

THE HOME MISSION JOURNAL

VOLUME II, No. 2.

ST. JOHN, N. B., JANUARY 23, 1906.

WHOLE No. 28.

NOTICE

The churches and people who would like to get the New Brunswick Baptist Annual will please send in their orders. Those sending two dollars will get thirty copies; those sending one dollar and fifty cents will get twenty copies; and those sending in one dollar will get twelve copies; and fifty cents will get eight copies. Single copies ten cents.

Christ the Way.

BY REV. LANGLEY B. SEARS.

It was the evening of an oriental festival. The city of Jerusalem was alive with pilgrims who had journeyed thither to celebrate the birthday of their nation. The sacrificial lambs had been slain by the priests in the temple and the worshippers had borne them away to their dwellings. In an upper chamber a group of twelve had eaten their passover and a solemn memorial supper had just been observed. And now while they lingered upon their couches, their teacher began his parting message to his disciples—a message which still rings in the ears of his followers of to-day and bears to the yearning heart of the world the gospel of hope. "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. And whither I go ye know the way."

But they did not know the way, and these words of the Master which were intended to bring cheer and comfort at a time of painful separation filled the mind and hearts of his disciples with doubt and sorrow. So Thomas gave utterance to the thoughts of his companions: "Lord, we know not whither thou goest: how know we the way?" Jesus saith unto him, "I am the way, and the truth and the life; no man cometh unto the Father but by me."

These words of our Saviour explain the meaning of life and the mystery of death more fully than the wisdom of any philosopher of history; they bring men and God into communion with each other; they crystallize into a single sentence the life of Jesus the Christ; they express tersely and profoundly the gospel of Christianity to the world of all times. Christ as the way, is the only way of redemption.

In their doubts and misgivings on the eve of the Passover, the disciples could not understand that their Master must die and rise again and ascend unto the Father in order to prepare a place for them in the heavenly home. Yet to-day the last words of Jesus and the agony of Gethsemane become clearer to us as we view the cross of Christ. That cross still stands as the pivot of history; thither prophecy had looked; thither human sin tended; there divine providence was fulfilled and there divine love expressed; and backward we look through the centuries only to exclaim, "Behold the lamb of God which taketh away the sin of the world."

Do we appreciate the tremendous sacrifice there made? It is the discovery of modern science that the world progresses by the survival of the fittest. The different kinds of grass in the vegetable world, struggling for supremacy in a single plot of ground, and in the struggle few surviving and many perishing; the ceaseless warfare in the animal kingdom ever raging between the great and the small—between the strong and the weak—the tragic conflict in the moral world, of men battling each for himself and the perpetual strife of nation against nation—these are only manifestations of a law of life—as merciless as it is certain.

The eagle rules the air; the lion is the king of beasts; the shark is the sovereign of the sea; but only because the eagle, the lion and the shark are stronger and more relentless than their fellows. And man is the lord of creation, if viewed merely as a superior animal, because of his surpassing intellect.

But thank God, human life is not such a bloody and bitter struggle as this—else it would be intolerable and pessimism would be our only philosophy and selfishness our only ethics. The survival of the fittest is one law; but the sacrifice of the noblest is another. And to draw the great world to himself, to reveal to man the love of his Father, "God gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." The cross of Christ reveals the sacrifice of the noblest and that cross was and is the only way of redemption.

Christ is also the eternal way through faith. There is no sacrifice we can make to the God of love and holiness, which will restore us to the sonship we have spurned. Yet the father waits for the prodigal's return and longs to restore him to his family. All that the wanderer need know is that manhood is still possible, that the blessing already trembles upon the Father's lips. And the assurance of reconciliation with his God comes through faith in the Christ this faith; only spurs the prodigal to return.

And so in the hours of temptation, or doubt, or sorrow, when the meaning of life seems blank and the mystery of death appalling—suddenly there stands before our half-closed eyes the Man of Galilee; and if we then see the prints of the nails in the hands and feet, the wound of the spear in the side and the compassionate face betraying his readiness to help—then through faith we shall be led back to God.

We stand again in that upper chamber; we listen once more to the words of the Master and they fall upon our ears with a new and richer meaning: "I am the way and the truth and the life: no man cometh unto the Father but by me." Roxbury, Mass.

A Needed Reform.

Tom came in last week for the first time in months. Nell is a brick of a girl, he began; she's taken to doing a lot of things for me. Why, she has made my old room as pretty as her own. Then, almost every day when I get home from school I find she has put up a lunch for me. She's a dear girl!

