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WHOLR NO. 137

### r Plan For Bible Reading.

### I V. RYLAND KNIGHT, TH D.

It is but natural that each of us should have his favorite passe res of Scripture, and that we should read these n ore frequently and be more familiar with them than with other parts of the Bible. It is also true, however, that is one reads these selections to the neglect of the rest of the Bible, he not ruly fails to receive the benefit which comes from the study of the whole of God's book, but he also misses much of the beauty, much of the richness of his favorite passages. However beautiful a diamond may be, it loses some of its luster when it is removed from its golden setting, and God has meant that these gems of Scripture which are our favorites, should be seen in the golden setting of the whole Bible.

When we have read the Bible through, and then turn again to favorite passages, and read them in the light of the entire Divine recelation, they have for us a new meaning. Many of the allusions in the Epistles are lost altogether unless we are familiar with the Old Testament, which is the source of mest of the New Testament illustrations outside of the Gospeis.

"And the story of the Savior Never glows supremely true Till you read it whole and swiftly Till you read the Bible through."

The reason why the Bible is so often read by piecemeal why these favorite passages are read over and over again, while other parts of the Scriptures are altogether neglected, is not hard to understand. When one has undertaken to read the Bible through consecutively, in a year, for example and is reading the long catalogue of laws in the book of Leviticus, it seems such a long stretch before he can dip again into his favorite passages in the Psalms and the Gospels that he is tempted to grow discouraged and to give it up, or else to turn that morning to one of his choice selections. This, at least, has been true for the writer, and I suppose others have had a similar experience.

had a similar experience.

I have recently fallen upon a plan partly suggested and partly original, which has for me removed the difficulties, and furnished the advantages of reading the Bible through, and it is that which has suggested this article. The plan is as follows:

I divide the Bible into six parts, covering the six days of the week. One day I have left for any special reading I might wish to do. By this method I am able each week to come in contact with each of the great sections of God's Word. It is interesting to note how readily the Bible yields itself to this arrangement. In the first edition of the American Revision, the first six books of the Bible which include the history of the Children of Israel, until the settlement in Canaan, occupy 250 pages. The remaining historical books, Judges to Esther, occupy 270 pages The poetical books, Job through the Song of Solomon occupy 174 pages, and of these the Psalms occupy 92 pages. The prophetic books, Isaiah to Malachi, occupy 250 pages In the New Testament, the historical book, Matthew to Acts, occupy 158 pages, and the remainder of

the New Testament occupies 125 pages.

The Psalms, being my favorite Old Testament book, I wish to read it more often than the others. I therefore read it in its regular place after Job, and repeat it after the S ng of Solomon. This gives me a poetic section of 266 pages. It will be seen that by this method I seemer four sections of the Old Testament of practically equal length. From the first of these I read on Monday, the second on Tuesday, the third on Wednesday, the fourth on Thursday. From the two New Testament sections of about equal length, I read on Friday and Saturday. The New Testament sections being only about half as long as the Old Testament sections, I read the New Testament through twice as often as the Old. By this method I read each day in a different section of the Bible, and, in a given length of time to cover the entire Book.

I do not know that others will find this method helpful, but I have given it because it has been of great benefit to me, and I have wished, if possible, to suggest to others, a method of becoming more familiar with the wonderful dooks.

Ashland, Ky.

#### Dr. Pentecost Interviewed.

The "British Weekly" has interviewed Dr. Geo. Pentecost on the Japanese situation, among which people Dr. Pentecost has recently been working. Among other things he says:

"The real objective of this struggle is for the possession of China, and in the remote future, the mebilization of all Asia. There is a solidarity amongst Assatics which we of the east do not always appreciate. Some day the vast hordes of the East will be massed against Europe, if before the time comes they are not permeated with European civilization. I believe it is the providentially ordered mission of the Anglo-Saxon race to civilize and Christianize the yellow races.

"It is most important, in my opinion, that Japan should drive Russia back into Siberia. If Russia beats Japan, that means the destruction of the Japanese Empire, and the gradual Russification of China. The plan of partition which has been in the minds of the powers—Russia taking the North, including Pekin; Germany the Shangtung Province, England the Yangtse Valley, and France the Southwest—would be an intolerably bad scheme from every point of view. It would provoke a tremendous internal agitation amongst the Chinese people, and would have a ruinous effect on the prospects of missions."

"I was immensely impressed with the intellectual capacity of the people. The Japanese character in its moral basis is less strong and more superficial than that of the Chinese. There is more shrewdness and eleverness, but far less depth. Although missions are progressing steadily, I do not know that we can point to such heroic saints as those Christians who broke the power of the Boxers and saved the situation for China.

