upon him his personal need and duty: "Marvel now that I said unto thee Ye must be born again." I can see our Lord looking the Jewish ruler kindly in the face showing great earnestness and love in every feature, as with uplifted finger he points to him and says, "You must be born again." It is something that affects not the world in general, but you as an individual. Men are not born wholesale of the Spirit any more than they are born of the flesh. It is an individual, personal matter; and I press upon you, Nicodemus, the importance of attending to it at once. In dealing with inquirers it is not enough to say that we lay down general principles and proclaim abstract truths, that we answer their questions satisfactorily; we should press upon each one his own personal need, and urge him to accept Christ at once.

INSTRUCT HIM.

Jesus proceeds to teach Nicodemus three

things. First as to the nature of the Messiah. "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven. In these words Jesus proclaims His own divinity. It is stronger than a dogmatic assertion. It leaves the inquirer to draw his own inevitable conclusions. In substance Christ says, "I who talk to you, the Son of Man, am in heaven while I am here on earth. I am omnipotent; I am God himself."

In dealing with inquirers there must be no flinching on this point. Jesus Christ is God, and before Him they must bow the knee. He will not compromise upon any flattering confession of His humanity. He is either God to be worshipped, or a bad man to be despised. There is no middle ground. Press upon every inquirer the claim of the divinity of Christ.

Then our Lord proceeds to give to Nicodemus the plan of salvation: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life." In other words, here is your part, Nicodemus. The Israelites bitten by the fiery serpents simply looked, at the command of Moses, to the uplifted serpent in brass. I, the Son of Man, am going to be uplifted on a Roman cross, and you, to be healed of the bite of the serpent of pride and unbelief, must look by faith, to Me. The plan of salvation is the uplifted Jesus and the looking sinner. You are not called upon to understand the relation between the look and the life it imparts; it is yours to do what is a very simple thing in itself, and God will do the rest. *Look and live.*

And now that Jesus has unfolded to him the plan of salvation, he proceeds to give the philosophy of salvation and damnation. "For," because "God so loved the world that he gave his only begotten son; that whosoever believeth on Him should not perish, but have everlasting life." The explanation of this uplifted Christ is the love of God. The explanation of the uplifted serpent in the wilderness was God's love. He loved the people so much that he wished to save them from the terrible effect of the poison. He did not see fit to remove the serpents; they remained, while he gave an antidote for their bite. God's love does not lead Him to banish sin from the world, but through the uplifted Christ, to save men from their sins. Love is the philosophy of eternal life. God does not love us because Jesus died for us.

Jesus died because God loved us. The foundation of our salvation is the love of God manifest in the death of Christ upon the cross. The philosophy of damnation is that light has come into the world, and men love darkness rather than light. They shut their eyes and will not look to the uplifted Christ. They prefer to fondle the serpent whose sting has already entered their vitals. Hating light, they reject love and life. We have good reason to believe that Nicodemus, thus understanding the philosophy of death and life, chose life by looking away from his sins to the Christ who was to be uplifted and today he is with the Lord, having seen Him as He is in glory and become perfectly like Him.

Philosophy.

Keep up and on:

Whatever happeneth thee is God's good will; If only thou couldst think it and be still, He careth for the sparrows on the sill,

And thou art more.

For every day,

Put on thy soul the bride of restraint, Nor let her stoop to murmur her complaint-- It takes us long to recognize the saint: God seeth more.

Dear heart! this toil,

This drudgery too commonplace and odd Is but the perfect discipline of God; He see the corn where we would curse the clod, Keep up and on.

And, praying well,

Grow sweet and strong; no ministry is vain; What if the weariness be far from plain? There is sufficient recompense for pain, At aftermath.

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Paul Crandal's Charge.

BY HOPE DARING.

CHAPTER VII.

A SEARCHING TEST.

Paul Crandal grew very pale. His voice was low, but firm. "Deacon Hardy, I believe I was sent here to work for God. If these evils of which we are speaking exist here, I shall lift my hand and voice against them."

There was silence for a moment. Mrs. Hardy and Carrie exchanged troubled glances. The Deacon was about to speak when Paul raised one hand pleadingly.

