

THE HOME MISSION JOURNAL

VOLUME IV, No. 25

ST. JOHN, N. B., DECEMBER 25, 1902.

WHOLE No. 104

Notice.

We wish to extend our thanks to our friends who have responded to our call for payments, and have used the addressed envelopes we sent them. We hope many more will do likewise, and renew their subscriptions as others have done. We shall not be able to call all around among our patrons this fall as the cold weather is now setting in. But we hope this will make no difference, but that each one will favor us with their renewal and remittance before the year closes. We hope to begin the new year with the balance on the right side of our cash book. Dear subscriber, you can help us do so if you try. Our August numbers are all disposed of, but we can supply any new subscriber with Sept. numbers, and to the end of this year gratis, if they will send us fifty cents for the paper for next year.

We are now sending more envelopes for the papers, and hope that those to whom they are sent will use them by remitting the amounts due from each of them before this year closes. The time to which the last payments were made are marked on each subscribers paper, or on the wrapper, when sent in single package. If any mistakes are made please let us know.

Address Rev. J. H. Hughes, St. John (West), N. B.

Commendatory.

We the undersigned desire to call especial attention to the value of the HOME MISSION JOURNAL, and to commend it as worthy of the hearty support of the Baptist people of this province. It is not, and does not, aim to be the rival of the larger denominational organ, which circulates throughout the Maritime Provinces, but seeks merely to meet a need that is felt among us, there being hundreds of families who do not feel able to take a large paper, and as a consequence are without a knowledge of what is being done by our denomination. The little paper reports the doings of our ministers and churches, and quarterly meetings, revivals, Sunday school conventions, etc., and personal sketches of brethren well known in this province, and the general progress of our missionary efforts, the marriages and deaths of our people. Its columns are also well stored with extracts from various able writers, taken from current religious journals, and we believe it cannot fail to exercise a wholesome influence upon any home into which it may enter. Brother Hughes, the manager of it, has now for the last four years given it the larger portion of his time without receiving any special remuneration for his labour. The income of the paper has barely met the cost of printing and mailing it. But if the present subscribers will continue to take it, with additions of two or three hundred more, there would be a little left him for his work. It must be remembered too that our brother is getting to be an old man, (the oldest minister among us in this province) and at present is unable to fill any regular pastorate, and also to travel about soliciting subscriptions as heretofore. He has given over fifty years to the service of the Master, and has done good work for our denomination; he is also without regular salary or independent means in his declining years. Fifty cents a year from fourteen or fifteen hundred of our people would not only insure the support of this little paper, but also greatly aid our aged brother who seems willing to work until the end shall come; and it will be a very feasible way to help him. Each subscriber too would be amply repaid in the reading matter published, while the general amount of denominational intelligence would be greatly increased throughout our churches. There is abundant room for two thousand copies of the little paper where the larger one does not go, and the maintenance of this organ means the supply of a want not otherwise provided for. Brethren and sisters let us rally to the support of our brother in the good work he is doing, and

place the future of the JOURNAL beyond all doubt.

The above statements were made last year, and signed by a large number of our ministers and brethren, and what is said in it is still true this year, and we now reproduce it in this issue of the paper, and now dear friends we ask for your continued support of this little paper that goes into hundreds of families that never see "The Messenger and Visitor," most of them being unable to take it. This paper never has been circulated as an opposition paper to the larger one. We have been very careful not to ask nor encourage any one to give up the other and take this. We have no intention to in any way run against the other paper, but to help it if possible, and that has been the case in some instances where this paper has been taken; it sharpened the desire of the reader to get more denominational information, and so they dropped this paper and have taken the *M. & V.*, to this we make no objection. The manager of this paper is again laid by with asthma, and will not be able to call upon his friends this winter; but he hopes that all who are in arrears for it will pay up promptly, and renew their subscriptions, and that his brethren in the ministry and others will try to enlarge the subscription list in their localities, and to all our patrons we wish the compliments of the season, and a year of health, peace and prosperity.

A Gospel of Comfort.

WHILE during the last twenty-five years there has been a most hopeful development of church work in the direction of social service, so that the poor and the unsuccessful and the diseased are receiving a gracious ministry, we do not believe that anything like the attention is paid to the spiritual comforts of the Gospel that used to be common.