I hope you've told her so.

Tom flushed.

That's just it! I want to, but—I declare, Aunt Hope, why is a fellow ashamed of being sweet on his own sister? We're all as polite as possible to the other girls!

Suppose you start a reform, said I.

I will. There's to be a social Wednesday evening; I'll invite Nell to go, and give her some flowers.

I felt pretty certain Nell would call soon after the social, and had not long to wait. Thursday she came wearing some pink carnations.

O auntie, I've so much to tell you! Who do you think gave me these flowers! But you never guess. My own dear brother Tom. He invited me to go to the social with him and treated me splendidly. We grew really confidential as we walked home, and I told him how I loved him.

In the evening Tom appeared with his version.

Aunt Hope, he began, you should have seen Nell. She was so sweet, and Jack Davis wanted to take her home. Another time, my boy, I said, I'm her escort to-night. A lot of boys heard me, and one or two laughed, but Hal Rhodes told me to-day that he thought we boys were fools not to make more fuss over our own sisters; do you see, the reform is started.—*Epworth Herald.*

The Preaching that Wins.

Where the gospel is vitally preached the people are as much interested in religion as they ever were. The preacher who is filled with the Holy Spirit, and has his gospel interpreted to him from above, tells the old story of the cross and the resurrection with all the ancient power.

The half-converted, unconverted preacher, with a smattering of higher criticism or orthodox traditionalism and dogmatism, and some knowledge of the imaginative literature of the day, who cannot stand on a dry-goods box in a village street and declare a full, free, and present salvation, would be wise to abandon the pulpit for a more congenial calling.

A brilliant man of letters recently said, "I think I like the 'Come to Jesus' preacher best." Another said, "I truly love the sound of Scripture in a sermon." When the best-educated feel this way it may be easily inferred what the people at large are thinking. The gospel message is today, and will be to the end, the world's great need.

Advice To Ministers.

BY REV. F. B. MEYER, B. A.

1. Let our ministers beware of drifting into preaching on social topics and questions of the day, apart from the person and work of the Saviour.

2. Let us maintain the custom of expository and experimental preaching.

3. Let us not announce sensational subjects to draw congregations.

4. Let us be strict to keep outside of our churches objectionable ways of raising money.

5. Let us carefully maintain church discipline; and let people understand that if they want cards, balls, theatres, etc., they must dissociate themselves from our churches, and be one thing or the other. If they feel able to serve Christ in these things, let them stand or fall to their Master, but let them do it apart from the church, lest they invalidate her testimony and impair her life.

6. Let us see to it that we act as light and salt on the movements of the time, not allowing the government of affairs to drift into the hands of irreligious and professional politicians.

7. Let us avoid having too many paid officials in our church work, and train our members to fill the various functions of church life.

8. Let us avoid throwing on the evangelist duties to which God has not called him. His work is not primarily with the church, but with the world; and he should not be called in till the church is in a healthy condition, and there is already a symptom of God's work through her upon the world.

A minister in Chicago tells the story of the effect of a sermon. He was preaching about God's wisdom and His tender care. He said God knew which one of His children would grow in grace best in the sunshine, and which ones required the shade of affliction. And he illustrated, "You plant roses in the sunshine, but fuchsias do best in a shady nook." After the sermon a lady came up to him with her face all shining. "O, Doctor, I am so grateful for that sermon; I never knew before what was the matter with my fuchsias."

The religious paper helps the pastors. The pastors have it in their power to help the religious paper very much. The Home Mission Journal would like their help just now.

The Home Mission Journal.

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

All communications, except money remittances, are to be addressed to

THE HOME MISSION JOURNAL,
36 Dock Street, St. John, N. B.
All money letters should be addressed to
REV. J. H. HUGHES,
Carlton, St. John.

Terms, - - 50 Cents a Year

The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

XVI

(Continued from last issue.)

The Instructive Retinence of the Bible

Edward VI, King of England, was the son of Henry VIII and Jane Seymour. He was born at Hampton Court, October 12th, 1537. He had but little encouragement, at least on his father's side towards a religious life; and yet he early developed marked religious tendencies! He died under the age of sixteen, and was thus too young when king to exercise pre-eminent or even powerful influence on the statesmen or tendencies of his times. His coronation was an occasion of marked interest. Three swords were brought and laid before him at one stage in the ceremonies. These swords were the emblem of royal power in three different directions. Glancing at these swords, he paused a moment, and then said, "Bring another; there is one I need most of all—the sword of the Spirit, which is the word of God." The Bible was brought; the ceremony proceeded, and from that day to the coronation in her sweet girlhood of the noble queen, who now sways a sceptre over the mightiest empire the world has ever known, the Bible has retained its place in the coronation ceremonies of the kings and queens of Great Britain. It is an interesting fact that the Bible is the only symbol employed at the inauguration of the President of the United States. It occupied its usual conspicuous place when President McKinley, in the presence of uncounted thousands, took upon himself the oath of his high office.

