

THE HOME MISSION JOURNAL.

VOLUME I.

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No. 20.

Melody in the Heart.

BY REV. CHARLES E. JEFFERSON, D. D.

There is an abundance of music in the world, but it avails us nothing unless we get some of it into our heart. To make music on an instrument or even with the voice, is bitter mockery if we have only discord and darkness in the soul. The heart is made for melody, and life is maimed and disappointed unless it rises to the freedom and rhythm of a song.

Sometimes melody comes we know not how. We hear the sound thereof, but whence it comes or whither it goes we cannot tell. We only know that, suddenly arousing ourselves, we hear our heart sing. Sometimes we can trace connection between this music and a good deed done; sometimes the heart stands up and sings because a burden has been rolled away; sometimes hope whispers things so sweet that the soul is deluged with a flood of music. But there are times when we are happy and we know not why; happiness has not been in all our thoughts, we have made no conscious change in attitude or choice; but suddenly, as if by magic, the universe takes on new loveliness, old clouds melt and fade away, the road grows smooth beneath our feet, and life becomes a sweet and sacred song.

In such rare hours it seems as though the heart's door, left ajar, has been pushed open by one of the harpers whom John saw harping with their harps, and that the celestial visitor, having excused himself for a season from the choir of heaven, has come to earth to make a mortal's life melodious.

Or, may it not be that the universe is music? If all created things are thoughts of God, why should we not think of the universe as a melody of the Infinite? In that case Mrs. Frowning's words would be strangely true: "God Himself is the best poet, and the realm is His song." The philosophers of the ancient world felt certain that there is a music of the spheres. "There is not the smallest orb which thou beholdest but in his motion like an angel sings, still quiring to the cymbinged cherubims."

And the poets have dared to go even beyond the philosopher's dreams, and have said:

Such harmony is in immortal souls,
But while this muddy vesture of decay
Doth grossly close it in,
We cannot hear it.

But the Christian can go further still. He knows by experience that, not only does this celestial harmony exist, but that even though shut in by the "muddy vesture of decay," the harmony reports itself to consciousness, and becomes a reality to the earthly life of man.

That there is such a thing as celestial melody in immortal souls is a fact of universal experience. Man, as Tertullian said, is naturally Christian, and all men at some time or other in their life, if even only for an hour, act and live up to the limit of their possibilities, and know what it is to feel in harmony with themselves, the world, and God.

But such luminous and melodious experiences are, for the most of men, occasional and fleeting. The world is full of discords, and these creep inevitably to the heart. Society is sick and burdened, and the shadow of its sorrows falls upon us. Our own nature, complex and myriad-sided, does not work without friction and occasional disorder, and many a week is filled with existence which is confused and jarring and harsh. In a world in which so many eyes are weeping, so many voices sobbing, so many hearts breaking, and in which the trail of the serpent is over us all, music does not spring at all times spontaneously in the Christian heart, and the question presses on us: How can melodious frames of mind be formed?

St. Paul, in his letter to the Ephesians, gives us suggestions which have been often tested, and never tried in vain: "Look carefully how you

walk: not as unwise, but as wise." Paul sees that if the interior life is to be harmonious, there must be nothing in the conduct to clash with the law of God. It is impossible that the heart shall sing if the tongue and hands and feet are doing things which God's law does not allow. The New Testament, at every turn, comes back to Jesus's central words: "If ye will to do His will, ye shall know." Conduct is the organ of knowledge, and it is also the channel through which flow emotions that are rich and full.

Therefore, "look carefully how you walk." The emotions are not under the control of the will. They flow like rivers from the mountain range of behavior. "Wherefore be ye not foolish, but understand what the will of the Lord is." If ye know not what it is, we are apt to run against it; but if we know it, we can bring our life into conformity to it. And a life in harmony with the law of God immediately becomes melodic. "But be not drunken with wine wherein is riot, but be filled with the spirit." Heart-melody is spiritual music. Stimulating the senses cannot produce music in the soul. It is only when the bodily senses lie quiet and hushed that the heart becomes conscious of the reach of its powers.

But after we have, done all, we need the cooperation of others. By their assistance we can reach heights unattainable by our own individual efforts. We can put one another in tune. Our conversation may be the means of creating musical moods. If our talk is melodious, the heart readily responds. When we speak one to another not in the cold phrases of criticism, but in psalms and hymns and spiritual songs, we incite in ourselves and also in others a spirit kindred to that out of which the world's sweetest songs have all come.