In every company of Christian people gathered in our churches there are many who are distressed and discouraged. There are fathers and mothers who during the week have laid the body of a beloved child in the grave. There are men who have lost their hopefulness and courage. There are women who have grown hard and bitter as they have seen the possibilities of realizing the cherished ideal of girlhood vanish before the hard realities of experience.

The militant appeal which has come to be a somewhat distinctive note of modern preaching does not bring them any personal message. They are told to fight the battle of life, but they are not fit for any sort of contest or struggle. They are wounded on the field, and what they need is sympathy, and some disclosure of the divine helpfulness and of the larger purposes of human experience.

Men of our time are rather tremulously sensitive to physical pain and suffering. Nothing is easier than to secure money for those who are in physical distress, but we find it difficult to awaken a profound sympathy for those bitter experiences to which money has no relation. When our alms will not relieve, we stand dumb and helpless. We have become so imbued with the half or quarter truth that the Gospel is intended to ameliorate human conditions in this world that we forget that there are losses and disappointments which nothing in this world can alleviate, only the revelation of an infinite Father, and the heaven of which Paul wrote, and which John saw.

Of course in certain churches of a liberal order there is much preaching that comes back to this, that if you do pretty well things will come out right somehow but there is very little real comfort in these vague declarations, for the message of comfort must be concrete, and it must recognize a moral order in the universe which demands righteousness. A bare optimism based on a guess is about as comfortless as anything that can be imagined.

What we regret is that evangelical Christianity, which is so positive in its assertions of sin,

and of human responsibility and the necessity of active service, is so largely failing to emphasize those truths that throw a ray of divine light and comfort into troubled human conditions. It is not often that one hears Christians told about heaven, or listens to a sermon on heaven. We are losing the note of positiveness as to the blessedness of the everlasting life for those who are in fellowship with Christ. We are quite too willing to treat the references of the New Testament to this great matter as figurative, forgetting that even figurative language, if it is rational, is based upon an underlying reality.

"JESUS, IT'S ME."

At a religious meeting in the south of London, a timid little girl wanted to be the little girl who wanted to Come to Jesus, and said to the gentleman conducting the meeting: "Will you pray for me in the meeting, please? But do not mention my name."

In the meeting which followed, when every head was bowed and there was a perfect silence, the gentleman prayed for the little girl who wanted to come to Jesus, and he said: "Oh, Lord, there is a little girl, who does not want her name known, but Thou dost know her; save her precious soul!" There was a perfect silence, and away in the back of the meeting a little girl arose, and in a little voice said, "Please, it's me, Jesus; it's me." She did not want to have a doubt, She meant it. She wanted to be saved, and she was not ashamed to rise in that meeting, little girl as she was, and say, "Jesus, it's me."

A Short Sermon.

By Rev. W. B. Lower.

God placed a sword in the hand of Gideon. He put trumpets in the hands of the soldiers under Joshua. He put a needle in the hand of Dorcas. What has He placed in your hand? "To every man his work," means that none shall be idle. Has He placed a shovel in your hand? Dig well in the ditch. Has He placed a pick in your hand? Toil faithfully in the mine. Has He placed your hand on the throttle? Look watchfully ahead. Has He placed in your hand the saw? Build strong and good. Do not get discouraged because you cannot do some great thing. There are more little things to do than big ones. The thing done as unto the Lord will be the best thing that can be done. Do not lose heart in your work because you cannot be a Moses, a Joshua, a Paul, a Luther, a Knox. You may not be called to give the law on Sinai; you may not be called to storm the battlements of Jericho; it may not be your privilege to preach the gospel on Mars Hill; you may not be called to start a reformation; these things are only given to the few. The thing you can do best is the thing you are called to do. I went down into a coal mine once. Down, down the shaft I was lowered till 1500 feet below the surface. All around was darkness, but I had with me a tiny candle. How brightly it shone in the darkness! The very blackness of the passage made its brilliancy more apparent. That little candle was of more value to me in that mine than an arc light. An arc lamp would have blinded; the candle gave light. My brother, be content to be a tiny candle in this world, but be sure you shine. A shining candle is worth more than an arc light that is not alive with the current.

The Home Mission Journal.

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The Coming of Caroline.

BY MARY E. Q. BRURH.