"Let us think and pray over it before we say more. I am sure you never thought of the matter in the light I see it in, and I know too little about the state of affairs here to carry on an argument."

There was no reply. Deacon Hardy began to fear that this devout but impulsive young man was not the proper minister for Danesville. As for Paul, he was pained, yet confident that the right would triumph.

He preached that evening to a smaller congregation than in the morning. Evidently the curiosity of non-churchgoers was appeased.

Paul spent all the time he could spare from superintending the settling of the parsonage in getting acquainted with his people. Many of the discoveries he made were unpleasant ones.

He found few willing to accept Amos Shedd's change of heart without, at least, a cutting allusion to his misspent past. He also learned that while the saloon was a constant menace to the safety and happiness of the village, there was little open opposition to it. The church membership was small and included very few young people.

Paul was not disheartened. He was sure these Christians had not really lost their interest in Christ; they had only grown careless. He had asked for work, and this was the answer to his prayer.

On Friday morning he was to leave for Detroit. The evening before, as he was going for the last time through the house to make sure that everything was in readiness for the coming of his mother, a rap sounded on the door, and he opened it to admit Mrs. West.

"I have come to call upon the parsonage," she said, cheerily. Then, as he led her, with a little pardonable pride at his own handiwork, through the cosy rooms, she went on.

"Leave the key with me, Mr. Crandal, and I will have supper ready for your mother when you return. She will be glad to come at once to her own home."

He thanked her. Perhaps neither of them could have told how it came about, but in a few minutes they were telling each other of their impressions regarding the work to be done in Danesville.

Marion West told her story simply. "I am glad we see alike," she said, her eyes fixed upon the western sky, where the setting sun was tinting the dull gray clouds with faint pinks and yellows. "Oh, thank God that he enables me to see the beauty of both living and dying in these last few days!"

Paul turned aside his head. God's power was plainly manifested here.

It was fast growing dark on Saturday evening when Paul and his mother reached their new home. The air was chill and raw, but there were fires in the different rooms, the tea table was neatly spread, on a pretty oak stand stood a

chrysanthemum loaded with snowy blossoms, and at Mrs. Crandal's plate was a bunch of scarlet geraniums.

There was no one in the house. Mrs. West had softly closed the back door after her when she heard steps on the walk. She understood that it would be better for mother and son to be alone in the first hour.

It was not until she stood in the pretty parlor room which her son had prepared for her that Mrs. Crandal spoke. She noted the attention which he had paid to her particular tastes, from the fire blazing in the wee stove to the beloved "Imitation of Christ" on the table. Then she turned to Paul, and, looking into the eyes so like her own, said:

"I am very, very happy, my son."
Two months sped by. Paul found a serious impediment to the work he had undertaken in a quarter totally unexpected—in the church.

It was "French's" that made the trouble. Paul talked, preached and prayed against that place. This brought upon his head much opposition from Deacon Hardy and his followers. They talked of the beauty of charity, but the minister refused to consider as charity the silence which passed without a word of reproof so glaring an evil.

One evening, early in December, Paul was returning from a call upon Amos Shedd. His way led him past the saloon, and when just opposite it his attention was arrested by a crowd at the door. There was a burst of rude laughter as a slender figure, which seemed to be the center of the group, staggered and fell to the ground.

Mr. Crandal stopped and watched the boy, for he was little else, as he struggled to his feet and staggered across the street. It was Milo Baxter, the brother of Lucie.

Milo was only a few paces from the minister when he again fell heavily. Paul stepped forward and helped him up. Then he saw that the youth was too far overcome by liquor to reach his home unassisted.

Paul Crandal did not pause to consider the propriety of his next act. Drawing Milo's hand through his arm, he steadied the boy's unsteady steps. They soon reached the home of the Baxters, and when half-way up the walk the door opened and Mr. Baxter came out.

TO BE CONTINUED.

An Imprisoned Soul.

BY REV. G. FLUVEL HUMPHREYS.