There is a subtle relation between the tongue and the heart, and what the tongue first speaks the heart can be induced to feel. To banish ugly moods one need only begin to speak lovely words. If we would have joy in the heart we must put joy in the face and keep joy in the tones, and our vocabulary must be rich in words which have a joyful sound. Emotions are intensified when given adequate expression. An emotion after it has reached a lofty pitch passes naturally into song. The song of the lips reacts on the heart, and body and soul, thus assisting one another, unite in pouring forth more abundant thanksgiving to God. This is why Paul urges us to speak one to another in psalms and hymns and spiritual songs, singing and making melody with our heart to the Lord. We create musical moods by employing the themes and phrases of music.

Paul knew from experience how to produce and maintain melody in the heart. When he and Silas were thrown into the Philippin jail they spoke to each other in psalms and hymns and spiritual songs, and so great became their joy that at midnight they burst into singing, a sound never before heard in a Macedonian prison. In singing Paul and Silas followed the example of the Lord Himself. As he entered the garden of Gethsemane He calmed His heart and braced His spirit by singing in company with His disciples a favorite Psalm.

If a melody is, as the musicians have told us, a "musical thought," then why should not "God so loved the world" be counted the sweetest of all melodies known to our race? If a melody is "a sweet and agreeable succession of sounds," what more enchanting melody can the heart ever know than the promise which constitute the Lord's gracious gift to the world? If His word abides in us, then are we His disciples, and we carry with us through all life's nights and tempests "melody in the heart."

Nothing narrows and spoils one's disposition more surely and rapidly than setting up as a dictator over other people's consciences. The Scripture commendation is given to him who governs his own spirit.

Fruits of Missions.

When the Rev. James Calvert was asked to give in one sentence a proof of the success of missions, he said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast, gathered about the Lord's table." Truly, the gospel is still the power of God unto salvation to every one that believeth!

Keeping in Touch with God.

A missionary from South Africa said he one morning saw a converted African chieftain sitting under a palm-tree, with his Bible open before him.

Every now and then he cast his eyes on his book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued alternately to look down on the Scriptures and turn his eyes towards heaven.

The missionary passed by without disturbing the good man, but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he looked up. This was the African's reply:

"I look down to the book, and God speaks to me. Then I look up in prayer, and I speak to the Lord. So we keep up in this way a holy talk with each other."

What One Cent Can Do.

A son of one of the chiefs of Burdwan was converted by a single tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in forty-eight hours he could read the tract through. He took a basket full of tracts, with much difficulty, preached the Gospel at his own home, and was the means of converting hundreds to God. He was a man of influence; the people flocked to hear him; and in one year 1,500 natives were baptized in Arracan as members of the church. And all this through one little tract! That tract cost one cent. Oh, whose cent was it? God only knows. Perhaps it was the mite of some little girl—perhaps the well-earned offering of some little boy. Yet, what a blessing it has been!

"Some People Believe—"

"We have yellow science papers now."—(Prof. W. G. Peckham.)

"Colonel Ingersoll has kept up the spirits of the immoral, and been the patron saint of the suicide."—(J. M. Buckley, D. D.)

"The more horse sense a man has the less he bets on the races."—(Chicago News.)

"To be a Christian means to be happy, for hope for the future is more important than present possessions."—(R. A. Torrey, D. D.)

"If man refused to argue and discuss until he knew what he was talking about, man would cease to be a talkative animal."—(The World, N. Y.)

"The very best man that attains to the greatest holiness on earth has need constantly to strive and pray, if he would keep away evil from his thoughts, passions from his nature."—(Mrs. Henry Wood.)

The Home Mission Journal.

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NOTICE.

We have been sending sample free copies of THE HOME MISSION JOURNAL free to different persons throughout the province with the hope that they would become subscribers. Numbers have already done so. If you are receiving sample copies kindly let us know by postal whether you wish to have the paper continued or not. Subscriptions may be paid at any convenient time—50 cents a year, 25 cents for six months. Address Rev. J. H. Hughes, Carleton, St. John, N. B.

The Bible as literature and Much More.

ROBERT STUART MACARTHUR.

VIII

(Continued from last issue.)

Universal Criticism.

Men who try to destroy the faith of the people in the word of God are engaged in a cruel work. They would rob life of much of its light, the heart of its chief joy, and the future of its divinest hope. But they are engaged in a work which they can never accomplish. Some of us are daring enough to believe that William Shakespeare will still live after Ignatius Donnelly is dead. This modern critic will scarcely be successful in proving the world's greatest poet to be only a myth. It is well for critics of Moses that he has long been in heaven. When on earth, in the court of Pharaoh, or a soldier in the Egyptian army, he proved himself to be a foeman worthy of the steel of his bravest adversaries. Pharaoh tilted against him, and Pharaoh went to the bottom of the Red Sea. James and Jambres opposed him, and they are pilloried forever on the page of sacred story.