CHAPTER X.

ON that day the missionary meeting was honored with the presence of the minister's mother. It happened to be the time of her semi-annual visit to her son; she usually came every summer and winter, her advent always causing a pleasant little flutter among the church members. For a very charming old lady was Mrs. Leonard!

Not so old in looks, perhaps, though her fine silken puffs of hair were as white as thistledown—yet her eyes were bright and merry and her complexion had the delicate, pearly tint one sometimes sees in elderly people and which is always so charming. She was a tiny, sprightly body, erect in bearing and stately in manner, though having the affability and sweet graciousness so characteristic of her son. She took an active interest in the affairs of St. John's and her presence at the missionary meeting was expected and welcomed. She sat, as usual, in the centre of a circle of the grand dames of the congregation, though by her tact and grace and friendly recognition of all, she kept herself in touch with the more humble members. She knew everybody, and her memory for names was a marvel. Consequently, when Mrs. Rossman entered the room, and, with modest yet self-possessed air, made her way towards her hostess, the president, Mrs. Leonard's bright eyes at once perceived her.

"That is a newcomer, is it not?" she said in a low tone to Mrs. Grigsby, who sat beside her.

Now Mrs. Grigsby was a large, portly lady, slow in manner and speech. The passementerie on her satin sleeves glittered and jingled impressively as she raised her eye-glass up to her face and said deliberately:

"Oh, that slender lady in gray? It is Mrs. Rossman; not exactly a newcomer; she's lived here some time, I believe, but in seclusion, being in mourning, you know. It is only since there has been such an awakening in our church that we have become acquainted with her. We consider her a valuable acquisition, and, why you must have heard of her, my dear Mrs. Leonard! She is a particular friend of your son, our dear pastor," and here a mild chuckle gurgled down the speaker's fat throat.

"Oh, yes, I have heard Maurice speak of her and always in terms of the highest commendation," was the calm response. "She is a person whose acquaintance I anticipate much pleasure in making. I must own that I was struck by her appearance. She so much resembles an old-time friend of mine—a dear, dear schoolmate of long ago. I wonder—"

"Hush! hush!" came in a low murmur from the circle of ladies. "Hush, the President is about to open the meeting!"

"And Mrs. Rossman is the first on the program," Mrs. Grigsby added in a whisper.

Other eyes besides Mrs. Leonard's lingered on Mrs. Rossman when she began to read, but the idle and curious glances were soon changed to earnest, thoughtful attention. For the reader had something more than a mere pleasing personality; she was one who was absorbed by her subject and who imparted some of her enthusiasm to her hearers; and, as the sweet, strong voice read on, there seemed a hidden force back of the simple words—a fire that struck through and touched those who listened. The beauty, the

pathos, the glory of the life, were told in simple language, yet with a voice whose every cadence charmed and thrilled. Surely, Mrs. Rossman had no need to complain of lack of attention, for when she ended, she might have seen that she had won the triumph of tears.

But the minister's mother, as she pressed forward with others to speak appreciative words, still wore on her face a puzzled expression.

"My dear," she exclaimed, as she took Mrs. Rossman's hand, "pardon an old woman's curiosity! I want to ask you whether you ever heard of Agatha Graham?"

A tact, beautiful expression suddenly overspread the younger woman's face.

"Agatha Graham!" she repeated, almost reverently. "Why that was my mother's maiden name."

Mrs. Leonard's little, wrinkled, white hands patted together softly—triumphantly.

"Ah! the mystery is solved! I fear I have been staring at you rudely ever since you entered the room, but you so strongly resembled my dear, dear schoolmate. Did you ever hear your mother speak of Laura Hollbrook?"

"Oh, many times," was the animated rejoinder.

"I was Laura—she was Agatha—we were two happy girls! But years and circumstances have caused us to drift apart. But I have always cherished a beautiful memory of her."

"Nor did she forget you," said Mrs. Rossman eagerly.

"Now I have a double interest in you," continued the elder lady. "I wanted to meet you because Maurice, my son, has told me what a help you have been to him. Ah, if you only knew how grateful a mother's heart is towards those who cheer and aid the one whose labors are of such interest to her. I have been proud to be Maurice's confidante; I have rejoiced over his successes and been anxious with him when he has been perplexed. Consequently, when you became his appreciative friend, one of the most faithful of members—why, he wrote and told me about it—yes, told me all about you, as well as the coming of Caroline—the dear, quaint child as he calls her."

