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WHOLE No. 89

The First Disciples and the Resurrection

In the Book of Acts Luke represents the early Christians as looking at the Resurrection of Jesus from a very different point of view to that commonly taken at the present time. They did not ignore the deductions to be drawn from it as to a future life and as to our Lord's divinity, but quite a different conception was primary in their thoughts of the resurrection.

Peter brought out the ruling idea of the first disciples as to the resurrection in his explanation to Sanhedrin of the healing of the lame man at the Beautiful Gate. He said: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole." In other words through the resurrection Jesus Christ continued to be an active personality in human concerns. The risen and living Jesus restored the paralytic. "In Him doth this man stand here before you whole." To the first disciples the chief value of the resurrection did not consist in the evidence that it afforded to other truths. It was something vastly more vital than a link in a chain of logic. What fastened their attention was the fact that the resurrection meant that Jesus was still alive. The resurrection gave them not so much an argument as a fact—the fact of the living Christ.

And this natural, unsophisticated way of looking at our Lord's resurrection is one that is full of large suggestions to us at this Easter time. The essential nature of Christianity itself is involved in it, for Christianity is not expressed in a series of propositions, no matter how sublime or inspiring they may be, nor do we embrace Christianity by ascending to these propositions. The religion of Christ consists primarily in the relation of a human soul to a Person. When Jesus was on earth He said: "Come unto me"; "Follow me"; "Abide in me." Those commands were not simply for the Hebrews of Judaea and Galilee during those short years of the first half of the first century. They are perpetual calls, opening perpetual privileges, because He who spoke them then is still living, and speaks them to us, inviting us to the fellowship that He offered to the first disciples.

When Paul said that if Christ was not raised from the dead, "your faith is vain, ye are yet in your sins," a profounder thought was in his mind than that a denial of the resurrection would invalidate an evidence of faith. What he meant was that if Christ is not alive through the resurrection faith has no object. We are yet in our sins because the tie of personal fellowship with Christ that emancipates from sin has no real existence. There is no present, active, living Jesus between whom and ourselves there exists this vital fellowship. If Christ is not risen Paul cannot say: "There is now no condemnation to them that are in Christ Jesus"; he cannot say: "Christ in you the hope of glory;" for there is no actually living Christ with whom we may sustain this relation to us.

You get another aspect of this truth when you reflect that it is just this truth of the living Christ that separates Christianity from every other religious faith. The primary distinction of Christianity is not that it has the resurrection of Jesus as evidence for the truth of its doctrines, valuable as that evidence is. The primary distinction of Christianity is that it makes so much of relationship to a Person, so much that if He is dead, the heart and vital principle of the religion is taken away. Every other religious faith elaborates its theories of human life and God, and urges man to guide his life by these theories. They do not bring new elements into the problem. That is exactly what Christianity does. The profound difference between it and every other faith in Christ, and not Christ as a mere teacher, or as a sacrifice for sin alone, but Christ as a Person with whom each believer may enter

into such intimate fellowship that he shares the destiny and glory of Christ. The first disciples had this fellowship in the flesh for a few months. We delight to trace the impress of Christ upon them, and to study their spiritual reactions under His influence. The resurrection makes these experiences possible for every man.

This view of the teaching of the resurrection will profoundly influence our attitude toward the New Testament. The Christ of history gives us the basis for understanding the Present Christ of Christian Experience. When a friend has departed to a distant land we know what manner of man he is now because we knew what he was a week or a month or a year ago. We know how Christ thinks and feels now; what are His purposes, standards and ideals because of what He did and said upon the earth. We know Him as we know an absent friend. Our past acquaintance is the basis of our present knowledge. You never get the best of the New Testament; you never penetrated into its heart until its pages are flooded with the Easter light, and you meditate upon it, and let its words sink into your heart as revelations of the mind and temper of the soul's Lord and Lover.