A child or an idiot let loose with a knife or a hammer in a gallery of paintings or a hall of sculpture, can destroy more in an hour than a Raphael or an Angelo could create in a lifetime. There is no sphere in life in which the minimum of talent can so attract the maximum of passing notice as when engaged in destructive criticism; and there is no sphere in life in which one's talent will so soon be utterly forgotten. The Bible will live as does its divine Author. It will go on conquering and to conquer in all the ages to come. "The grass" of infidel eloquence "withereth," "the flower" of agnostic philosophy "fadeth, but the word of our God shall stand forever."

The theories of many of the critics are confusing and self-contradictory. If a score of the average critics, whose destructive views we so often hear, were deprived of the writings of the atheistic critics of the earlier day, and of the German theorists of to-day, and were left to settle all questions connected with the genuineness, authenticity, and inspiration of the Scriptures by their own work with Hebrew dictionaries and grammars, the results would be hopeless contradictions. Most of them derive their knowledge at second hand from agnostic or neologist writers. Their conclusions are more contradictory than is the word of God, even according to the affirmations of the most destructive of these critics. We do not fear for the Bible. Spiritual experience demonstrates the wisdom of the Mosaic law, the justice of the immortal Decalogue, and the poetic beauty of the seraphic Psalter. The Old Testament is endorsed by Christ as His Bible. Let Christ be true though every critic be false. No criticism, whether higher or lower, has yet given us an absolute affirmation that reverses a single statement of our Lord's endorsement of his Bible as a revelation of the will of God and as

a guide to heaven. The Bible grows constantly upon all its students. It has revelations adapted to the spiritual attainments of all its readers. As was said long ago, it has shallows in which a lamb can wade, and depths in which a leviathan can swim. In a Dresden gallery of royal gems it is said that there is a remarkable silver egg Touch a spring, so it is affirmed, and it opens disclosing a golden chicken; touch the chicken and it opens disclosing a crown studded with gems; touch the crown and it opens disclosing a magnificent diamond ring. Thus does the Bible disclose its charms to all its students, its gems becoming more and more valuable as our spiritual apprehension is the more capable of appreciating that value.

The Bible must be studied earnestly. It is not enough that we get something from it week by week as it is taught in the pulpit. Our study of it should be marked by docility, humility, and reverence. The greater our humility the vaster will be our attainment in this exalted study. Sir William Hamilton uttered a deep truth when he said, "The highest reach of human science is the scientific recognition of human ignorance;" and the Psalmist expressed the same truth when he sang, "the secret of the Lord is with them that fear Him, and He will show them His covenant." Dr. George Dana Boardman, in his booklet, "The Two Bibles," quotes these suggestive questions from John Ruskin: "In what science is knowledge to be had cheap, or truth to be told over a velvet cushion, in half an hour's talk, every seventh day? Can you learn chemistry so, or geology, or anatomy? And do you expect to penetrate the secret of all secrets, and to know that whose price is above rubies, in so easy a fashion?"

Let us then, recognize clearly the distinct design of the Bible. Let us study it constantly, and prayerfully, and most of all let us submit our hearts to its teaching. Then shall we sweetly experience the truth of our Lord's words—a truth as distinctly philosophic as it is spiritual and scriptural—"If any man willeth to do His will, he shall know of the teaching."

(To be Continued.)

Salvation, Deliverance, and Association with Christ—Luke vii:36-50; viii:43-48;

x:38-42.

H. S. COSMAN.

There is a beautiful divine order of doctrine in these three narratives illustrating three blessed experiences of the Christian in the world. namely: Salvation, Deliverance, and Association with Christ.

I. "SALVATION. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hair of her head, and kissed His feet, and anointed them with ointment . . . and He said unto her, Thy sins are forgiven thee . . . and He said to the woman, Thy faith hath saved thee; go in peace." Luke vii:37, 38, 48, 50.

We have in the case of this woman the blessed experience of forgiveness of sins, salvation from the consequences of sin, and peace as the necessary outcome of these blessings. Here was evidently a soul exercised very deeply as to her condition and extreme need.

She had seen herself a sinner and in desperate need of salvation, and with burden of soul and a consciousness of utter helplessness. She resolved to throw herself upon the mercy of Jesus. If we turn to the thirty-second Psalm we will be able to enter more fully into what condition of soul she must have been in, as she suffered with deep conviction, before she came to Jesus in humiliation of spirit and contrition of heart, and by this act of faith voiced out her longings, "like an infant crying in the night, and crying for a light, and with no language but a cry."

David says; when I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer; What a picture of the heavy laden on account of sin, when in silence the very pains of

hell seize the soul, and all God's billows roll mercilessly over it? The law uttering its anathemas and curses against the transgressor while providing no possible way of escape, but the sweet voice of Jesus is heard whispering to the innermost precincts of the soul, "come unto me all ye that labour and are heavy laden, and I will give you rest. Matt. xi:28.