Mrs. Rossman looked down—she was not remarkably tall, but this woman with the peach-bloom face and snowy curls was so tiny—down into the gentle eyes and winsome face, and felt her own heart stirred by the mother-love there.

"The coming of Caroline!" she repeated softly. "So he—Mr. Leonard—has told you about that. Ah, that coming meant a great deal for me! It unlocked icy barriers, brought summer sunshine into my soul and has renewed my life."

"And who shall receive one such little child in my name, receiveth me!" quoted the sweet, quavering voice.

"Yes," reverently—and then, in a tone of happy pride, as the crowd pressed closer around them—you must come and see my little Caroline—for I have learned to call her mine."

"Yes, I hope to see her soon," came the hearty rejoinder. "Perhaps"—slowly, with a frank, yet keen glance of inquiry—"perhaps, this evening, if you will not be too tired after your exertions here, my son and I will waive ceremony and walk over to call on you. I think I may tell you confidentially that Maurice had the audacity to suggest it," with a gay, little laugh.

A soft flush overspread Mrs. Rossman's cheeks, but she looked up frankly.

"Both little Caroline and myself will be pleased," she said cordially.

But alas! and alas!

When, later in the afternoon, Mrs. Rossman wended her way up to Stubbs' Extension and came in sight of the little, gray cottage, she fell to wondering why no dancing little white figure came to meet her. A little feeling of misgiving came over her, but she banished it, saying with a smile, "I have been in such a giddy whirl of excitement this afternoon that it tells on my nerves. Of course Caroline hasn't returned from the Grand affair at the Dent's. The hours were from three to six, but it is hard to drag children from their play. My little straggler will come along pretty soon, or if she doesn't as soon as I have rested a bit, I will walk over and get her. Perhaps that is what the darling is waiting for."

To be Continued.

The Sunday School.

DECEMBER 28.

Review.

GOLDEN TEXT. Lord, thou hast been our dwelling place in all generations. Ps. 90:1.

1. Joshua Encouraged.

Men die but God's plans move forward to their successful accomplishment. Moses passes away, but Joshua stands ready to take his place and leads the people of Israel into the Promised Land. Moreover I receive this word of divine encouragement: "As I was with Moses, so I will be with thee."

2. Crossing the Jordan.

When the Israelites left Egypt, a miracle opened a path through the Red Sea for them. Now that they are about to enter Canaan, an act of divine power opens the way for them through the Jordan River.

3. The Fall of Jericho.

The siege of Jericho was perhaps the most remarkable siege the world has ever seen. To its unbelieving inhabitants the proceedings of the Israelites must have furnished material for extreme derision. Their exact compliance, however, with the divine commands met with the desired result, for "by faith the walls of Jericho fell down."

4. Joshua and Caleb.

The land of Canaan is being divided and brave old Caleb comes up to Joshua in Gilgal to receive his portion. True to his indomitable nature, he asks for his inheritance the mountainous region around Hebron, in which there were still the fierce Anakim, and receives it for his inheritance.

5. Cities of Refuge.

The establishment of the six cities of refuge marked an upward step in the progress of the Israelites. It was in the interest of justice that these cities were set apart to afford shelter to the innocent person who had unwittingly caused the death of a fellow creature. The great spiritual lesson is the fact that Christ is our City of Refuge.

Joshua's Parting Advice.

A farewell message is always impressive, and the parting words of a man like Joshua awaken a special interest, when we remember that he spoke as an inspired oracle of God. Joshua's last message well befitted the man, for it was a stirring exhortation to serve the Lord, reinforced by the declaration, "as for me and my house, we will serve the Lord."

7. The Time of the Judges.

The time of the Judges affords a vivid illustration of the tendency of humanity to retrograde, while it shows also the loving kindness of the Lord, who, though the Israelites went so far astray, yet raised up for them judges who delivered them repeatedly from their enemies.

8. World's Temperance Lesson.

It is a vivid picture which the prophet Isaiah gives of the drunkards of Ephraim whose glorious beauty, he tells us, is a fading flower. Drunkenness is still a crying evil at the present day, and all the power of Christianity is needed to stem the tide of intemperance.