"On the other hand there is no prejudice against Christianity. Young men who have received a Christian education are eagerly sought after for government employment. Girls who have been trained at the Christian colleges are in great request for wives. Head-teachers have told me that on the closing day of the session the door steps of the colleges are beseiged by Japanese men who want to get Christian wives. Thus we find doted all over Japan hundreds of wives and mothers who have received a Christian training. Amongst a certain political section it is even felt that Japan must before long adapt Christianity and the reason for this is not hard to discover. All are agreed in admiring and adopting European civilization, but it is felt that this can never be truly grafted on to the ancient Pagan faiths, Christianity is indeed the hope and the premise of the future. Buddhism and Shintoism and especially Confucianism, look back to the past, and cannot therefore meet the aspirations of an eager and rising people."

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. Prov. 0:19.

The great Dr. Abernethy once said, "Stuff and Fret kill most men." When we learn not to fret and worry, then we are on the road to health, long life and happiness.

### A G.ecian Legend

THERE is a legend that, upon one occasion in the latter days of Greece, when all practical fails in the gods had died out of the minds of educated people, a prize was offered to the sculptors of Greece for the best statue of a certain god; and down in the country-side somewhere by a marble quarry, there lived a country lad who still believed in that god, and for love of him desired to make the statue.

He chose a block of marble and hewed away manfully. He had before his mind a beautiful ideal of the grace and majesty and power of that god; but when he had wrought his best it made a very crude statue indeed.

And the legend says that this god, seeing his endeavor, when the trial came and the experts were langhing at this crude thing which the boy shaped with clumsy hand but believing heart, the god himself entered into that pathetic marble failure, and then all the harsh lines flowed into perfect symmetry, the head was lifted proudly, and the marble glowed with all the nameless grace of life.

This legend out of ancient Greece faintly shadows forth the actual fact for you and me today, that God the Son is within us. He entered when we believed. He is now asking from us yieldedness to Himself.—C. I. Scofield, D. D.

### "I Don't Pinch the Baby."

Some few months ago I heard a simple story that revealed to me some of the things we mean when we say, "Christianity is a life, not a profession."

One of the international secretaries of the King's Daughters was walking along one of the streets of New York when she saw a little girl coming toward her wearing upon her breast one of the society's little silver crosses. The girl was poorly dressed, and evidently belonged to the "slums."

The kind-hearted woman stopped the girl, and said, "My child, what is that you have on your

"The silver cross, ma'am." she said; "I am a King's Daughter."

"You a King's Daughter! What do you know about being a daughter of the King?"
"Well," she replied, "I don't pinch the baby

"Well," she replied, "I don't pinch the baby

any more, anyway.
"You don't pinch the baby?" said my friend,
getting a little closer. "What do you mean by
that?"
"Why, up to the mission our teacher wanted."

Why up to the mission our teacher wanted us to be King's Daughters, and do good like the King wanted us to; and I joined the society. I mind the baby at home, and I don't pinch him

mind the baby at home, and I don't pinch him any more, now: I play with him good."

This interesting testimony led my friend to get at the exact facts. It seems that this little girl used to "mind the baby" while her mother did washing. The baby was fretful, and in order to control it this cruel-hearted sister had been in the habit of "pinching the baby." But at the mission she had learned about the love of Jesus, and had become a "King's Daughter." The only way she knew of to demonstrate her sincerity was by refraining from pinching the baby. Now, she played with and cared for her little brother carefully and tenderly, making life a pleasure even in the dirty slums. Certainly the Christ-spirit had changed her, and she was doing what she could.—Rev. E. A. King, in C. E. World.

The good man is the wise man, because he puts himself in line with God's will. Health, Peace and Harmony will come to him who loves God enough to abide by His Will. The Will of God is truth and justice and a mighty force. So by giving up the mortal will and becoming at one with the Great Will—the Great God—we really become all-powerful.

Terms

### Che Home Illission Journal

A record of Missimity, Smelly Second one Benefit wee work, and a reporter of choice, and reported collectes, and general relief is large too. I talk he I some modely,

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KLV. J. B. HUGHI S. Carablytica, Sc. John New Y. N. P.

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### Cruising for the Closs.

By Rev. C. A. S. Dwight.

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#### CHAPTER V.