SOME one has said, "When we can begin a psalm with crying, we may hope to close it with singing. The voice of prayer soon awakens the voice of praise." There is a pathetic note in the 142d Psalm that touches the experience of many souls. There is running through it the undertone of great affliction. David knew where to go in his trouble. He had learned that in certain experiences in life there was no help in man; refuge failed him; no man cared for his soul. How insistent is his cry, "Bring my soul out of prison." There is no physical imprisonment that can compare with the imprisonment of a soul. "Stone walls do not a prison make, nor iron bars a cage." Paul and Silas were the freest men in the prison, although their feet were fast in the stocks. The jailer had an imprisoned soul, and not until its shackles were removed was he truly free.

The world is full of imprisoned souls. Their unconscious cry often is, "Bring my soul out of prison." Some of these are in great trouble. This was David's case. It was a great crisis in his life. He was alone. No man could help him now. He was conscious of soul loneliness. He felt isolated and cut off from the sympathy and help of man. The sacredness of a great affliction had shut him in. He is kin to us in this experience. We can sympathize with him. We have entered that spiritual prison-room and sat down within its dark walls. A homeless, friendless refugee voices the heart-cry of multitudes, "Bring my soul out of prison." It speaks a common language, it touches the depths of a common pain. The disciples of God are as various as individuals; in many of them we are learning something of the bitterness of that cry of our

Lord, "I have trodden the wine-press alone."

Nothing discovers the fibre and strength of the soul like trouble. The Great Chemist tests the man, that he may see what alien element may be present. We hardly ever get acquainted with ourselves until we are shut in by some of the mysterious disciplines of God. With this knowledge perhaps will come the consciousness that there is but one Deliverer that can unloose the bars and let the soul go free.

The sinner is not only in prison—his feet are fast in the stocks. He does not know how to get out. He does not know to whom to appeal. Not until the Holy Spirit convicts and enlightens the soul can this prayer be put up for help. To every imprisoned soul, imprisoned by unfor-given sin, there comes One mighty to save. We go through no darker room than he went through before us. He would have us unbind the chains of evil habit, come out of the dungeon of sinful life and become free men in Christ Jesus. Dark and ill-smelling and dreary is the prison-room where the sinner dwells. He is not only a prisoner, he is a slave, and he cannot escape save by the hand of the Son of God. Let every such an one appeal to the Mighty Conqueror of death and the grave, and offer up this prayer so many centuries old, "Bring my soul out of prison." If you realize you are in prison, if you want to come out, if you are willing to follow your Deliverer, it will not be in vain that you call on the risen Son of God.

Unity in Worship.

THE charm of a service depends on the impression which is left on the mind and heart. There may be many strong and excellent features, but

if they are so arranged or are so diverse in character as to annul their influence the service is a failure. We have attended many churches where sufficient thought and force was put into the worship to make an effective impression on the minds of the congregation, but the arrangement of the parts was so unhappy as to dissipate all reverent feelings. It reminded one of the old story about a preacher who delivered the tender invitation of the Lord Jesus, "Come unto me, all ye that labor and are heavy laden and I will give you rest," with the same energy and gestures with which Luther drove the devil from his room at Wartburg.

A pleasing illustration of unity in worship was furnished in a recent service at the Judson Memorial in New York. The subject of the sermon was the beautiful and inspiring forty-sixth Psalm. Early in the service the version of the Psalm as given in the Book of Common Prayer, was chanted. For the Scripture lesson the revised version was read. The hymn before the sermon was Luther's magnificent rendering of the same Psalm, "A Mighty Fortress Is Our God." Then the Psalm was analyzed and its beauties and lesson of trust in trouble clearly set forth with the charm which those who have heard Dr. Judson so well remember. The closing hymn was Isaac Watt's comforting and strengthening version of the Psalm, "God Is the Refuge of His Saints."

We are sure that the forty-sixth Psalm, will mean more to every member of the congregation for all the rest of their lives. The service added something of help and comfort which they will never forget. It is a mistake to think that the sermon only is of importance. Too often this is the theory of our services, and the prayer, which should lead all hearts to the very throne of God, is left to the spur of the moment, and the hymns are hastily selected just in time to hand to the organist before going into the pulpit.