The tourist in Spain is certain to visit the old city of Toledo; and while there he will find no place more interesting, not excepting the ancient and glorious cathedral and the zocodover, or "square market," than the Fabrica de Armas, the manufactory of Toledan swords. This is a high rectangular building, standing on the right bank of the Tagus. It was erected in 1788; but long before that time the Toledan blades had become justly famous. Iberian weapons, and the fondness of the people for them, are mentioned both by Livy and Polybius. The secret of manufacturing these famous swords, the Moors carried from Damascus to Toledo. The temper of these swords is so remarkable that it is said they can be curled up like the mainspring in a watch, without suffering any injury in the operation. The true swordsman must know his weapon. He must be absolutely familiar with its delicate temper, the sharpness of its edge, and the strength of its body, and he must have a quick eye and a supple wrist, as well as a trusty blade.

All true believers are swordsmen for truth and God. In their case, also, perfect familiarity with our weapon is necessary to success in its use. It is a remarkable fact that in the enumeration of the Christian's armor given by the Apostle Paul in the sixth chapter of Ephesians, there is but one offensive weapon mentioned, while there are five pieces of defensive armor, and this one offensive weapon is not the great Roman spear, but the sword, the sword of the spirit which is the word of God. No man can use this sword aright except he be familiar with its temper and all its characteristics. One element of weakness

in the church to-day is the unfamiliarity of so many Christian men and women with the peculiarities of the Word of God. Few could give an intelligent analysis of any one book in the Bible; fewer could give the trend of inspired thought in the gospels or epistles; and still fewer could trace the development of the divine purpose from Genesis to Malachi. One purpose of this series of Sunday-night lectures is to give the people additional familiarity with the sword of the Spirit. There is no sword like it. When properly welded by pulpit and pew, the slain of the Lord will be many. No minister can have his coronation of honor, power and glory, except ever by his side there shall lie (except when it is actually in his hand) the sword of the Spirit.

(To be Continued.)

The Communion Question.

As many of our people have to endure considerable petty persecution on close communion so-called, we give this month a few extracts on the subject from leading scholars of other denominations:

METHODIST.

The following may be found in "Hibbard on Baptism," page 174, "published for the Methodist Episcopal Church at the Conference Office, 200 Mulberry Street, New York:—

"It is but just to remark that in one principle the Baptist and Pedobaptist Churches agree. They both agree in rejecting from communion at the table of the Lord and in denying the rights of church-fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This, also, we hold. The only question, then, what divides us is, What is essential to valid baptism? The Baptists, in passing the sweeping sentence of disfranchisement upon all other Christian Churches, have only acted upon a principle held in common with all other Christian Churches, viz: that baptism is essential to church membership. They have denied our baptism, and as unbaptized persons, we have been excluded from their table. That they err greatly in their views of Christian baptism, we, of course, believe; but, according to their views of baptism, they certainly are consistent in restricting their communion. Their views of baptism force them upon the ground of strict communion, and herein they act upon the same principle as other churches *i. e.*, they admit only those whom they deemed baptized persons to the communion table. Of course they must be their own judges as to what baptism is. It is evident that, according to our views of baptism, we can admit them to our communion but with their views of baptism, it is equally evident they can never reciprocate to the Baptists than to us, inasmuch as the question of church fellowship with them is determined by as liberal principles as with any other Protestant Churches; so far, I mean, as the present subject is concerned, *i. e.*, it is determined by valid baptism."

EPISCOPAL.

The Episcopal Recorder testifies to the logical consistency of "close communion" in the decisive terms following, and the Southern Christian Advocate it dors the language as having been "very justly" spoken:—

"The close communion of the Baptist Church is but the necessary sequence of the fundamental idea out of which their existence has grown. No Christian Church would receive to its communion even the humblest and truest believer in Christ who had not been baptized. With the Baptist, immersion only is baptism, and he therefore of necessity, excludes from the Lord's table, all who have not been immersed. It is an essential part of the system—the legitimate carrying out of this creed.

PRESBYTERIAN.