The Sea Gold Ly at motion several days in the pretty roadstead of Virgard Har a where so many coaching vessels of the same of gather from that to time, allording many of ortinities for Christian and many from the same of ortinities from this to that, anothing the scan is also they for Christian work and not like scan is also they there either be a use they do not year, a to brave the tops that ham, over Naument some is on un-becalized again. I has Homen sport much of his time at the Bethel encourage, "smear also to attend the rectines That a deep of my chall taken place in the character of the volities was evident to allow board the Seroid 100 11 -1 had never been a to any cal master, but now he manner toward his even was "collect," not of in point of entword to m, our also of the good feeling, and sheere "come for their high ect,' not only welfare Discipline so in part intevenion board the timest creft that eas to rea - was not intermitted, and yet a kendly record for the interests of the men was so mixed with firm control as to make the Sea Gall for the test of that summer

eruise indeed a happy ship.

After a few days the wind blew from the northeast so strongly that the Son Gull was o lg d to esse so stronger of a rac con that was 6 Fg at to take up its anchor and steam a ray to an of the peril of being driven isslere. It was a short though breezy ran to Newport where H it its parents were expected soon to be, with his sister Grace John Henton hel nov ro te than an ordinary motice in washing to se than, for he ordinary motive in water longed to impart the good news of his own con-

When the Sea Gall dropped anchor in Newport Harbor. Hencon felt a strongers us from as he stepped as tote and disconerable in heretotote had been to him but gille harms. I dissipate at Harrity had no lot wi w.co a sequil be on handed to harry which had be 10 mg who a sequil beautiful to have the whole frame cours, of his life. The tiegram was from his discer Grace, and amona acid the sudden leads, in a rollway accident, of their father and in their John Henron's fire blanched and his whole

frame shook. He left a deep after on for his anniable if overfieldent faller, and his mother had always sensel to him almost an angal Even before his conversion Jora Henton would deeply have left the loss of his carents; but roa that his heart was tender with a new religious experience, and his soni was the fied with reptur-ous hopes which he had been longing to communicate to his father and mother ner tull seemed doubly severe—indeed, rull more than he could bear. CommanTrg himself with a supreme effort, Henton wheel his sister when and where to expect him, and started at once for the summer place among the when hills of New England, near whi h on a much curving, precipice starting little radway, the fatal accident had occurred. Soon the brother and sister were alone together in the beautiful summer mansion - alone with their serrow, their dead, and their God

One fact which at first John and Grace regarded with listless indifference was soon toade evident—and this was that their father had by his will provided royally for his son and daughter. The fortune left them was very large, it not colossal. The sum left to the two young people colossal. was so vast as to enable them both to gratify even the most expensive tastes if so disposed with planty to spare when the expenditures ha made, and a large income still assured for the future.

After some weeks had gone by, Henton and his sister began to make their plans for the future. Grace was not exactly a shy girl, for she had a simple dignity of her own which pre-

served her from any embarrassment from over self consciousness wherever she wert in society; but she cated little for gaiety as such, and while not it all a book worm, or pringish in appearance or manners, found her enjoyment in intelbeen a pursuits rather than in chasing rivals in empty touri of fashion. She Leis thereine to second lienton in any serious plans which he might make for future work.

As for Henton, he had been converted from keelson to truck as the sailors say, and his heart burned with a fine zeal to do some great ed no'le week for the Master who had redeemed him, drawing him out of the many w. ters of sia and shame. Just what to do be bandly at first knew. After much prayer John Hemon decided on his mission. He resolved to take a craise around the world, investigating the conditions attending the life of seam n while on tre high seas at d also in port, with the aim of doing all he himself could while on this cruise, to the physical, mental and spiritual lenefit of He would go at his own charges, on a yacht especially built for that kind of religious and philanthropic work, and able to stand the baff ting of the biggest waves and to navigate all

When John broached his plan to his sister Greee who had long been a Christian, and was a girl of decision and energy, 'oving the sea and a ixious to do good, with also a liking for adventure she immediately approved of the project, and of red togoon the voyage to "Capital!" exclaimed John, and at once the two began to talk over the tims for the new yacht that was to be built, prefiting from all the expert advise they could obtain from ship builders and sea captains, and thenselves suggesting such features as neight lend additional comfort for the crew, or e of a greatence in conducting religious meetmgs on board.

John Honton had come into his great fortune before his conversion he would have ordered for his own selfish use one of the most sup the vachts that could be turned out of an American shippard -the acme of size, luxury, display and artistic embellishment, a craft that would have been but a floating palace of sin. But now that the yacht was to be built for philanthropic use. Henton took particular palas, while spating no reasonable expense, to order such a vessel built as would be stanneh, spacious, strony in a sea-way, decorated in a style simple yet most truly artistic, and equipped with every applitude for safety, and every convenience for its proper heading at set, that modern ingenu-ty could suggest. The handsome furnishings ware all in the best of taste The cabins were roomy, the statercoms which might sometimes med by me sion workers were thorough a constantion, while the forecastle was capable it 'english will warmed and ventilated. The best arrangements were made for supplying fresh One marked feature of ir to the fire rooms. One marked feature of the vacut, which was broad of beam, was a large , thin candships, suitable for holding religious mentings in inclement weather.