If pastors would devote more time and thought to what are commonly but erroneously considered the minor features of their public services, they would find the total impression of the labor more weighty and lasting, and retain in their congregations and church membership many who are alienated by the too common bareness and incongruity of our church services.

The new regulation of the Boston and Maine railroad that card playing by employees in all places owned by the company must cease, is a witness against the practice not by fanatical Puritans, but by hard-headed business men.

Seeing The Invisible.

THE impressions made upon the mind through the sense of Sight, begin so early, are so vivid and so constant, that it is no marvel that our thoughts are directed toward outward things, as though they were of paramount importance. We naturally think of men, the wealth they possess, the power they wield, the various mechanisms they construct and the institutions they found. We think of a large city, the stately structures, its accumulated wealth, its business activities, or its civic strength, our country and the globe, and each seem real, while those things that are unseen are left for the philosopher's speculation or the genius of a poet. It is easily comprehended that invisible things are by no means vague unrealities. They are more real than the visible things. All matter is but the product of force which is itself invisible. Force can exist without matter but matter cannot exist without force, therefore force is more powerful and real than matter.

The glittering luster of a diamond is attractive, but the world had better lose its diamonds than the power of crystallization. Better to destroy the charming scenes of the sunny mountain side, than the element of productiveness in the soil which it helps to nourish. Better were it by far that the shining stars which stud the expanse of heaven be annihilated, than that the law of gravitation suffer infraction or failure. The Mediterranean had better rush out through Gibraltar never to return than the influence of the sun and moon be withdrawn from the shoreless ocean.

Destroy these invisible forces and the homely lump of coal would no longer mature into a beautiful prismatic diamond, inorganic matter would refuse to become a blooming rose; the mythical music of the spheres would become a living reality; while the fountains of the deep would be broken up and the earth again deluged.

Hidden forces are master not only in the realm of the physicist, but also in animate nature itself. Scientific investigation by the manipulation of all its modern appliances, has failed to solve the great problem of life, whether it be in the shapeless protoplasmic jelly, or in that form of animal life which it pleased the Creator to make a little lower than the angels. Life, wherever found, and in whatever stage, is infinitely invisible, yet its presence is ever manifest, and its results apparent to all.

Viewing man as a rational being it is that mysterious *unseen* that holds preeminence. All the psychologists and moral philosophers since the birth of ethics, have been unable to probe the secret chambers of a soul. In every experiment and after every analysis, there always has remained a *something*, which could not be solved.

Destroy that something and instead of an inferior angel, you have but six feet of breathing carbon, oxygen, and nitrogen with the exact passions of a beast. With Emerson we conclude, "man is a stream with an invisible source."

Seeing includes mental, as well as physical vision. The trained physical eye sees the immaterial as plainly as the physical eye sees the material. It sees the mysterious forces at work in nature, it sees life and the mind, as truly as the natural eye sees matter. We see a *truth* as well as we see a *tree*. We see a soul, as plainly as we see a body; and with the eye of faith, we see God as *vividly* as man. Refute this principle and man's sight avails him no more than that of the beast.

A glance at the achievements of the great inventors, and mechanics of the world, convinces us that their success has been due largely, to their ability to see the invisible. *Watts* saw weights lifted and machinery driven, while his neighbours saw only an idiot dreaming over a steaming tea-kettle. *Newton* saw the law of gravitation, while the multitude saw nothing but a falling apple. *Samuel Brown* saw the plan for a suspension bridge, while his wife saw but dew-covered spider's web stretched across the garden path.

The beauty of art, the skill of science, and the actuating principles of morality are all based upon the invisible.

And stepping into the realm of religious life, we almost discard visible things. In conclusion,

nothing can be found more fitting than the sublime words of *Paul* who said "We look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal"

Josh Billings on Infidelity.

Do you ever hear a man's renouncing Christianity on his death-bed, and turning infidel? Gamblers nor free-thinkers haven't faith enough in their profession to teach it to their children.

No atheist, with all his boasted bravery, has ever yet dared advertise his unbelief on his tomb-stone.