After speaking of the very able and candid article by Prof. Hovey, in one of the numbers of the Bibliotheca Sacra, giving the reasons why Baptists invite only Christians of their own faith

and order to the Lord's table, the *New York Observer* says:

"It is not a want of charity which compels the Baptist to restrict his invitation. He has no hesitation in admitting the personal piety of his unimmersed brethren. Presbyterians do not invite the unbaptized, however pious they may be. It is not uncharitable. It is not bigotry on the part of Baptists to confine their communion to those whom they consider the baptized."

The following is from a correspondent of the American Presbyterian, who, in writing of Christian union, uses the following language:

"Open communion is an absurdity when it means communion with the unbaptized. I would not for a moment consider a proposal to admit an unbaptized person to the communion, and can I ask a Baptist so to stultify himself and ignore his own doctrine as to invite me to commune with him while he believes I am unbaptized? I want no sham union and no sham unity; and, if I held the Baptist notion about immersion, I would no more receive a Presbyterian to the communion than I would now receive a Quaker.

"Let us have unity indeed, but not at the expense of principle, and let us not ask the Baptist to ignore or be inconsistent with his own doctrine. Let us neither make an outcry at his 'close communion,' which is but faithfulness to principle, until we are prepared to be open communists ourselves, from which stupidity may we ever be preserved! Let us war not with his close communion, but with his doctrine that immersion is baptism.

Rev. John Hall, D. D., one of the greatest Presbyterian preachers on this continent, pays the following tribute to Baptist consistency:—

"There is a tendency to heap censure on the Baptists in this country because of the views generally held and acted upon regarding the Lord's Supper. 'Close communion,' that is, the restriction of the Lord's table to those who have been baptized in the way held by the denomination is being assailed by many in the interest of Catholicity. . . . It is a course of doubtful Catholicity to raise a popular cry against a most valuable body of people who honestly defend and consistently go through with what they deem an important principle.

Our love for the brethren should include, surely, the Baptist brethren. . . . And it is doubtful if, considering the lengths to which liberal ideas have been carried in this country, there be not some gain to the community as a whole from a large denomination making a stand at a particular point, and reminding their brethren that there are church matters which we are not bound, are not even at liberty, to settle according to the popular demand, as we could settle the route of a railroad."

CONGREGATIONALIST.

The *New York Independent*, in a notice of Dr. Stowe's book on "Christian Brotherhood," has the following remarks on the subject of communion:—

"For our own part, we have never been disposed to charge the Baptist Churches with any special narrowness or bigotry in their rule of admission to the Lord's table. Indeed, we have never been able to see satisfactorily how their principle differs from ours. We can see how it differs from Robert Hall's principle, and how it differs from that imputed to Mr. Beecher, of Brooklyn and Plymouth Church; but we do not see how it differs from that commonly admitted and established in the Presbyterian and Congregational Churches. The principle that only members of churches are invited to the Lord's table, that only baptized persons can be members of churches, and that in all disputed cases the church that gives the invitation is to judge what is baptism. When Congregationalists give up this principle perhaps Baptists will be constrained to do likewise. Meanwhile it can hardly be expected that the Baptists will be argued out of it, much less that they will be driven out of it by taunts and reproaches on their close communion."

BAPTIST.

"Christian baptism is the immersion of a believer in water in the name of the Father, Son and Spirit, to show forth in a solemn and beauti-

ful emblem our faith in a crucified, buried and risen Saviour, with its purifying power. It is prerequisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination."—Baptist Art. Faith.

RULE.—Keep the ordinances as I delivered them unto you.—1 Cor. 11:2.

ORDER.—Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls. And they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayer.—Acts 2:41,42.

CHRIST'S RESTRICTION.—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and nor after the tradition which he received of us.—2 Thess. 3:6.—*Journal and Messenger.*

Progress in Religion.

"Things hard to be understood."—2 Peter 3: 16.

To explain the world we live in, we must take two worlds into our thought. Without immortality, life itself is hard to be understood, and God is an impossible faith. We love life, and delight in the thought of its continuance, but all life is a mystery. What is this "mysterious impulse," as one has said, "which is able to strike across the ordinary laws of matter and twist them for a moment from their path?" I do not know what life is, except that it is the best thing that I have. It is myself, or as a Christian, I can say Christ is my life. But I cannot see him, and you cannot discover even physical life. Here is an animal which has great muscular power: it is placed under a glass receiver, the air is exhausted, and after a time, after many agonizing gasps and twitches, the life goes out of it. Where is the life now? Is it in the animal? No! Is it in the glass receiver? No! You never could find it there. Has it penetrated through the glass receiver? I know not. All that we do know is that the wonderful mechanism is without the informing energy and instructive intelligence which were there a short time ago.