9. Gideon and the Three Hundred.

God accomplishes his purposes in this world in ways and by means that we little think of. Gideon and his three hundred men were more than a match for the Midianite host, because they followed implicitly the divine instructions.

10. Ruth and Naomi.

In strong and beautiful relief this narrative of domestic love stands out against the dark background of the time of the judges. Unselfish, self-sacrificing love and the divine care for the widow and the orphan, are the teachings we may gather from this touching episode.

II The Boy Samuel.

The childhood life of one of Israel's greatest prophets is here detailed. The blessed influence of a godly mother shines like a halo in the narrative, and the noble character of Samuel seems to be but the natural result.

12. Christmas Lesson.

The story of the shepherds and the infant Jesus is still fresh in our minds. May we all welcome as the ruler of our lives the one whom the Bethlehem manger held on the first Christmas day.

CARLETON AND VICTORIA COUNTIES QUARTERLY MEETING.

The above quarterly met with the Jackson-town Baptist church Dec. 9 and 10. Owing to the inclemency of the weather the number of the visiting delegates and the numbers present at the sessions were small. In the absence of the president, Rev. Jos. Cahill, vice-president took the chair. After devotional service reports were listened to from a number of the churches. Pastor Fash, of Woodstock, reported the baptism of one and the improved condition of the church by the recent visit of Evangelist Gale to their town. The Secretary reported the baptism of two at Simonds and the receiving of two on experience into the Bristol church. The second session met at 7:30 p. m. and three addresses given: (1) "The Need of Bible Study," by L. Lochart; (2) "The Resources of our Young People in the Sunday School," by Rev. Z. L. Fash, M. A.; (3) "The Sunday School in its Relation to the Church," by the Secretary. The third session (Wednesday morning) was opened with devotional service. A paper on "Prayer and Missions" was then read by Rev. Z. L. Fash, which was followed by a lively and helpful discussion, which was made the more lively by someone asking the reader the question, "Can we change the purpose of God by our prayers?" The afternoon session was under the auspices of the W. M. A. S. Mrs. Wm. Saunders, of Woodstock, occupied the chair. The papers read and the remarks afterwards made by women and pastors present made it evident that the W. M. A. S. has a most prominent and important place in our missionary work. In the evening Pastor Barton preached a heart-searching sermon from John 10:27. The devotional service which followed, together with a duet sang by Pastor Barton and Miss Burt, most fittingly brought to its close a quarterly which was all it could be when the thermometer stood 22° below zero, which so suggested merited for it the name: "Frozen Quarterly."

WYLIE H. SMITH, Sec'y.

HOME MISSION SUPERINTENDENT.

Some time ago there appeared in the *Messenger and Visitor* an article from the pen of Rev. Isa. Wallace advocating the appointment of a Superintendent for Home Missions in N. B. It is surprising that no comment has been made upon his communication. Surely, one who has labored so long and arduously in Home Mission work, and now looking upon the field with vision cleared from any prejudice, may not be far wrong.

Does the work demand such an expenditure of labor and money? Most emphatically Yes! Observe how other denominations and bodies are pressing the work along this line. The Sunday School employs a man continually, the Presbyterian body does the same. Have we not as large a constituency and as great a need?

Our churches are constantly year by year giving aid to three other Home Mission boards and each of them employs a Superintendent, believing that the progress of the work demands it. There is just as much opportunity for the service of such a man in N. B.

A glance at the field indicates that the Superintendent would of necessity spend a large portion of his time among the churches. As Bro. Wallace says "A man endowed with the spirit of evangelism and of executive ability." In this way he would be deserving of the usual salary of the general missionary and doubtless be of no great expense to the board.

Such an appointment should not be tried as an experiment, but prosecuted as the decided conviction that no other course could be followed. Any considerable difference would destroy the end of the project, and hinder the utility of the service. While it can scarcely be hoped that perfect unanimity of opinion would exist, it should be so in general. The finding of the right man is a matter of real concern, for many who could well do the work, would much rather remain in the pastorate for various reasons. Any one would feel out of place did he not have the fullest confidence of his brethren and their hearty God-speed.