One question gave Henton considerable perand that was whether to depend most on sail or on steam power. After careful thought, having in mind the fact that he would all ged to cruise not infrequently in regions where a coal supply could not readily be obtame !, lienton decided to order the yacht to be at d as a barkantine—a bandy rig suitable for Lantid work at sea Yet it would hardly do If round work at sea to depend entirely upon sail power, and so the new beat was equipped with auxiliary engines, the best possible make of their kind, which could be made to turn the screw when the wind failed, or in case of other emergency. This plan allowed of economy of coal—an important consideration when a vessel is hundreds or thousands of m les from any coal mine or depot of supply,

While the boat was building, Henton, who had been a practical sailor for some time, studied like a Trojan at pavigation, and after a time took out a Master's Certificate, giving him a clear right to the title "Captain." Both John and Grace also took a course of training in a noted school for Christian Workers. It was while attending one of the meetings at this school that the brother and sister decided to call

the new yacht the Glad Tidings.
"That will describe its mission very well," said John.

replied Grace, "and may it carry the good news of redeeming mercy into many a now dark corner of the world!"

Finally, the day came for the launching of the

new boat-from a shipyard on the Atlantic The staunch and shapely hall was scrutcoast inized with knowing glances by all the old salts in the neighborhood. "That boat will do in a sear-way was the general comment. Bunting fluttered from jury-masts temporarily raised on staging about the bow of the little On the John and Grace with a few near friends took their stand, one of these friends being their pastor, who effered a fervent prayer that the Almighty would keep from disaster the new vessel in all its cruisings and that it might prove to be an instrument of blessing to many voyagers over life's tempestuous sea. As the clergyman concluded his prayer, many fervent "Amens!" As the clergyman arose from the company of guests and well-wishers assembled in the yard, many of whom were members of the church which the Hentons attended.

As the props were knocked away beneath the hull and it began slowly to slide into the water, Grace Henton, with a quick motion of her hand, broke across the prow, not a bottle of wine, but a calice of pure sea-water brought from the vast

deep, as she did so crying:
"I name thee Glad Tidings!"

(To be Continued.).

### Why the Baby Wasn't "Baptised."

A True Story.

Rev. L. T. Carroll.

It was Sunday morning at a quiet farm house in southeastern North Carolina. Mr and Mrs. Carroll were earnest Christian people-the one, a deacon in a Baptist church nearby, and the other, a member of a Presbyterian church a mile turther off. For a year or more, a boy babe had gladdened their home. On this particular Sunday morning the regular monthly sermon fell due at the Presbyterian church, and Mts. Cartoil, with an auxious look, yet trying to smile, said as pleadingly as she could to her husband; "I think it's time we were having the baby baptized. Aren't you willing to go to church with me this morning and have it done."

"Yes, wife, most willingly," he instantly responded. "If you will only show me any authority in the Bible for it, and not only will we take the baby, but I also, will join the Presbyterian church."

"On, very well," she beamingly replied, "I'll soon show you the authority,"

"Well, "I'll get the buggy ready while you are finding it," he said, and walked out to the

Mrs. Carroll tripped joyonsly across the room to the table on which she kept her Bible and seizing it eagerly, began to turn its leaves rather rapidly, at first, feeling sure that her eyes would fall upon the words that she wanted; then more slowly, stopping to look here and there at special

Mr. Carroll, in the meanwhile, had hitched his horse at the gate and returned to the house. "Wife have you found it?"

"No husband, not yet."

He quietly seated himself on the piazza and after having waited patiently for some minutes remarked:

"We'll be late, wife, if you don't mind."

"Really, it seems I cannot find it as easily as I thought. Suppose I get Mr. Tate [her paster] to tell me where it is -would that do!"

"Certainly, wife, all I want is to see the a whority for what you propose to do. It in iters not who finds it."

"Well, we'll go at once then," she said, feeling greatly relieved and believing the matter to be as good as settled; for she did not doubt her pastor's ability to refer her to the authority at once, and taking the baby in her arms she joined her waiting husband and they were soon rolling Mr. Tate had briskly toward the church. driven up just a few minutes in advance and

Mrs. Carroll, in a highly elated mood, almost ran to where Mr. Tate was standing, while her husband was hitching his horse, and eagerly said, "Mr. Tate, I asked Mr. Carrell if he would be willing for me to have the baby haptized tool y and he said yes, of course, he would, if I would only show him are authority in the Bible for it. Now, just tell in where it is to be found and I will show it to !