And so it is with human life. It goes out of the body, and the very mystery of its nature and of its departure and of its present whereabouts is a new analogy to that mysterious, divine life which we can not see, which we cannot understand, but by which we live, and which is everywhere. I cannot explain how my soul and my brain, how my spirit and my body are united, but I know that I exist, and that I, this thinking, feeling, suffering, willing I, am not the hand which I now lift, I am not this physical organism, this material mechanism called the body. We never come to know ourselves until we come to feel that we belong to God, the infinite Spirit, and that to us is reserved another sphere, a diviner mode of activity. Is immortality hard to be understood? That which thou sowest is not quickened unless it die. Except a corn of wheat fall to the earth and die, its abideth alone. We know in part, and then we shall know even as we are known. But even now, with the great Apostle of Christianity, we may know that through Christ, the Lord of life and the conqueror of death, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—President John H. Farrow.

Religious News.

HARCOURT, KENT CO., Bro. Thorne, our missionary in this part of Kent writes: During my two years of labor in this place I have not witnessed a more solemn service that at my last

visit. On Sabbath I held three services in Canaan, and Monday I visited Mortimore, where I addressed a very attentive audience. Tuesday was spent at Trout Brook and Harcourt: I also preached at Grangeville, returning on Wednesday to Canaan Station.

FAIRFIELD, ST. JOHN CO., Pastor Bynon reports eight stations on his field, with an attendance in all exceeding five hundred. There are also six Sunday Schools, with seventeen teachers. A good work has been begun in Coleraine and Gardiner's Creek, where a Sunday School of some forty scholars has been organized. All the interests are in a prosperous condition.

CENTREVILLE, CARLETON CO. Centreville Baptist church and Knoxford, Good Settlement and Bloomfield churches have engaged the services of Rev. E. P. Calder for the ensuing year.

MARYSVILLE, N. B. Under the management of Bro. C. A. Smith and his staff of efficient teachers our Sunday School is in a most flourishing condition. The concert and Christmas tree on the evening of Dec. 25th were all that could be desired. A crowded house listened attentively to the well rendered programme. The presents were gratefully received, especially the gold watch and chain by the pastor from the members of his church and congregation.

PENOBSCUIS, N. B. We had a great day at Penobscuis last Sunday. The following persons put on Christ by baptism: Miss Jessie McLeod, Miss Florence Morton, Mr. Willard Graves, Mr. Richard Gross, Miss Ella Goddard, Mr. Herbert Morley, Mrs. Joel Gross united by letter, making an addition of eight valuable members. The outlook of this church (which is known in the Year Book as the Cardwell church) is very encouraging. The people of this field are kind and generous and our labors with them have been very pleasant.

Sussex, N. B., Jan. 3rd. W. CAMP.

FIRST HILLSBOROUGH. We record gratefully that within the past month a debt of \$200, which remained on our parsonage, has been wiped out. Also that a very important addition has been made to the parsonage in the shape of a fine new furnace, which has greatly increased the comfort of the pastor and his family. This latter undertaking was due to the kind thoughtfulness of our sisters, who initiated it and collected all the funds necessary. So generous were the responses that after paying for the furnace (costing \$90,) quite a balance was left in hand. To all who contributed to this noble result we are deeply grateful. Above all we thank God and take courage. We have received many kind remembrances during the Christmas season, which has rendered it a specially pleasant one to us.

TABERNACLE, ST. JOHN, N. B. The Lord is still sending showers of blessing on the people of the Tabernacle Baptist Church.

At the close of the evening service on the 20th inst., Pastor Stackhouse baptized one convert, others are expected next Sunday to follow in the same way. Special services are still being held every evening of the week. May the good work still go on.

SURREY, ALBERT CO. The Valley Sunday Sabbath School held their annual Christmas concert and tree on December 23rd. The church was tastefully decorated for the occasion, and the tree was heavily laden with suitable presents for the children, in the form of candy, etc. The pastor's wife was presented by her class with a handsome brass lamp. The children acquitted

themselves well in carrying out the programme of the evening and were greeted with a good audience. In the absence of the superintendent, Deacon George Barnett, the chair was occupied by the pastor.