I notice one thing: when a man gets into a tight spot, he don't never send for his friend, the devil, to get him out.

I had rather be an idiot than an infidel, if I am an infidel, I have made myself one; if an idiot, I wuz made so.

I never hav met a free-thinker yet who didn't believe a hundred times more nonsense than he can find in the Bible anywhere.

Unbelievers are allwuss so redly and anxious to prove their unbelief, that I hav thought they mite be just a little doubtful about it themselves.

A man may learn infidelity from books, not from his mother nor the works of God that surround him.

Religious News.

HOPWELL, N. B. We used our new communion set for the first time Sunday, June 16th, at Albert. It is the individual cup. One sister has been received here by letter since last reporting. Miss Mary Colpitts who took the Rhodes medal for painting at the closing exercises of Acadia Seminary belongs to Albert and not to Elgin as reported in the press. She is also a member of the Hopewell church.

F. D. DAVIDSON.

TABERNACLE, ST. JOHN, N. B. I am expecting to take a theological course this fall either at Chicago or Rochester. I have already tendered my resignation in order that the church may settle a pastor before I leave in September. The church is in splendid working order at the present time. The finances are in a healthy condition. Last year we raised over \$3,500 for local purposes. We have an average evening congregation of 400, the largest in the history of the church. There are no dissensions among the members. Our resident membership has increased in the last two years from 70 to 150. We have a beautiful church building facing the Haymarket Square, with a seating capacity of over 500. Under right leadership there is every prospect of the church becoming one of the strongest churches numerically in the city. On account of the heavy sacrifices made by the people this last year they will not be able to offer a very large salary the first year. We should be very glad to hear from any ministers who would like to look over the field. Correspondents may address either A. H. Patterson, Brindley Street, or the undersigned.

PERRY J. STACKHOUSE.

HARVEY, ALBERT COUNTY. The end of this month will see the close of our first year as pastor of this church. Congregations are large on all sections of the field, harmony prevails, and the prospects for next year are encouraging. Two sections, New Horton and Midway, are preparing to build houses of worship. The Harvey section has a vigorous Mission Band and W. M. A. S. It has paid off a debt and is about to put a good iron fence round the church. The choir has supplied itself with new hymn and tune books and the singing is greatly improved. One church difficulty of a year's standing has been amicably settled with the aid of a council. If all councils took the trouble to get to the bottom of the facts that this took, councils would be much more helpful and popular than they at present are. After long and patient labor the church has been regretfully obliged to exclude two mem-

bers. Although this has been a painful experience for pastor and people we feel that it is proving a source of blessing to the church. Last Sunday morning we had the joy of baptizing seven candidates, Mrs. H. Smith, Misses Bessie Tingley, Agnes Coonan, Edith Copp, Messrs F. Coonan, F. Berryman, B. Doucett. We are hoping that the people will make it possible for us to remain with them, as the prospects for next year's work are full of promise.

M. E. FLETCHER.

BRUSSELS ST. CHURCH. One baptized Sunday night. A. F. W.

We laid the corner stone of a new meeting house at Albert Mines on May 29th. The building when completed will be the same as the new churches at Waterside and Salisbury.

MILTON ADDISON.

SURREY, N. B., June 8th.

The good work announced **HAVELOCK, N. B.** last week at Salem has continued. Last Sunday two more were baptized. Others have found the Saviour and will probably find their way into the church later.

JUNE 15.

J. W. BROWN.

A large number of the young people of the church and congregation gathered in the parsonage one evening last week, and after spending an enjoyable evening retired leaving us the richer in several articles of furniture. Our lot is cast among a kind hearted people. The work of the church is progressing. We baptized a brother since last report.

JUNE 8.

MILTON ADDISON.

Once more we thank God to be able to report blessing from this place. The series of special meetings closed with a farewell service Sunday evening. Six more were baptized in the afternoon and seven received the right hand of fellowship in the evening, making in all 16 in the last four weeks as we labored with Bro. Hurst part of the time and Bro. Keith after his departure. One of these was baptized at Little River in meetings there and one other came out and was received for baptism in some meetings held here by Bro. Albert Berrie. We wish to express our thanks to the people of this place for their kindness and faithfulness and hope God will send them a pastor soon to lead and help them.