The financial problem has always been considered formidable. It is now hinted that one brother possessed of this world's goods and a generous heart, has felt like bestowing upon this office the sum of \$100 yearly. If this is a fact, and the gift could be multiplied by others no better investment could be made at the present time to our unified work as a denomination.

I do not think the appointment of a Superintendent has ever been heartily tried. Shall we continue to retrench and hesitate to go forward any longer. While we daily by the way, the enemy is getting more firmly entrenched and our own forces more demoralized. It becomes us to wait upon God for his guidance and laws act with brotherly kindness.

H. H. SAUNDERS, CH. II M. B.
From M. & V.

We fully endorse and commend the above communication from Bro Saunders, and hope our ministers and churches will give it the due consideration it demands. It is high time that more vigorous efforts were put forth by our denomination for the promotion of Home Mission work in this province.

EDITOR.

Steps in Crime.

A young man had a good position in a large shoe factory and was trusted by his employers with the charge of the shipping department. He had a lovely wife and four little children. One part of his duty was the delivery of the cuttings to the man who bought them. This man proved to be a thief and a tempter. He first gave the young man a drink of intoxicating liquor, and when his brain was muddled with drink, he suggested to the shipper that he should look another way while a few loads of the cuttings were put on the car, and he would make it worth his while.

This did not seem a great sin to the drink-dazed young man. He would not be stealing himself. So he busied himself another way while the buyer was stealing several loads of cuttings, and received several dollars from the tempter. The next time the dealer stole more cuttings and gave more drink. He then suggested that the young man should leave some whole leather with the cuttings, and gave more liquor. It was done. And so the downward steps in crime went on until the crime was discovered and the young man and the tempter both arrested and put in prison.

In crime it is the first step that counts. It is the first step which changes the honest man to the criminal. It is the first drink that leads to drunkenness.

Suffering as a Discipline.

Suffering is the most perfect discipline of character. We all shrink from it, as we shrink from the scourge or plague, but it is only through affliction that we can ever hope to attain its stability and true symmetry of manhood and womanhood. Disappointment and sorrow develop certain traits within us which, if they remained dormant, would leave our lives imperfect and incomplete. We can acquire fortitude only by surmounting fears, and endurance we can gain only by suffering unmitigated pain. Sorrows educate mind and heart; they elevate, they purify the baser passions.

We receive our best instructions in conflicts with the world; not in those frays in which we are victorious, but in the encounters that often witness our defeat. We need the stern and rigid discipline of outside trouble, of inward struggle

that calls out the best that is in us. Human nature is weak enough as it is, but were it not for the trials and temptations which it must meet and resist we would soon degenerate into a race of characterless beings. We cannot suffer too much in order to be strong. Adversity is a teacher whom none should despise.

Watching for God's Help.

By Rev. Alexander Maclaren, D. D.

Unless you put out your water-jars when it rains you will catch no water; if you do not watch for God coming to help you, God's watching will be of no good at all to you. His waiting is not a substitute for ours, but because He watches therefore we should watch.

We say, we expect Him to comfort and help us—well, are we standing, as it were, on tiptoe, with empty hands upraised to bring them a little nearer the gifts we look for? Are our "eyes ever toward the Lord?" Do we pore over His gifts, scrutinizing them as eagerly as a gold-seeker does the quartz in his pan, to detect every shining speck of the precious metal? Do we go to our work and our daily battle with the confident expectation that He will surely come when our need is the sorest and scatter our enemies?

Is there any clear outlook kept by us for the help which we know must come, lest it should pass us unobserved, and, like the dove from the ark, finding no footing in our hearts drowned in a flood of troubles, be fain to return to the calm refuge from which it came on its vain errand? Alas! how many gentle messengers of God flutter homeless about our hearts, unrecognized and unwelcomed, because we have not been watching for them!

On life.

John A. Simpson.

The great wide world is a happy place,
And a sad one as well, ah me!
A measure of sin and a measure of grace,
A breaking heart and a smiling face,
A cheer and a fear as we run the race—
And what will the ending be?

The great wide world is a merry sight,
And a pitiful one, ah, me!
Let's do what we will ere the fall of the night
For love and for hope and for honor bright;
And smile all the while as we speed the right—
And kind may the ending be,
Waynesburg, Pa.

Religious News.