J. MILES.

TEKKALI, INDIA. We received two more candidates this week for baptism. This makes sixteen baptized thus far this year at Tekkali. We praise God for this little ingathering and pray for greater blessings in the days to come. We are seeking to increase the interest of the Tekkali and Chicaeoc churches in the support of their chosen evangelists (Brethren F. Guraviel and C. L. Naravene.) These are the days of small things with us, but by God's grace we shall see greater things some day.

December 11th, 1899. M. V. H. —M. & V.

"Now Vy Vas Dat?"

The *Interior* tells of a story of a Pennsylvania Dutchman, who was not very learned, but who was never ashamed of his religion. In his neighborhood was a skeptic, who said: "You can't believe anything you can't understand."

And some of the better class of the people asked the Dutchman if he would not have a conversation with him. He said, "Yes, if you tink best."

"Have you any objection to the neighbors coming in?"

"No; shust as you tink best." So they made the appointment, and everybody was there. The old gentleman came in, and laid by his hat, and was introduced to the skeptic; when he began suddenly by saying:

"Vell, now, look here! I pleafs the Bible; vat; you pleafs?"

Said he: "I don't believe anything I can't understand."

"Oh, you must be one very smart man! I was mighty glad I meet you; I ask you some questions. The odder day I was riding along the road, and I met von dog, and that dog he had one of his ears standing up in this way, and the odder he stands down so. Now, vy vas dat?"

Now that was very unhandy just then, very unhandy. He either had to explain why the dog had one ear standing up and the other standing down, or else say he did not believe it. So he said,

"I don't know."

"Oh, then you are not so very smart after all. I ask you another question. I saw in John Smid's clover patch, the clover come up so nice! And I looked over to de fields and dere vas John Smid's pigs, and dere come out hair on dere backs; and in de very same clover patch was his sheep, and dere come out wool on dere backs. Now, vy vas dat?"

Now, this, was as bad as the other, because the same perplexity arose. He had to explain why there was hair on the back of the pig, or wool on the sheep, and as he could not tell why, therefore he had no business to believe it. Finally, he said,

"I don't know."

"Vell," said the Dutchman, "you are not half so smart as you tink you are. Now I asks you another question: Do you pleaf dere is a God?"

"No; I don't believe any such nonsense."

"Oh, yes! I hear about you long ago. I hear about you; my Bible he says. 'The fool hath said in his heart there is no God;' but you, big fool, you blab it right out."

The success of the religious press is in the hands of religious people. They may make it strong, or they may cause it to pursue its way in weakness.

It was because Job devoted all his time to walking uprightly, that he succeeded so well.

What "Sing a Song of Sixpence" Means.

You all know the rhyme, "Sing a song of sixpence, a pocketful of rye," but have you heard what it really means? The four-and-twenty blackbirds represent the twenty-four hours, the bottom of the pie is the world, while the top crust is the sky that overarches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his counting-house, counting out his money, is the sun, while the gold pieces that slip through his fingers are the golden sunbeams. The queen, who sits in the parlor, is the moon, and the honey is the moonlight.

The industrious maid, who is in the garden at work before her king—the sun—has risen, is the day dawn, and the clothes she hangs out are the clouds. The bird who ends her song nipping off her nose is the sunset. So we have the whole day, if not in a nutshell, in a pie.—*Selected.*

Why He Quit the Business.

A man who keeps a restaurant has his two children wait on the table.

One of them is a boy about ten years of age.

A customer was attracted by the quickness of the little fellow, and said:

"You have a splendid waiter."

"Yes," said the proprietor, he is my son. I used to sell liquor, but he made me quit it."

"How?" asked the visitor.

The father told the story. The boy had come home one day and said:

"Papa, we boys at school had a talk to-day about the business of our parents. Each fellow we asked, 'What does your father do?' One said, 'My father works.' Another said, 'My father keeps a store.' I said 'My father sells liquor.' 'That is the meanest business on earth,' said one of the boys. Father, is that so?"

And the father said, "Yes, John, it is, and God helping me, I will get out of it." And so he did.—*Young People's Paper.*

Miss Frances Ridley Havergal, the illustrious hymn-writer, lived and moved in the Word of God. It was her constant delight, solace and inspiration. It is related of her that on the last day of her life, says a contemporary, she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I will just go home on that." And she did "go home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What Word of God have you to go home on?

Pray for Your Pastor.

An eminent minister, congratulated upon his wonderful power in the pulpit, said: "I ought to speak with power. A half-hour before each service twenty-five of my most devoted young men gather in my study, and a volume of prayer goes up to God for me. Then I go into the pulpit and stand on the prayers of those twenty-five young men. No wonder you think I preach well."