Mr. Tate, a san highly regarded for his sincerity looked her straight in the tace and said, "Mrs. Carroll it isn't there."

He tried to explain their position by saying something about basing their practice on 'inference" and not on author tv, but it did not satisfy She was ind ribably surprised and greatly disappointed. She walked quietly to the church without saying a word to her husband.

After the services were over, as they were driving home, she said, "Mr Carroll, I don't want the baby baptized. Mr. Tate says there is no authority in the Bible for infant baptism. I don't want you to join the Presbyterian church, but I want to join the Baptist church, because I know you must have authority for what you do or you wouldn't do it I see, as I have never seen before, the necessity for basing the practices of a church on the direct authority of God's word, and not on tradition, sentiment, or infer-

Trenton, S. C.

#### Shruba.

### May Field McKean:

A bit of velvety softness - a breath of perfume rare-A fuded brown thing in my fingers forgotten is all my

It needs but this magical presence to make me a child

again. And I see once more as children who now are women and men.

Tis spring time of life, and of season -

I stand in a garden wide;

There's a whitewashed picket fence runs along that further

With hollyhook bushes against it getting ready for blooms in July: Here, close to the house, is the arbor, with promise of

fruit hanging high. There are the white "Bridal roses," and here is the "Prairie

Each showing her first new blossoms. And that fair,

symmetrical green Is the sturdy, yet dainty box-wood there's nothing can

take its place. Though you call it old fashioned and stunted, your heart confesses its grace

The lilies of the valley are here in this quiet nook,

And the four o'clocks and the bleesing hearts their shelter overlook.

The lilaes, tall in a stately row, shake their perfume on the And the pansies and the violets are scattered everywhere.
"And where are the shrubs?" Why, youder—there where

the children call, As they gather the brown velvet blossoms, to them the

best of all. Then they hold them tight in their flogers till the bruised

petals give forth. The rarest and sweetest of fragrance, exceeding all beauty's

I torn, and look from my window on brick and mortar and

stone.

I hear the rattle of traffic -- my be satisful vision is gone; The thoughts of the years come trooping back to my heart again,

The girls and boys of the garden once more are women and men.

They are scattered afar -- perhaps lonely -- and each, with a burden of care Is proving, I ween, the old lesson which we with the shrub

blossoms share, That bruising is oftentimes needed to bring out life's

fragrance sweet Ere we in the Master's garden for His holy use are made meet.

New York City, June, 1902.

Careful for nothing. Prayerful for everything. Thankful for anything. -D. L. Moody.

It is not necessary to suppose that the reports of , al b and Joshua on the one hand, or the Ten side on the other, as to the land of Canaan, were The narrative illusot honest and importial. tites a hat is constantly being shown, that a man's

The Insight of Faith

point of view and his unconcious assumption and attande are largely induential in determining the agnificance to his mind of any set of facts or con-

And yet one cannot read the narrative without seeing that there thus through the chapters re consisting this epis of, an unistakable condemna-tion of the unjointy report. The author of the Book of Nanders plantly shows that he believes that the report was not one that ought to have

The reason for his conviction is plain. It was not that their conclusions were unwarranted by the facts of God's guidance of Israel and His declared purpose to give them this land added to what they had seen in Canam. In other words, the majority report was not based on all the facts of the situation -upon the spiritual as well as the The mistage of the Ten was one that physical. The mistake of the Ten was one that has by no means been outgrown by modern con-In teade and professional I fe; in legislative bodies and in charches the temptation is almost overwhelming to leave out of account the considerations involved in the insight of faith, and to make what appeals to the senses the sole basis of inference.

The difference between a materialistic and a spiritual interpreter of human life and history is not that the logic of the former is unsound, and of the latter flawless; the difference is in the bases of fact from which each proceeds, If you leave God and the insights of faith out of your reckoning you may readily reach conclusions that banish hope from the world, while another from the outbok of these spir tual facts sees that which brightens and exalts the possibilities of human More than one line of fact needs to be taken into account.

We cannot miss seeing, also, the picture outlined in this narrative of the losses of unfaith. The losses men sustain through lack of judgment or knowledge or capacity are trivial compared with those they incur from lack of taith in God. Israelities, for want of faith, refused to go up and possess the land, and were turned back into the wilderness for thirty-eight years, when their children come back to this place, they crossed the Jordan and entered the Promised Land. Their fathers lost the best of their lives, spending them in the wilderness instead of in Capaan, because they lacked faith Men speak of faith as tough it were silly eredulity. It is just the opposite of that. It is a truer and wider vision; it is a revealing glimpse. When men turn away from any clear revelation of God's will, even if obedience to it involves grave peril, they turn their backs When men turn away from any upon their blessings; they shut themselves out of Canaan and choose to spend their years in wandering in the wilderness when they might be dwelling beneath the olives and the vines of the Promised Laud.