The claim is often made that the resurrection of Jesus is a part of all men are immortal. It would not be altogether easy to trace the logic of this inference. We can never be sure that we shall rise from the grave because Christ did, for we cannot be sure that it was not the divinellement in Him that effected the resurrection. The more you emphasize the deity of Jesus the weaker the inference. Only a thorough-going Unitarian can find much force in the argument that we shall rise from the dead because Christ rose. We need to shift our point of view a little and introduce another factor to get the force of the resurrection argument for immortality. Jesus expressed it in a sentence when He said: "Because I live ye shall live also." The living Christ is the pledge of our life because we share His destiny. His union with man and man's union with Him is the solid ground for believing in the immortal life.

We are not devoted to Christ simply as to a beautiful memory. We sustain the most intimate relation to a living Person. He is now thinking of us, guiding us, opening ways to us, revealing His will to us and giving us assurances of His love. No earthly analogy of the relation of brothers, or of parent and child, or of husband and wife portrays the vital unity between the Lord and His disciple. The disciple is a living branch of the living vine. And the resurrection reveals to us His eternal life in which we shall share. "Because I live ye shall live also."

A Wonderful Fruitage.

Years ago a French Testament was given to a little Catholic girl who spent four months in a Protestant school in Canada. She went home still a Romanist. Her father discovering she had a Testament ordered her to put it away and never look at it again. She laid it in the bottom of her trunk, and the treasure remained hidden for ten years. Then she married and began to read the Testament in the family. Her husband and herself were converted. After many months of labor and prayer a brother was saved. The three united to work and pray for a sister. She was soon led to Christ. At last the whole family, the mother and sixteen children, were rejoicing in Christ. Many years afterwards a brother wrote, "Through that little Testament given to Julia at Grande Ligne thirty-five years ago, and in answer to the prayers of Madame Feller that followed it, our families, numbering eighty-five souls, are all in the light."

Men will fight for their politics, but how quiet some men do keep about their religion.

QUARTERLY MEETING.

The quarterly meeting of York and Sunbury counties Baptist churches will convene (D. V.) in Fredericton Baptist church on May 13 and 14 inst. The first session will open on Tuesday evening at 7.30 p. m. Churches will kindly all appoint delegates.

N. B. ROGERS, Ass. Sec'y.

A NOBLE ANSWER.

At the battle of the Alma, at a critical moment, and English ensign perceived that a particular hill-top was the key to the whole position. Whoever took and kept possession of it was master of the field. Without the slightest hesitation the brave officer scaled the height, and once displayed his colors. They are hardly seen when, from all quarters, his comrades shout to him: "Bring the colors down to the troops." Without stirring an inch, the dauntless soldier returns the bold answer: "Bring the troops up to the colors." The command is given, and the English came off victorious, and subsequently, with their allies, vanquished the Russians. In the battle of life we should never lower, or fall back with the colors of our Christian profession, but demand that every faculty of our natures come up to their sublime requirements.

I GAVE THEM MYSELF.

Said a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to be a loving companion and friend to my children. I had to neglect my house often. I had no chance to indulge in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the Gospel; my grown-up daughter a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."—Selected.

BLESSED IGNORANCE.

Not long ago an eight-year-old boy, the son of a prominent official in Kansas, paid a visit to relatives in Pittsburg, Pa. He made a continuous journey from his Kansas home, where he had never seen a liquor saloon, to Pittsburg. Soon after his arrival, on going out for a walk in the streets of that city, and passing the liquor saloons with their screened windows and other characteristic appointments, he inquired with much curiosity of his uncle, "What kind of shops are these?" He had never seen such in his own city in Kansas. What a saving of the boyhood and girlhood of the nation it would be indeed if, as completely as from Kansas, the liquor saloon could be banished from every State throughout the Union!



Ra il-roading with Christ.

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CHAPTER X.