This is just exactly what the Psalmist did. He made a clean breast of the whole matter unto the Lord and he could afterwards testify in his own definite way; I acknowledge my sins unto thee, and mine iniquity have I not hid, I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." And likewise this heart broken sinner, just as soon as she got to the end of herself and justified God, came to the place where blessings from heaven could freely flow, and heard the voice of Jesus passing forgiveness upon her and went away freely justified from all her sins. With broken and contrite spirit she stood at the feet of Jesus and gave expression to her utter helplessness in bathing his feet with her tears of repentance, and anointed them with the precious spikenard while Jesus in response to her act of faith said unto her with comforting assurance; "thy sins are forgiven thee, thy faith hath saved thee; go in peace." Although man would have brushed her aside as not deserving of the least sympathy, and Priest and Levite with contempt pass over on the other side, Jesus understood the meaning of those tears, He knew the devotion that prompted the anointing of His feet and smiled approvingly upon her. Just like Jesus to be moved in tender compassion to help the needy when they cry unto Him. "A broken and a contrite spirit, O God, thou wilt not despise."

Blessed grace thus to be led by the Holy Spirit to see her need of a Saviour, and in simple faith to presume upon His love and mercy, and go away with her captive soul released from the thralldom of sin and Satan and experience that peace the gift of God's love, lightening up every avenue of her being.

This answers doctrinally to what the Apostle Paul brings before us in that matchless fifth chapter of Romans, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ: By whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God." What a thought is this expression the glory of God? We can only see the glory of God in the face of Jesus Christ. God's glory manifesting itself to a lost and ruined world. The Psalmist says "the heavens declare the glory of God," and at the baptism of Jesus there came a voice from Heaven, saying, "this is my beloved Son, in whom I am well pleased."

When Stephen was being stoned by his enemies Luke the beloved physician says concerning him: "but he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold I see the heavens opened, and the Son of Man standing on the right hand of God"—Acts vii:55-56.

"Therefore being justified by faith we have peace with God." Not that faith of itself ever justifies anybody, but rather the apostle wishes to teach that faith in God's testimony concerning His Son, is the channel through which justification and peace flows. It is so easy for the awakened soul to be deceived in resting in plicitly upon the promises of God, upon the mere text of scripture, instead of the promiser, and of becoming occupied with the channels through which God's blessings come to the soul, than with God himself.

It is one thing to accept of the truths contained in God's word and it is yet another thing altogether to accept of the One those truths tell us about, and enjoy him as a personal Saviour.

(To be Continued.)

No remark comes more naturally from the lips of the followers of Colonel Ingersoll than that "he knows all about it now." He does not know anything about it now, if his creed was true. That the remark should be made at all is an unconscious testimony to the invincibility of the faith in immortality.

There is a difference between winning and attracting the multitude.

Conviction.

ARTHUR S. BURROWS.

Conviction of personal sinfulness does not save the soul. The Holy Spirit means to lead the sinner to penitence and to God, and to create a hope that finds its voice in prayer. Through Jesus Christ the heart already has relief, when the contrite heart, which God will not despise, has found that the way to God's pardon and peace is through faith on the Son of God. "There is none other name given under heaven among men." By that Name one must be saved, or else remain a lost soul. We must breathe the air, or suffocate. We must drink the water, or famish. We must eat food, or starve. We must take Christ as our Saviour in our sins and for our daily salvation from them, or else perish. The Atonement made by Christ for man is limited in its power to save, to the believing sinner. The Gospel in Christ "is the power of God unto salvation to every one that believeth."

Conviction in the soul is succeeded by persuasion in the new-born child of God. "I know that my Redeemer liveth." How? Because Jesus was raised from the dead? No. But because the dead lives through faith on his risen Lord. Perhaps I should have said that Persuasion is only Conviction from another point of view. The Christian believer is sometimes tempted to ask, Have I faith? Is a small burning coal fire, even as the great conflagration is fire? So is small faith nothing less than faith. Is it the right kind? Jesus is the "author and perfecter of faith." Conviction says, I will not question the garment of salvation woven by the Almighty hand. The thief on the cross amid his expiring agonies hastened to say, "Lord, when Thou comest into thy kingdom, remember me." God at his side, manifest in the one who also tasted death, "the Just for the unjust," analyzed the thief's treachery, and satisfied its broken penitent spirit with the answer, "To-day shalt thou be with me in Paradise."

BOSTON, MASS.

'Revive Us Again.'

GEO. C. NEEDHAM.