-The British Baptist Handbook for 1904. lately issued, indicates, according to the London Baptist Times, a considerable increase and advance in the denomination during the past year. The increase in the membership of the churches was twice as large as in 1902, and the increase in the seating accompodation afforded by the houses of worship, four times as great. The total number of churches included in the statistics is 2,875, showing an increase of 72. The membership of the churches has grown from 377.747 to 388.387; the number of Sunday-school scholars from 542,396 to 567,635. The number of chapels is 3,977, affording seating accommodation for 1,368,666 persons, an increase of 24,132 for the year. The number of accredited ministers in charge of churches is 2,117, as compared with 2,072 in 1902. There is an increase of 1.081 teachers in the Sunday-schools, and 411 local preachers connected with the churches.

An old proverb says that "a still tongue makes wise head." But we would rather put it, that a wise head. a wise head keeps a still tongue.

Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof. Prov. 18:21.

A MOTHER'S TRAINING. -Says the Canadian Baptist: One of the most noteworthy testimonies to the power of a training that we have known for many a day was that given by the negro bievelist. Taylor, who refused an offer of \$7,000, the acceptance of which would have involved Sur day wheeling. His reply was, "It's against my bringing up, and I will not go back on the teachings of my mother." Only let mothers, and other teachers of the young, good instilling right principles mothe minds of their impressible pupils, and their work will always tell upon the integrity and stability of the future citizens of our country.

### Religious News.

It was my extreme pleasure ZION CHURCH, to baptize another young man from the Sunday School TRUBO on the Sabbath, who was

formerly a member of the Roman Catholic Church. There are yet others inquiring the ADAM S. GREEN. way.

On Sunday 1st inst. I had ST MARTINS, N. B. the joy of baptizing five young sisters. It was very beautiful on the first day, which was also the first Sunday of May, thus to see those in the may-time of life putting on Christ in baptism, We have good reason to hope that others will

shortly follow.

C. W. TOWNSEND.

The second anniversary of LEINSTER ST. the Pastor's settlement was observed on Sunday, April ST. JOHN. 24th. Pastor Christopher

Burnett preached a special sermon in the morning and the Rev. Dr. Gates in the evening. On Wed. 27th, a social public meeting was held when beside a miscellaneous program and refreshments, congretulatory addresses were delivered by Revs. Dr. Manning, C. T. Philips, C. W. Hamilton, (Methodist) Mr. E. L. Rising and the pastor. The meetings were all well attended, and the offerings were used for the reduction of the heavy indebtedhess incurred last fall by the complete renovation of the exterior of the build-

We have been holding CHIPMAN, N. B. special meetings for 21 days, About forty unconverted

people have become interested in their soul's salvation. A large number of these we believe to be hopefully converted to God. Some of these converts are particularly and encouragingly bright in testimony, prayer, evidence and life. The work proceeds notwithstanding much open and latent opposition from the forces of evil who are always ready to raise their heads in a time like this. We expect to begin baptism next Sunday and to continue to administer the ordinance from Sabbath to Sabbath for some time. We earnestly solicit your prayers for God's blessings upon the efforts of his people here. E. T. M., Pastor.

We had the joy of baptizing DOAKTOWN, N. B. four in the 'beautiful Miramichi.' Three young women and a young man.

Pastor Gates reports a good degree of interest in all de-GERMAIN ST. partments of Church work.

Two more baptized on May 1st.

On Lord's Day, April 10th, FIRST MONCTON, Pastor D. Hutchinson baptized three converts and N. B. the close of the morning service May 1st he baptized two more. In the evening before observing the ordinance of the Lord's supper be gave the hand of welcome and

fellowship to ten.

SECOND FALLS, Temember that on the 3rd of June last our house of

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worship was destroyed by fire. Since that time we have been laboring to rebuild and are now happy to report the building completed. We expect to dedicate unto the Lord on the afternoon of May 24th, with appropriate services. There will also be services in the evening. We now extend a hearty invitation to all who have helped us in the hour of need to be present on that occasion and rejoice with us.