EVANGELIST GEO. H. BEAMAN.

Since our last report it was our privilege to baptize into **ELGIN, ALBERT CO.** the fellowship of the 3rd Elgin church on Lord's Day, June 9th, twenty-one willing followers of the Saviour and receive one sister on experience from the "F. B." church. One of the candidates is about 70 years of age, having been brought up in a Methodist family. He wished to follow Christ in all his appointed ways. We have received two more for baptism, a mother and her son. We had a very solemn service on 9th inst., the largest attendance yet, 135 buggy loads besides family wagons. It would take two such houses as ours to seat such an audience. Our field of labor is large, being about 18 miles long and varying in breadth, but a more loving and willing people to labor with no man need wish to be with. I have received a call to engage with this field for the 4th year as their pastor and have accepted. Pray for us brethren.

I. N. THORNE.

Rev. Ira Smith, has resigned the pastorate of Leinster street church, St. John, to accept the call of the McPhail Memorial church, Ottawa. This, we understand, is a young and growing church, with a good congregation, and a large Sabbath School, is well situated and with excellent conditions for fruitful work. We shall be very sorry to have Mr. Smith and his family leave us. They have made many warm friends here. Mr. Smith has won not only the respect but the love of all his brethren in the ministry in these Provinces who have been privileged to know him. We should be glad to have Bro. Smith remain with us here by the sea, but the

new call is perhaps to larger service and greater usefulness, and we shall rejoice at his success.

Rev. W. M. Field of Springfield, was in the city on Monday on his way to visit his friends in Charlotte County. He reports an encouraging work and frequent baptisms on his present field of labor.—*M. & V.*

KESWICK RIDGE, N. B.

Two sisters were baptized at Macnaquaek, Sunday the 23rd. Our congregations are good and several are manifesting a desire to know Christ more fully. I expect to baptize others soon.

GEORGE HOWARD.

POLLET RIVER CHURCH.

Alluding to a statement in the report of the Albert County Quarterly Meeting, published in the *Messenger* and *Visitor* of June 12, as to the desirability of the Pollet River church being grouped with the First and Second Coverdale churches, the clerk of the Pollet River church states that such an arrangement would be detrimental to the interests of that church and the proposition would not be acceptable to its members.

Rev. Norman McLeod who supplied the pulpit of Carleton Baptist church last summer, preached to two large congregations last Sabbath, June 30th. The meetings are well attended. The work of erecting a tower is begun, which when completed will add to the improvement of the church.

An Acknowledgment.

I wish through the H. M. JOURNAL to acknowledge the kindness of our friends of Andover and Perth, who on the evening of the 10th inst., gathered at our home for a social greeting, surprised us by the presentation of a purse and bill of items value about \$34. For which we say most heartily, thanks. And may God bless the givers. Truly God and our friends have been most thoughtful and generous toward us during my continued weakness. I often receive letters from friends with more than an ordinary written sheet. For which I often feel to praise God. A few weeks ago I hoped from feelings and appearances to be able soon to resume labor on some field for the Master, but return of ill symptoms, tell me I must wait longer. And to the Divine will I bow—his will not mine be done. Brethren pray for us.

Yours in Christian bonds,

S. D. ERVINE.

Growth in Prayer.

C. H. WETHERBE.

THERE is something wrong in the spiritual life of a Christian who, after having been a professed believer fifteen years, has not grown any broader and deeper in his prayers than he was at first. The Christian who now uses the same expressions in prayer that he did even ten years ago, who travels the same little route in prayer that he did during the first year of his professed faith, has certainly not grown perceptibly in his praying. Now, I do not say that a mark of growth in prayer is increased fluency in uttering words of prayer, although there may be such increase; but this does not necessarily mean true growth in real prayer. A person who at first was slow and awkward in his prayer expressions may, by continued and frequent practice, and by increase of courage, become considerably more fluent in prayer in the course of a few years, and yet he may not have grown any more spiritual than he was at first; in fact he may now be less spiritual than formerly. Such a thing is quite possible. It seems to me that real growth in prayer evinces itself in a more inclusive consideration of what one should pray for than was formerly the case. The heart of the growing one reaches out to such subjects for prayer as were not particularly thought of at the first stage of that one's Christian life. He has come to feel the need of especially praying for many objects outside of his own home and his