The new Pastor and wife GERMAIN STREET, were welcomed into the church at the last communion season. By request Dr. Black in behalf of the church gave them the right hand of fellowship. His words of welcome were much appreciated. The pastor then gave the hand of fellowship to a young man who had been baptized at the morning service. The services of the Church are well attended and full of interest.

Seven converts have been baptized and received into church fellowship since my last report. Others are enquiring the way. This makes thirty-one since the good work commenced.
GEO. HOWARD.

Our work is moving along nicely. There are indications that cheer us. Between five and six hundred dollars were given by our people at the thank offering service on Sunday, Nov. 8th. Last Lord's Day morning in the presence of a large congregation Pastor Hutchinson baptized five new converts. These with one who united with us by letter received the hand of fellowship at the communion service in the evening. We

expect a number of others to unite with us in a week or two.

THE SUPREME TEACHER.

We have been impressed afresh of late with the position of Jesus Christ as the supreme teacher in the world. Whatever may be the attitude of men toward this and that feature of Christianity, they are at one with respect to Him. Conservative and liberal and skeptic alike bow before Him, and confess his supremacy. In an address listened to by us the other night before a Christian school, the speaker said in substance that all educational institutions to be of the highest type must be Christian. The loftiest ideals were founded therein, and in the teaching of Christ the instruction of the world had reached high-water mark.

There is no question as to the accuracy of this position. The most perfect teaching found elsewhere is full of defect beside His. Plato's Republic cannot sustain a comparison with His kingdom, and the ethics of Socrates fall into a vastly inferior position when compared with those of the Sermon on the Mount. We have reason to be grateful that through our land there are preparatory schools and academies, and colleges and universities in which this fact is recognized, and Jesus Christ as a teacher is enthroned as supreme. Moreover, though we may not make our public schools Christian in a sense of imparting through them any instruction as to particular sect or creed, we can make them Christian, and to a very large extent do, as to the pervasive influence of Jesus Christ in them. These facts are full of encouragement and of inspiration for the future as we look forward to the widening influence and power of our land.

TOTAL ABSTINENCE IS BEST.

1. Total abstinence from intoxicating liquors is best because indulgence in such beverages is a needless extravagance. The highest physical and mental development is reached without the use of spirituous drinks. Why should the man waste the money for which so many worthy uses may be found? And why should a nation squander in such a useless indulgence more than is spent for education, religion and other noble ends.

2. Total abstinence is best because the use of intoxicants is injurious. Alcohol is a poison and though, like other poisons, it has its use in medicine and in abnormal conditions of the body, one who is in health should keep it out of his system altogether.

3. Total abstinence is best because the opportunities for success are greater for those who do not drink at all. All employers value the steady hand and clear head, and drink tends to destroy these. Not long ago someone talking to Mr. Schwab, head of the great steel combine, asked him, "Is it true that in these big corporations, other things being equal, the man is promoted who neither drinks or smokes?" Mr. Schwab answered that that is the invariable rule in dealing with the two or three hundred thousand employees under him. "When two men," he said, "are otherwise equal, the one that does not drink or smoke is the more valuable."

4. Total abstinence is best because he who uses alcohol at all is in danger of becoming its slave. It is all very well to talk about moderation; but who can feel certain that he is safe, when we have seen many of the wisest and strongest ruined by drink? Its victims have been claimed from every class and profession, and

the brightest and most promising careers have been wrecked by it. Total abstinence is the only safe road.

5. Even if we could be sure that we ourselves would never become drunkards, we have to consider that others may be weaker than we, and the strong are responsible for their example and influence toward the weak. By our moderate indulgence a weak brother may be encouraged to attempt a moderation which he cannot maintain, and so we may cause him to stumble and perish.

Work.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; honest, modest, whole natured men. For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there education, discipline, unselfishness and growth in grace.—Henry Drummond.

Married.

BENNETT-ALBORN.—At the residence of the bride's parents, Dec. 10, by Rev. F. D. Davidson, W. C. Bennett and Hattie A., eldest daughter of Samuel Calhoun all of Hopewell Cape, Albert Co., N. B.

MILTON-DRYSDALE.—At Cambridge, Mass., on Nov. 25, by Rev. Dr. Applegate, of the First Baptist church, Ernest Milton to Miss Luella Drysdale of Woodstock, N. B.