Truly an old fashioned prayer, but a prayer which cannot be improved. It is all embracing, all-inclusive. What is our greatest, deepest, sorest need? Is it not a revival? Let us not fear this world. The intelligent believer knows its value. It is a joyous word, a stirring word. It means *Life*. Life in-coming; life out-flowing; life restored; life abundant. Prayer for Revival is ordered of heaven. The words are put into our lips. They are the heart-cry of the heart-broken. "Awake, O North wind, and come thou South;" "Come from the four winds, O Breath, and breathe upon the slain, that they may live." How often the Psalmist cried out, "Quicken thou me." We need a revival of the supernatural. It must originate with God who will abundantly answer the inwrought prayer of the righteous. We have planned, and schemed, and worried and failed. In our despair we have turned to men; this man and that man, and have been woefully disappointed. Moses looked this way and that way, and killed an Egyptian. If he had looked up. God is still the living God. He waits to be gracious. He pities our vanities, our selfishness, our petty devices. Oh, that we might look up. God is real. God is sovereign. God is resourceful. He calls upon us to put away our false gods and turn to him only.

Ministers of Jesus Christ do you not need refreshing and restoration? Why delude yourselves with the thought, "This is the summer; there are four months and then cometh the harvest?" Why say, "I hope the Fall will bring a change, and my church will swing into line?" Ah! friend, what about your own condition? Don't mind the church now, God is after you. You are not as you were in the past. The fire has burnt low. Where is your zeal; where the yearning of your bowels of compassion? Take heed lest God say of you, "I will be unto Ephraim as a moth, and to the house of Judah as rottenness." Heed the word, "Come and let us return to the Lord and

he will heal us." Oh, for a revival! Let the heart prayer of each one go up to God, "Quicken thou me."

GERMANTOWN, PHILADELPHIA.

Paul the Gentleman.

Not a little of Paul's success as an apostle was due to the fact that he was everywhere a true Christian gentleman. His politeness and courtesy were not effusive and demonstrative, or they would have ceased to be the resplendent virtues they were, but they were spontaneous, unselfish, thoughtful of others, as such virtues always are. When he addressed the Athenians he did not tell them that they were "too superstitious," as our unfortunate translation has it, but he told them they were "very religious," as indeed they were after their fashion, and from this courteous commendation of their disposition he went on to tell them wherein their religion was at fault. He used great plainness of speech, but he did not repel them by rough manners and harsh tones. When he was doing missionary work in Ephesus, the seat of a magnificent and mighty idolatry, he did not sneer at the goddess Diana, which the multitude worshipped, nor defame her temple. The city officials could find no fault with his conduct and his speech. When he was a prisoner on his way to Rome, he won the confidence of all on board, even during the storm and shipwreck, by his cheerful tone and considerate bearing. It was a great victory achieved by invincible courtesy, and carries in it one of the most important lessons taught us by the apostle's life.

The New Brunswick Convention.

The recent session of this body has just been held with the Second Cambridge Church at the Narrows, Queens County. On Thursday the 7th, inst, the Sabbath School Convention met, at which reports were given from the County Conventions of Kent, Kings, St. John and Queens, also from the parish Conventions of Chipman, Northfield, Waterbrough, Canning Cambridge, Galetown, Hammond and others. These reports showed the benefit of the organizations now at work and presented much encouragement to the workers interested. It is to be hoped that Baptist Schools throughout the province will generally become identified with these organizations and thus come into closer touch with our denominational work. Adjourned sessions of the Sabbath school convention were held on Saturday and Monday before the meetings of the regular body and at these lengthy discussions took place concerning improved methods in working the schools.

Rev. R. M. Bynon presented an outline of Baptist Normal work and after much deliberation concerning it, the Convention resolved to appoint a Board of examiners to prepare a series of Model Lessons and to examine candidates on the same. The following brethren were appointed on the Board: Revs. R. M. Bynon, S. D. Ervine, C. W. Townsend, S. H. Cornwall, F. W. Patterson, M. Addison, George Howard, E. K. Ganong and J. H. Hughes.

At its last session the Convention adjourned to meet on Thursday preceding the sessions of the New Brunswick Convention in 1900.

The first meeting of the New Brunswick Convention opened on Friday morning at ten o'clock, with Rev. S. D. Ervine, vice-president, in the chair. After a hearty devotional service the secretary proceeded with the enrollment of delegates, at the conclusion of which the election of officers and directors took place with the following results:

President, Rev. S. D. Ervine.
Vice-Presidents, Revs. A. B. MacDonald,
J. H. Hughes and Deacon S. E. Frost.
Secretary, Rev. W. E. McIntyre.
Assistant Secretary, E. W. E. Nobles.
Statistical Secretary, Rev. F. W. Patterson.
Treasurer, Bro. J. S. Titus.
Auditor, N. B. Cottle.
Directors to serve for term ending in 1902;
Revs. C. W. Townsend, G. O. Gates D. D., C. N. Barton, and Bros. John McGinty, Wm. Lewis, Leverett Thorne, and M. S. Hall. Revs. Ira

Smith and W. Camp were appointed to fill vacancies caused by resignation.