M. R. FLETCHER.

We have now been pastor of ST. GEORGE, N. B. this church a little over a year. During that time besides the regular work of the ministry we have devoted considerable time to the building of a new house of worship at Second Falls. At St. George considerable repairs have been put on the parsonage. A formace was put in last fall so that we have been very comfortable all through the late winter. At the annual business meeting the Church extended a call to the pastor to remain with them indefinitely. We abominate this hiring a minister by the year. We are about to plan extensive alterations in the old St. George Church, and trust that we shall soon have a more suitable house of worship. The ladies of the sewing circle deserve especial mention for their abundant labors and deep interest in raising funds to make the parsonage comfortable. Over \$400.00 has been expended. A live Mission Band has been started and has already raised

M. E. FLETCHER.

The Baptist church of Florenceville has just purchased a bell from Mencely

considerable money for missions.

and Co. of West Troy, N. S. at a cost of \$125 oo. Let us hope that it will tend to improve the attendence of some of the church services. Our Sunday services are now well attended but such is not so of the social services. At East Florenceville on account of having a large church building and no vestry it has been the custom to close the social services for the winter months. We will begin them again after next appointment. The Lord's day survices are encouraging as also is the S. S. The work at Samonds is now in prosperous condition while the cause at Bristol is not so pleasing. I trust at the close of my stay here in July that God will direct to them the right man who can make this one of the most pleasing groups of churches in the province. W. H. SMITH.

SACKVILLE, N. B. church came off most pleasantiy April 28th. Bro.

Hutchinson of Moncton was with us and rendered such service as only he can do. Having been with us during three successive years for the same purpose we felt as was expressed by some of the brethren that our roll call could scarcely be complete without him. We cannot speak too highly of the soul stirring messages that God Icd him to leave with us last Thursday. (Each year our roll call has been marked by the conversion of a soul.) The day was fine, the attendance splendid. The collection so far \$120. We sang Praise God from whom all Blessings Flow and went our different ways thankful and hopeful saying "Lord if we may (we will) another day." Six baptized during quarter, congregations large, prayer-meetings interesting, finances excellent. E. B. M.

Main St., Sackville, N. B.

Theodore L. Cnyler: "During my fifty-seven years of ministerial life and labor, there is one place in which I have never been able to do any good, and that is the empty pew."

### Chipmam Notes.

Miss Mabel Clark, daughter of Mrs John Clark of Red Bank died recently after a lingering and painful illness, aged 20. This young woman was enabled during her illness to trust herself to the mercies of Jesus and died trusting fully in her Saviour. She has left a strong consolation in the hearts of her friends that they sorrow not as those who have to hope. Six of her girl friends acted as pall-hearers and deposited the remains in the last resting place.

Twin sons were born to Mr. and Mrs. James McLean, Harley Road on March 31. On April 32, one of the babes was taken, and on May 6, the other was laid beside his twin brother.

On May 4, Mr. Leslie McInnes of Red Bank and Miss Maggie Stilwell of Chipman, were united in marriage at the home of the bride's father, Mr. Byrou Stilwell, Rev. E. T. Miller pertormed the ceremony. The bride received a number of pretty and useful presents. Miss Ollie Brown acted as bridesmaid

Four young men were baptized at Chipman on May 1, by Rev. E. T. Miller. The special meetings are continuing. More are deciding for Jesus, and we hope to visit the baptismal waters again next Sunday. To the Master be the praise.

E. T. M.

Mrs. David Day was stricken with paralysis on April 29. After a week of pain and sorrow she triumphantly finished her ear,hly course on May 6, was laid to rest on Sunday May 8. Rev. E. T. Miller conducted the services at the Briggs' Corner church. Mrs. Day was 50 years of age and leaves a large family of children and grand-children to mourn her loss.

#### Married.

GEE STIRLING.—At the Union church Upper Wirklow, N. B., on Wednesday, April 20, by Rev. C. Striling brother of the bride, John W. Gee late of California to Miss Eliza M. Stirling of Nova Scotia.

ANDERSON-FRIARS -- At Ward's Creek, Kings Co., on the 27th inst, by Rev. W. Camp, Charles Edward Anderson to Miss Lucinda Friars, both of the parish

STULIZ KEITH—At the home of the bride's parents, April 27th, by Rev. N. A. MacNeill, James E. Stultz and Lillian M. Keith oldest daughter of Mr. and Mrs. Oliver Keith, Steeves Settlement, Westmorland Co., N. B.

KENNEDY URQUART,—At the home of the bride, Maliville, April 15th by Pastor A. A. Rutledge, Walter E. Kennedy, to Alberta E. Urquhart, all of Millville, York Co. N. B.

Fowthe-Grays.—At Enfeld, State of Maine, by Rev. A. A. Waish, Baptist minister, at the residence of Mr. W. H. Glidden, W. A. Fowlie, formerly of Brookville, N. B., and Saddie E. Grant of Carville, Mo.