"Did you have a good time last night, papa?" a little boy asked his father. "Yes, my son, the Lord wonderfully owned his word, and I felt as if I was standing in mid-air." "Ah, I knew you would, Nellie, and mamma, and I were praying for you."

One Sunday morning about nine o'clock, a lady was led to pray much for her pastor. At the weekly prayer-meeting she heard the pastor say, "I could not attend the nine-o'clock meeting last Sunday morning, for at that hour I tore up

the sermon, previously written, and put it in the waste-basket, and prepared another.

Pray for your pastor. In the prayer-meeting, at the family altar, in your closet, just before you go to the service, while he preaches. Any preacher will feed and bless his people if they pray for him enough.—*Word and Works.*

Rum in Africa.

A missionary in Liberia writes that he is only waiting for some one to take his place there, so that he may come home and take the platform against the liquor traffic. He says: "I can do Africa more good warring against the liquor traffic here than I can preaching and teaching the gospel there. Africa, with the simple gospel of Jesus is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there can not overcome the effect of the river of strong drink that is being poured into the country."

Died.

BEAMAN—At Frosser Brook, Albert Co., N. B., on Dec. 16th, 1899, after a long and painful illness of cancer, Jane, beloved wife of Wilfrid Beaman, aged 55 years, fell asleep in Christ to wait the resurrection morn. The departed leaves a husband, three sons, (one in U. S.), two daughters and a large circle of relatives and friends to mourn their loss, which was her gain. By her death, and Elgin Baptist Church sustains a great loss. Her home was one where the servants of God found always a welcome. The funeral services were conducted by the Pastor.

HOREY—Deacon Stephen Horey passed peacefully away from his home in Ludlow, to his home on high, Jan. 31, 1900. Bro. Horey was a good man, and will be missed in Church and country.

HEATH—At Cloverdale, Car. Co., Dec. 28th, 1899, of heart failure, Mrs. Mary A. Heath, aged 67 years, leaving a son and daughter to mourn. She was a member of the Baptist Church in Gardiner, Maine.

DUNPHY—At his son's residence, Mouth of Keswick, Dec. 26th, George Dunphy, in the 95th year of his age. Bro. Dunphy enjoyed remarkable good health up to a few days of his departure. His funeral sermon was preached by the Rev. George Howard. He died in the triumph of faith.

THORNE—On Dec. 13th, at the residence of his son, A. R. Thorne, Dea. James Thorne, aged 87 years. Bro. Thorne was baptized by Rev. James Bleakney, and is the last one of the old Board of Deacons of the Butternut Ridge Baptist church, also one of the oldest settlers of the place. For many years he filled the office of deacon. He was constantly at his post, until he was unable to attend to the duties of his office on account of age and infirmities. He then requested the church to appoint Bro. Richard Mullin to perform the duties of his office, when the church unanimously elected him honorary deacon and, as he requested, elected Bro. Mullin deacon. Since then he has almost constantly been confined to his house. With the kind care of his son and family he enjoyed life as well as was possible for a person to. The writer had the pleasure of visiting him several times, and he seemed always contented, and patiently waiting for the time to come when his Master would call him home. The time came, and on the 14th of December his many friends laid him away to rest. He was highly respected by all. He leaves five sons, and three daughters, and many friends to mourn their loss. Funeral services were conducted by Rev. Frederick T. Snell.

WIGGINS—Rev. H. N. Wiggins, formerly of Queens Co., N. B., died of consumption, on December 23rd, in the 32nd year of his age. Bro. Wiggins was born at Waterboro, N. B., on February 17th, 1868. He was born again on April 11th, 1887, and was baptized by Rev. M. P. King, April 24th, and united with Wiggins Cove Baptist Church. He was elected deacon of that church and superintendent of the Sunday-school. Mr. Wiggins was a young man of more than ordinary talents and soon began to lead prayer meetings and exhort with much acceptance. It was not long before he felt called of God to preach the gospel. He resisted the call for a time but finally had to yield. He was licensed to preach in June, 1892, and after that he spent some months in missionary work in New Brunswick. In May, 1893, he accepted a call to the Baptist church in Stratham, N. H., and was ordained there on October 24th of the same year. He labored with that church for three and a half years, and added a number by baptism. He then accepted a call to the Baptist churches of Greenville and New Ipswich, N. H., where he did excellent work, but had to resign in September on account of ill health. He went to California thinking the climate there would be beneficial to him, but after a few weeks, finding that his health was rapidly failing, he left for home and got as far as North Carolina, where he died. His body was brought to Greenville, N. H., where he was laid to rest until the morning of the resurrection. The funeral sermon was preached by Pastor J. W. Higgins, from 2 Timothy 4:7 to a large congregation of all denominations, including six ministers who came to pay the last tribute of love to this honored servant of God. In 1893 Bro. Wiggins