As a full report of the proceedings of the Convention has already been published in the *Messenger and Visitor*, also in several secular journals, it is not thought necessary to reprint them here. One important resolution should perhaps be referred to. A communication having been received from Dr. Gates concerning a proposal to have the Home Mission Board elected in future by the Associations the following was unanimously adopted:

In view of the fact that a proposal is to be submitted to the three associations, asking them each to elect six members on another Home Mission Board for the province;

And in view of the fact that unanimity in the administration of this important work is very desirable;

Therefore resolved that this Convention, in event of the formation of such Board by the associations, agrees to hand over its home mission work at the end of the present year, provided such Board shall make an annual report of its affairs to this body to be incorporated with its minutes from year to year.

The Sabbath Services of the Convention were largely attended and overflow meetings were arranged for in the hall near by.

At 9.30 Elder Springer conducted a service of praise and prayer, and from 10 to 11 a. m. Pastor Bynon gave a Model Sabbath School Lesson founded on Ezra, Chapter 1.

The Convention sermon followed. It was preached by Rev. J. A. Cahill of Centreville from Matthew vi:10 and John xv:21, and was an able presentation of the nature of Christ's Kingdom and of the ordinances pertaining to it.

At 2.30 the Missionary meeting was held, presided over by Mrs. W. E. McIntyre, and Mrs. C. W. Pierce, Mrs. E. K. Ganong read a highly instructive paper on the character of the true missionary spirit. Rev. S. D. Ervine presented the claims of Foreign Missions, Rev. Dr. Black spoke on our Northwest Missions, and Pastor Townsend made an appeal in behalf of Grande Ligne.

A male quartette in attendance sang with much effect "Memories of Galilee," and "The Wayside Cross," Bro. T. H. Hall gave as a solo "My Saviour First of All," and a duet was rendered by Dr. J. A. McIntyre of St. John and Mrs. A. Furdy of Jemseg.

The evening service was opened by Rev. C. N. Barton who led the devotional services. At 7.30 Pastor Addison preached on Prayer, taking for his subject James v:16. Several brethren took part at the close, thus concluding the day with praise and thanksgiving unto God.

Services were also held during the day by ministers in attendance, at First Johnson, First Cambridge, Upper Wickham, and Mill Cove, at which large congregations gathered.

On Monday afternoon the Baptist Annuity Association held its annual meeting. After the election of officers and directors an appeal was made urging the churches to send contributions in aid of the benevolent work of this society.

At the Monday session of the Convention it was decided to open a Church Edifice Fund for the receipt of funds intended for church buildings, also for any not especially designated to be used in aiding weak interests in the erection of houses of worship.

The evening meeting was given to Education and was opened with the reading of the Educational Report by Pastor Townsend. Rev. W. E. Hall was then called upon to present the Acadia Forward Movement Appeal. He was followed by the secretary of the Convention, who in a few brief words asked for a response to the appeal. In a short time cash and pledges amounting to \$200. were given, and the hearty goodwill of the brethren was freely expressed in sympathy with the effort.

Votes of thanks were tendered to the church and choir, also to the railway and steamer lines for courtesies extended. The treasurer reported receipts as follows:

Collections at Convention,	\$95 02
1st Springfield Church,	3 25
Hampton Village,	1 75
1st Cambridge,	2 00
Mill Cove,	1 20
1st Johnston,	3 81
Benton,	2 50

Total, \$109 53

The convention then adjourned to meet on the second Friday in September, 1900, at a place to be determined by the president and secretary.

Notice To Sunday School Workers.

As one of the greatest, if not the greatest need of our Sunday School enterprises is a staff of well trained teachers in the Bible, its general teaching, doctrines, etc.

Therefore the question as to how this need is to be met was brought before the New Brunswick S. S. Convention held at the Narrows, and after due consideration a committee was appointed to draft an outline course of normal lessons on the Bible. Taking up in systematic order its general teaching, doctrines, ordinances, church government, etc. Also to prepare question sheets to be used in the examination of students who avail themselves of the course.

The lessons will be prepared in outline form by competent writers, and published in our denominational papers, giving one each, continuing for about four months. These outlines and a good teacher's Bible are all that will be absolutely needed as aids in this study.

To encourage it arrangements will be made with publishers to supply periodicals at greatly reduced rates to those who are not already subscribers. Of this further notice will be given.

It is proposed that each student will be examined, and if passed by the examination committee a certificate of graduation or badge will be given. We hope a very large number of S. S. workers will avail themselves of the benefits of this course of Bible study.

By order of committee. S. D. ERVINE.

News of The Churches.

BENTON. Three weeks ago we began a series of meetings with the CARLETON Co., above named church. The Lord, as always, has been faithful to His promises. On the 20th four were baptized. On the 27th six were baptized in the presence of a large assembly. Altogether thirteen have been added to the church. The work is still going on. praise the Lord. C. N. BARTON, Pastor.