own church and his own neighborhood. He thinks, as he prays, of distant missionaries who have often sent word to this land making requests for prayer on their own behalf, and he prays fervently for them and for the great interests which they represent. Every day, either at the family altar or in his closet, he mentions before God the heathen world, perhaps specifying India, China, Japan and other lands. And the Christian who prays much in private for foreign missions will also pray for them in public, if he prays at all in public. He will do so by very force of habit, and yet also by force of heart conviction.

The growing one will also pray often for the religious press, that it may be an increasingly mighty agency in evangelizing the world. And while this praying one grows in the width of his prayers he necessarily grows in spiritual life and power.—*Holland Patent, N. Y.*

A New Reading.

JUDGE not the Lord by feeble saints' was the reading of an old negro, stumbling over Cowper's hymn, gave to the familiar line, "Judge not the Lord by feeble sense." However foreign to the author's thought the new rendering may be, it is by no means a needless admonition. Judging the Lord and his cause by feeble saints, and even selecting the very feeblest of them as a basis for the judgment, is exceedingly common. When some weak, easily tempted church member falls into sin, the first comment we hear from outside is the sneering remark, "Yes, that's just about all I supposed his religion would do for him!" When the inconsistency of some faltering disciple stands revealed the cry is the same: "That's Christianity, is it?"

"I don't pretend to go to church when I'm in town," said a glib talker the other day. "I think there's plenty of style in the city churches, but mighty little Christianity."

"Do you find more Christianity outside the churches?" was the quiet reply—a question for which there seemed no answer ready. Judge not the Lord by feeble saints, nor even by the strongest ones. "Acquaint now thyself with him and be at peace." EXCHANGE.

Value of Moments.

Only think how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. The flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant; but the grand electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by a poor, itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to exchange a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases when every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes?—*T. L. Cuyler.*

Married.

BRUCE MARSHALL.—At the residence of Eugene Craig Victoria Vale, June 5th, by Rev. E. E. Locke, Henry W. Bruce of Brooklyns to Ora Marshall of Middleton.

DYKEMAN-HATFIELD.—At Saint Stephen, June 12th, by Rev. W. C. Goucher, B. A., Thomas Clark Dykeman of Cambridge, Queens county and Maria Hatfield of Saint Stephen.

PAYNE KENNIE.—At Little Ridge, N. B., May 29th, by Pastor F. N. Atkinson, Fred Payne of Riverdale and Lily Kenne of Little Ridge, all of Albert county.

SCRIBNER-TINGLEY.—At the residence of the bride's parents, Upper Dorchester, N. B., on June 13th, by Rev. Bynon H. Thomas, Thomas Austin Scribner of the I. C. R. service, Moncton, to Mary Jepsie,

youngest daughter of Mr. John B. Tingley.

MASSON-POWELL.—At the residence of the bride's father, Harding street, Fairville, on the 12th inst., by the Rev. A. P. Dykeman, Frank Masson, to Jessie, eldest daughter of George Fowler, Esq.

MILLS-McMILLAN.—At the home of Dea. Jacob O. Parters, by Rev. C. N. Barton, June 12th, George E. Mills of Benton, to Elsie McMILLAN, daughter of Daniel McMILLAN of Benton, Carleton Co.

WRIGHT-MURPHY.—At Perth Centre, Victoria county, N. B., June 19th, by S. D. Ervine, James L. Wright to Edith M. Murphy, both of the Parish of Gordon, Victoria county, N. B.

STEVES-MELVIN.—On May 29th, at the parsonage, Hillsborough, by the Rev. C. W. Townsend, Altsel W. Steeves of Hillsborough, N. B., to Lizzie Melvin of Hillsborough.