BELYEA-CAMPBELL.—At 181 Waterloo Street, on the 9th December, by Rev. C. T. Phillips, Mr. Arthur Belyea and Miss Jennie Campbell, both of St. John.

RANKINE-WATT.—At Upper Newcastle, N. B., on 10th inst., by Rev. W. E. McIntyre, Robert H. Rankine to Eliza F. Watt, both of Canning.

OLMSTEAD-FOLLETT.—At the Baptist church, Jemseg, N. B., Dec. 10, by Pastor W. J. Gordon, Harold K. Olmstead to Miss Bessie J. Follett of Haverhill, Mass.

Died.

THOMPSON.—At St. John, Nov. 19th, Robert Thompson, in the 82nd year of his age. A widow ten sons, two of which, David and Robert, are deacons of the Musquash church, and four daughters survive him. The remains were taken to South Musquash for burial. Many years ago our brother professed faith in Christ and united with the Musquash church of which he remained a member until his death.

HICKS.—At the home of his brother-in-law, Mr. Wm. Lawrence of Moncton, Mr. Hiram Hicks, on Nov. 20th, fell asleep in Jesus. Our brother was in the 73rd year of his age and up to the time of his death had enjoyed good health. His illness was short, pneumonia having developed from a cold. Early in life he was converted, and baptized. For fifty years his life showed that he was on the Lord's side. All who knew him never for a moment questioned the sincerity of his profession. At the time of his death Mr. Hicks was a consistent and beloved member of the Moncton Baptist church. He is survived by two brothers and two sisters, Ezra B. Hicks of Moncton, Mr. Isaac Hicks of Dorchester, Mrs. Wm. Black of Dorchester, and Mrs. Anos Weldon of Malden, Mass. His wife preceded him two years ago to the land of rest and peace. The funeral service was conducted by the writer on Nov. 23rd, and a large number of sorrowing relatives and friends followed his remains to the grave.

FAWCETT.—Died at Memramcook, Westmorland Co., N. B., on the 17th November, Harrison W. Faw-

cett, only son and child of the late Martin W. Fawcett, aged 22 years. He was taken with hemorrhage of the lungs which quickly developed into that dread disease—rapid consumption. He was confined to his bed three months; although a great sufferer he bore his sufferings with great patience and fortitude trusting in his Lord and Saviour whom he loved and whom he longed to see; and as the end drew near he had such bright views of his glorious home above, and of the loving arms of his Saviour clasped around him; and when asked if he feared death he said on looking up, Oh no, why should I when the road is so clear to my heavenly home. I long to be at rest. He was a noble and worthy Christian young man. He departed universally regretted. He leaves a lonely widowed mother, and numerous friends to mourn their loss. His funeral was conducted by Rev. Mr. Thomas, assisted by the Rev. Mr. Harrison, Methodist; and was very largely attended. Interment at Upper Sackville.

Golden Thoughts.

To be true, to hate every form of falsehood, to live a brave, true, real life—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upward ever to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect—that is to love God.—F. W. Robertson.

The path of all excellence lies in the following of advancing ideas which rise as we approach them, and which are perpetually calling us from loftier heights. Christianity alone among religions places its golden age in the future.—Selected.

"Our hearts are gardens. Fair and sweet,
God means that each should be
Fragrant with flowers of thought, to bloom
Thro' all eternity.
For Him, then, let us daily sow
The seeds of truth and love,
Such flowers as waft their incense sweet
Clear to the courts above."

What Can You Do?

That's what the world is asking you.
Not who you are,
Not what you are;
But this one thing the world demands,
What can you do with brain or hands?

What can you do? That is the test
The world requires; as for the rest,
It matters not,
Or who, or what
You may have been, or high or low
The world cares not one whit to know.

What can you do? What can you do?
That's what the world keeps asking you
With trumpet tone,
And that alone!
Ah, so, if you would win, then you
Must show the world what you can do!

Once show the world what you can do,
And it will quickly honor you
And call you great;
Or soon, or late,
Before success can come to you,
The world must know what you can do.

Up, then, O soul, and do your best!
Meet like a man the world's great test,
What can you do?
Gentile or Jew,
No matter what you are, or who,
Be brave and show what you can do!