MAUGERVILLE. The religious interest in this church is on the increase. The pastor, Rev. O. F. Brown, has recently baptized two converts, and previously five others; some uniting with the Maugerville church, and some with the Sheffield church. Bro. Brown says the Lord still remembers us in mercy. Bro. Brown is doing good work among the people in Sheffield, and much liked by his people.

WHITNEYVILLE. The little church in this place has for some time NORTH CO., lacked much spiritual life; but of late under the earnest labours of Pastor Baker there has been a quickening, and some have confessed their Saviour in baptism, and others are pleading for mercy, and are coming forward; and will soon be baptized.

It has been sixteen years since there has been a baptism in the village. The little interest there is being strengthened by these additions and some others uniting by letter. May the Lord prosper the good work until multitudes are brought to know and obey their Saviour.

A farewell service was held MAIN STREET, in the Main Street Church ST. JOHN. St. John, on Tuesday evening the 5th, which brought together a host of Rev. J. A. Gordon's friends both from the church and other congregations in the city. Deacon White on behalf of the church presented Bro. Gordon with a very befitting address, to which Bro. Gordon made a very tender and suitable reply, referring to the many changes that had taken place since his coming there; and thanked the church and its officers for the hearty support and co-operation they had given him in his work. There was good music and singing; and speeches by Revs. Gates, Steel, Long,

Appell, Smith, and Dykeman, expressing kindly feelings to Bro. Gordon, and regrets at his leaving the city, and prayers that God might abundantly bless his labours in his new field of service. Brother Gordon leaves this province with the best wishes of all his brethren.

The Building of Character

To the geologist the east coast of Florida is one of the most interesting portions of the earth's surface. In the eyes of science it was yesterday when the surf beat on what is now the western shore of St. Johns River. To the eastward of this line the corals built a long bar; gradually this caught the earth washed from the shore, and on this plants grew and then trees. This made of the St. Johns a long salt-water lagoon. As the coast widened, and the coral worked, the lagoon filled in and drainage from both sides made it fresh. So character is built up. For good or ill, our thoughts and meditations are constantly leaving their sediment in our hearts, and as we meditate and muse in certain lines, a reef is thrown out that catches the wash of our thinking and doing, until after awhile it becomes the bed-rock principle on which we think and act. To make sure of a good character one must be certain to keep guard over the thoughts. --Dr. A. E. BANKS.

The Secret of Gladness.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through.
When the ominous clouds are rifted.
There was never a night without a day.
Nor an evening without a morning.
And the darkest hour, as the proverb goes,
Is the hour before the dawning.
--Charles Mackay.

Gladness is God's ideal for his children. He means them to be sunny-faced and happy-hearted. He does not wish them to be heavy and sad. He has made the world full of beauty and full of music. The mission of the gospel is to start songs wherever it goes. Its keynote is joy--good tidings of great joy to all people. We are commanded to rejoice always.

This does not mean that the Christian's life is exempt from trouble, pain and sorrow. The gospel does not give us a new set of conditions with the hard things left out. The Christian's home is not sheltered from life's storms any more than is the worldly man's home. Sickness enters with its hot breath the circle where the voice of prayer is heard, as well as where no heart adores and no knee bends before God. In the holiest home sanctuary the loving group gathers about the bed of death, and there is the sorrow of bereavement.

Nor is grief less poignant in the believer's case than in that of the man who knows not Christ. Grace does not make love less tender, the pang of separation less sharp, the sense of loss less keen, or the feeling of loneliness less deep. God does not give gladness to his children by making them incapable of suffering. This would be to make them incapable also of joy. For sorrow and joy come on the same stalk. A heart may be so dulled in its feeling as to be insensible to grief, but then it is no longer capable of love. Divine grace makes the heart all the more tender, and the capacity for loving all the deeper; hence it increases rather than lessens the measure of grief when separation comes.

But the gladness of Christian faith is something which lies too deep to be disturbed by the waves and tides of earthly trouble. It has its source in the very heart of God. Sorrow is not prevented by grace, but is swallowed up in the floods of heavenly joy. That was what Jesus meant when he talked to his disciples of joy just as he was about to go out to Gethsemane. He said their sorrow should be turned into rejoicing, and that they should have a joy which the world could not take from them; that is, a joy which earth's deepest darkness could not put out. God's gladness is not the absence of sorrow, but divine comfort overcoming sorrow--sunshine striking through the black clouds, transfiguring them.-- J. R. MILLER, D. D.

Died.