BISHOP-STEVES.—On June 13th, at the residence of the bride's father, Hillsborough, N. B., by the Rev. C. W. Townsend, E. Chipman Bishop of Surrey to Florence C. Steeves of Hillsborough.

STEVES-DUNCAN.—At the Baptist parsonage, Elgin N. B., June 12, by Rev. H. H. Saunders, Judson Steeves of Pollet River and Jessie Duncan of Calais, Maine.

HARMON-PERKINS.—At the residence of Mrs. A. J. Miller, sister of the bride, Hartland, N. B., June 12, by Rev. J. D. Wetmore, Archie B. Harmon of Fort Fairfield, Maine, to Myrtle E. Perkins.

FISHER-LARRY.—At Carlyle Hotel, Woodstock, N. B., June 18, by Pastor Martin, Harry G. Fisher of Saco, Maine, to Fostina Libby of Merrill, Maine.

WALLACE-HATT.—At Milton, June 27th, by Pastor H. B. Sloat, Leander Clifton Wallace of Hopewell, N. B., to Mrs. Maggie Hatt of Milton.

MOTT-SMITH.—On June 21st, at the home of the bride, Upper Woodstock, by Rev. Jos. A. Cahill, Walter F. Mott to Edna M. Smith.

MARSH-HALL.—At St. Stephen, N. B., June 26th, by Rev. W. C. Goucher, Nathan S. Mars and Minnie G. Hall, both of Upper Wills, Charlotte county.

ROBINSON-BEACH.—At St. Stephen, June 6th, by Rev. W. C. Goucher, Samuel B. Robinson of St. Stephen and Lillia B. Beach of St. David's Charlotte county.

Died.

WILSON.—At Goshen, N. B., June 12, Adelbert Wilson, aged 20 years. Our brother was a member of the Elgin Baptist church. During his illness, he gave evidence of his trust in Christ Jesus.

LEBINS.—James Lebins, aged 59 years, died at Hillsville, June 9, in full assurance of a blessed immortality. Our brother leaves to mourn their loss a sorrowing widow, three sons and six daughters.

JONES.—At Pollet River, June 9, Lottie, aged 3 years and 4 months, little daughter of John and Mini Jones. While the mother was busy at work, in some unknown way the little one's clothing caught fire, she was so badly burned that she only lived a few hours. Our brother and sister have the sympathy of all.

RICHARDS.—Wm. W. B. Richards of Boistown died at Montreal, June 15, in his 44th year. His remains were brought to Boistown and lain to rest amid the sorrows of the community. The family have the heartfelt sympathy of all the people in their great bereavement.

FASTABROOKS.—At Chester, Carleton Co., N. B., May 17th, of acute stomach trouble, Thomas F. Estabrooks, aged 73 years, son of the late Rev. C. Gideon Estabrooks. Deceased was well known and highly respected.

BROOKS.—At Gordonsville, N. B., June 20, of pneumonia, Elizabeth A., aged 32 years, wife of Gideon R. Brooks, and daughter of the late James Stephenson of Mount Pleasant, leaving a husband, one child, an aged grandmother with whom she formerly lived, a step-mother, two brothers and three sisters and an uncle and aunt to mourn their loss.

PRICE.—At F. ridale, Alber. Co., on Sunday, 20th January, 1901, O. N. Price aged 67 years 9 months, leaving one daughter, Mrs. Elsie Leaman, to mourn the loss of a kind father. He did not make a public profession of Christ, but in his last weeks of suffering seemed to possess a trust in the Redeemer of the world. A very impressive sermon was preached by Pastor Rev. I. N. Thorne from Job 14:10.

GREGG.—At the residence of her son, Amos Gregg, Centreville, N. B., June 18th, Sarah, in the 90th year of her age, widow of the late John Gregg. Her maiden name was Stickney. She experienced religion when but 14 years of age, and was baptized by Rev. L. Hammond uniting with the Free Baptist church of which she lived an honored member until her death. Her faculties were somewhat impaired in her years, but her faith in her Saviour never faltered. Of her it may be truly said, Blessed are the dead who die in the Lord.