was elected clerk and treasurer of the Portsmouth Baptist Association, which office he filled with credit. He was appointed to preach the Milford Association sermon last year, which he did before that body in September. It was one of his last sermons. "Servant of God well done." He leaves a sorrowing wife and two children, a mother, four sisters and two brothers to mourn their loss.

KAY—At Forest Glen, on December 7th, Annie, beloved wife of Albert Kay, in the 25th year of her age. She leaves a sad husband and three little ones. May God be their support and saviour.

DUNCAN—At Lewis Mountain, on December 15th, Ruth, beloved wife of Robert Duncan, in the 44th year of her age, leaving a husband and eleven children to mourn the loss of a kind wife and mother. Asleep in Jesus. May God bless the dear children and sustain the lonely husband.

HERITT—At the Portage, Kings Co., on December 10th, David Heritt, in the 66th year of his age, leaving a widow, one son and a daughter to mourn their loss. Bro. Heritt had been failing in health for some time, and had been confined to his bed about a fortnight when inflammation set in and carried him off suddenly. About forty years ago our brother professed faith in Jesus Christ, and united with the Hazelock church. Later he transferred his membership to the Pettaucodid church, where he continued to retain his honorable standing until his death. May God comfort the living who mourn.

CORBETT—A very sad event took place here on Saturday. A fortnight before, Miss Bessie M. Corbett of Moncton, came to Sussex to spend her holidays with her grand parents, Mr. and Mrs. James Drummond. She was taken ill on Wednesday night, the third inst. On Saturday an operation was performed for appendicitis, but she died the same day. She was nearly fourteen years old. Much sympathy was felt for the bereaved family. The girl was a general favorite in Sussex where she had spent her vacation for a number of summers. The floral offerings were especially beautiful, the large number of them attested to the high esteem in which the young lady was held both in Sussex and Moncton. Before she died she bid her loved ones farewell and assured them of her trust in Christ, saying, "I am not afraid to die."

Married.

WORTHING-WILBUR—On Jan. 1st, at the home of the bride's parents, in New Horton, Albert Co., by Pastor Truman Bishop, Frederick A. Worthington of San Diego, Cal., and Laura M. Wilbur, daughter of Mr. and Mrs. R. K. Wilbur.

TINGLEY-WRIGHT—In Lynn, Mass., at the home of Mr. and Mrs. E. B. Wright, by Rev. Albert N. Davis, Mr. Joseph B. Tingley, formerly of Hopewell, N. B., and Eva Wright, daughter of the named parents. This wedding took place Christmas afternoon and is reported as a brilliant affair.

WILSON-HORSEMAN—At the home of the bride, Lutz Mountain, December 20th, 1899, by Pastor I. N. Thorne, Oty C. Wilson, and Letitia Horseman, both of Westmorland Co., N. B.

GILDART-PROSSER—At the Parsonage, Little River, Albert Co., December 6th, 1899, by Rev. I. N. Thorne, George W. Gildart, and Ressie Prosser, both of Little River, Albert Co., N. B.

BARTES-WALLACE—At Cloverdale, Carleton Co., Jan. 3rd, by Rev. J. D. Wetmore, Samuel G. Bartes of Avondale, Car. Co., to Lottie, eldest daughter of Dea. Charles Wallace.

STEWART-DAY—At Chipman Station, N. B., on the 17th inst. by Rev. W. E. McIntyre, Thomas A. Stewart to Jennie E. Day, both of Chipman.

Rev. J. W. Horsley, Prison Chaplain, in his "Prisons and Prisoners," gives some striking examples of the workings of conscience. Here is one: "Another man who had been convinced of sin in listening to a mission sermon by Rev. W. H. Aitken surrendered himself to the police in consequence, and told me how thereby a degree of happiness had come to him that was a blessed change from the misery and fear of his former state:

The Christian who does not believe in foreign missions so as to support them is willing to let the thousands of heathens to die without the knowledge of Christ.

Truth is as impossible to be soiled by any outward touch, as the sunbeam.—*John Milton.*

The aids to a noble life are all within.—*Arnold.*