MCNALLY--Deacon James G. McNally of Fredericton, N. B. passed peacefully to the scene of immortals on 14th of August, in the 58th year of his age. Mr. McNally was made savingly acquainted with the grace that is in Christ Jesus when young in life; and he adorned the doctrine of God his Saviour with a well ordered life. As a business-man he was honest and industrious. As a husband and father he was kind and loving, and as an officer of the church to which he belonged he was faithful and liberal, always ready to do his part to support the worship of God, and to further the interests of his denomination. A dear wife, three sons, and a daughter are left to mourn his early departure. But they sorrow not alone, for there are many others who lament his removal. But they are not without hope.

Brother thou art gone to rest.

We will not weep for thee;

For thou art now where oft on earth

Thy spirit longed to be.

MCLEAN--Lauchlan S. McLean of Cumberland Point, Queens Co., passed with hopeful trust in Jesus to the home of immortals on the 1st inst, aged 22 years. Three brothers, and one sister are left to mourn their bereavement.

WASSON--Isabel, wife of George Wasson, of Cumberland Point, Queens Co., fell sweetly asleep in Jesus, after a protracted illness, at the age of 77 years. She was a highly respected member of the community, always ready to render help and comfort to any in affliction, a peace maker in the neighbourhood, and a friend to all. She leaves an aged husband, two sons, Capt. Charles Wasson of St. John, North End, and Capt. Duncan Wasson who lived with his father on the homestead, and two daughters, Mrs. Isaac McLean, and Mrs. Alonzo F. Barton, to mourn the loss of one dear to all.

Her funeral was attended by a large concourse of people, and a very appropriate sermon was preached by Rev. W. E. McIntyre, Rev. J. H. Hughes joining in the service.

STEEVES--Mrs. J. D. Steeves, of Elgin, Albert Co., passed on to the spirit land quite unexpectedly, August 19th, aged 51 years. She had been rather unwell for some time, but seemed as well as usual on the morning of the day of her death. A husband and two daughters are bereft of a good wife and mother.

Rev. F. D. Davidson and Mr. Johnston (Methodist) attended her funeral.

Dearest mother, thou hast left us,

Here thy loss we deeply feel.

But 'tis God that has bereft us,

He can all our sorrows heal.

BISHOP--At Bangor, Maine, August 28th, of typhoid fever, Chas. L. Bishop of Chipman, N. B. aged 26 years. The deceased was one of the many young men who had found their way to the U. S., seeking employment. While there he contracted a fatal illness. His remains were brought to Chipman for interment. Besides his parents, four brothers and four sisters are left in mourning.

PURDY--Mrs. Margaret Purdy died in the Lord at New Jerusalem, Queens Co., in the 86th year of her age. She was formerly of Kars, Kings Co., and belonged to the Baptist Church in that place. She was a happy Christian, and loved to testify to the saving grace of God. She leaves a son and four daughters; but they sorrow not as those without hope. For her to die was gain.

PURLEY--Charles A. Purley of Maugerville, passed peacefully to the celestial rest, aged 59 years. A wife, one son, and three daughters mourn his departure.

DROST--Daniel Drost of Little River, Sunbury Co., fell quietly asleep in Jesus, aged 46 years. He was a member of the Second Sheffield Baptist Church, and lived a consistent Christian life, and died believing it was the will of his Heavenly Father to take him home.

WEMORE--Mrs. Mary Elizabeth Wemore fell quietly asleep in Jesus, at the residence of her son-in-law, at Apohaqui, August 18th, aged 86 years.

WALKER--William Walker, of Centreville, Carleton Co., passed peacefully to the rest that remains for the people of God, on April 27th, aged 56 years, leaving a widow, and a large family, and friends to mourn his departure.

Married.

THOMPSON-HUTCHINS--At Cumberland Bay, Queens Co., on 13th inst., by Rev. W. E. McIntyre, Richard Thompson of Coal Mines to Mary E. Hutchins of Cumberland Bay.

GARDNER-SHARPE--On September 4th, at Carleton, St. John, N. B., by Pastor M. C. Higgins, Ernest Gardner, and Annie Sharpe, both of Carleton.

MULLIN-SULLIVAN--At Newcastle, Carleton Co., in the home of the officiating minister, Rev. E. C. Baker, August 19th, Mr. Ernest Mullin to Sarah Sullivan, both of South Esk.

HILL-SPOUL--On August 30th, at Gibson, York Co., in the home of the officiating minister, Rev. J. B. Champion, Henry E. Hill, and Emily J. Spoul, both of Millville, York Co.

GRANT-BISHOP--On August 28th, by Rev. J. D. Freeman, at the Baptist parsonage, Frederick S. Grant, of Canterbury and Hattie Bishop of Chipman, Queens Co.

ARBO-PETERSON--On August 17th, by Rev. M. P. King, at Upper Ulcksville, Thomas Arbo, and Susan Peterson, all of Blackville.