### Died.

FLEMING -At Gaspereaux, Chipman, Queens Co., on with April, Eliza J., relict of the late Deacon Wm. II. Fleming, aged 80 years. Sister Fleming professed religion in 1854 and was baptized by Elder Elias Keirstead, uniting with the church near his home. Her house basever been a resort for ministers, and the family altar has been an inseparable part of the family life. As long as health permitted the deceased regularly attended the conference and other meetings of the church and it was her chief delight to talk of Christ and his cause to all about her. Five sons and a daughter survive her: Andrew L., residing in Chipman; Wm. K., of Amesbury, Mass; Dr. G. W-Fleming of Petitcodiac; Chas. II., of Salem, Mass; and Mrs. W. J. Irons of Young's Cove, all of whom were present at the funeral service. Truly the memory of the just is blessed,

McLean.—Died on the 25th inst., at Cumberland Bay, Queen County, N. B., Mr. An. rew McLean aged 45 years. His end was peace.

NORTHRUP—On Sunday morning, April 17th, Margaretta A. wife of the late Harvey II. Northrup passed triumphantly to her rest at the home of her daughter in Sussex. Mrs. Northrup who was in her

62nd year had been sick for more than a year. During this period she suffered at times, severe pain and gradually the frail form wasted away. These sufferings she bore with marked Christian resignation. For many years Mrs. Northrup was a member of the Studholm Baptist church, worshipping at Collina where she spent most of her married life. She was a woman of noble Christian character; faithful and earnest in the discharge of her Christian duties; leved and honored by all who knew her, lovingly and tendedly she was cared for during her illness. attention suggested by affectionate sons and daughters she received. She was buried in the cemetery at Collina, services being held in the church by her pastor W. Camp. "Blessed are the dead who die in the Lard."

Yess.—At St. George, N. B., May 2nd, Thomas B. Yoss fell asleep aged 74 years.

HALL. -On April 28th at St George, N. B., after a brief fillness George Hall passed into rest aged 62 years.

"SIFERIUL, "The death of Thomas E. Underhill of Simonds, Car, Co., occurred at its home on Monday May 2. It beaves a widow and seven children, the eldest of which is thirteen. The funeral services were conducted by W. H. Smith assisted by Rev. Mr. Woodworth

PERKINS—At the home of her daughter, Mrs. O. B. Miller, Hart and, N. B., April 29, Mary J., widnow of Elisha Perkins, aged 74 years. In early life our sister gave her heart to food and conserrated her life to his service. Christ was her theme and the word of tood was her delpin continually. She was a member of the Centerville Baptist church and the body was taken there for interment. Six sons and three daughters also an aged brother and sister are among the many who means her departures.

## "That Your doy May Be Full." By Rev. S. G. Hastings

Jesus rendered a very fauitful service when, in response to the request of his disciples that he would teach them to pray, he gave them what is known as the Lord's prayer. How widely, how variously, how constantly, with what deep joy and rich results, has this prayer been used! Many in praying have sought to make it a full expression of their needs and aspirations. Others have made use of it more as a model of prayer, an interpretation of its purpose quite in harm.ny with the words of Jesus: "After this manner therefore pray ye,"

Prayer is a perfect or complete form of prayer. We might receive it as such, were it not for words spoken by our Lord himself as He neared the end of his life upon earth which seem inconsistent with such a view. On the last night of His life Jesus said to His apostles: "Hitherto ye have asked nothing in My name: ask, and ye shall receive, that your joy may be full (John 16:24). Up to that moment no form of prayer in use among the apostles had made mention of the name of Jesus. Thereafter, in view of the added joy that was to come as a result of using His name in prayer, no form of prayer would be complete that did not include mention of His name. Here we surely have an important modification of all previously existing forms of prayer. Only by the use of the name of Jesus can one reach fulress of joy in praying.

Since that night in the upper room in Jerusalem, where Jesus spoke His last loving words of hope and counsel to his apostles, Christian prayer has been on an unchanging, unchangable basis. It will never acquire any new degrees of propriety and certainty. Its perfect propriety and unfailing certainty may and will be more widely revealed, but all that is new will be in the revelation and not in prayer itself. Many Christians hope and believe that a day is near when many thousands of those who have never prayed much, if at all, or who have thought that there is properly no place or call for prayer in man's life on earth, will be gladly lifting up hands of prayer in that name which is "above every name" and in which "every knee shall bow."

Hartford, Conn.

So long as fear rules man so long his idea of Deity can rise no higher than fear permits. The least remnant of fear of God in the sense of being afraid of Him—or anything else—will prevent the highest and true conception of God. —Ursula N. Gestefeld.