By the ruffians the sending of a score or more of souls into eternity did not appear to be regarded any more seriously than the killing of a chicken. "Truly," thought Joe, "what Mr. Welton often says in his sermons is an undeniable fact, that human nature is a very poor and depraved thing apart from the transforming and resurrection grace of God!"

But it was no time for lengthy reverie. Carefully Joe stole along through the bushes by the track in order to see whether he could manage to slip past the gang and get to the west of them, since he thought it more probable that the train they were expecting was due from that direction. As he neared the group he recognized with a start a certain voice among a number that were in excited conversation as one which in by-gone days he had often heard. It was that of a man evidently very familiar with the road, who was describing to his companions what he anticipated would happen.

"Mate!" said he, "the eastbound express goes by here in ten minutes. Five miles east of here the westbound freight lies by at a siding to let her pass. I know this, for I used to run the express myself, and have often passed that freight at the siding. Now that red light there on the ties can be seen half a mile up the road to the westward, and Bill Miller, who runs the express, will have time enough to stop, even if it is on a down grade. Bill's a coward. He talks big, and blusters considerably, but he will come down off his perch quick enough, as soon as we threaten him some! If it were Jim Perkins, now, who was on the express—the man that runs the freight which lies by at the siding—we would have a hard time catching him, I tell you! Jim's a quiet man, and they tell us how he is one of those praying fellows; but I tell you he has got some spunk for I've tried things on him several times!" Now lay low, boys!" added the speaker, "and don't have any wincing and jawing when the time comes!"

Upon this, different members of the gang disposed themselves in careless attitudes about the spot, while one man stood guard with a rifle at his shoulder by the heap of ties where the red light was showing.

Joe's heart beat fast. The whole details of the plot were now clear and evident to his mind. He knew now from what direction the next train would come. He must get clear of the robbers in some way, and that too, quickly, for no time was to be lost in making a long detour: so thinking that the shadow of the railroad bank itself would best cover his advance, Joe managed to gain its protecting shade without discovery and started to creep past the man standing on guard by the red light. It proved, however, that the latter was far more alert than Joe thought. Hearing a sudden sound (for Joe unfortunately had happened to snap a brittle twig with his foot), the man took a few steps in the direction from which he supposed the noise proceeded. Instantly Joe divined that if he persevered his intention to run up the track to warn the express, his discovery was certain. On the other side of

the railroad embankment was a bad swamp, in which Joe, if he had been concerned only for his own safety, might indeed have taken refuge, but through which he could never have made his way up to the westerly stretch of track which he must somehow reach in order to stop the oncoming train, which was liable to rush into vision at any moment. There was but one practicable way for Joe to save the express, and that was by suddenly leaping for the narrow railroad embankment, at a point close to the ruffian on guard, and then dashing away up the rails before the latter had time to take deliberate aim and fire.

It was a desperate risk, but the plucky Joe hesitatingly sprang upon the track and turned to rush up the rails. At the same instant there was a wild shout from the guard. But Joe dashed on unheeding. Then there came the flash of a rifle; Joe staggered; the thought crossed his mind like lightning that he had been struck; his head began to swim, and next, as he sank across the rails, he heard (or dreamed that he heard) a desprado shout: "I guess that finished him!"

Instinctively Joe tried to rise, but sank down in weakness. But before he quite lost consciousness the whole track seemed to reveal itself to his gaze, lighted up by the glare of a flashing headlight; then there came another rifle report; and then a sudden chorus of excited cries and curses was speedily drowned in the terrific roar of an onrushing train which seemed to be bearing down upon him like a merciless whirlwind.

(To be continued.)

TO WHOM IT MAY CONCERN.

This paper now makes a new offer to new subscribers as follows: To any persons paying 50 cents between now and July next, we will send them THE HOME MISSION JOURNAL to July 1903, and give them the back numbers and new ones to July next without charge; so they will get the paper for a year and a half by paying for it for one year. The back numbers will have the most of the story, *Railroading With Christ*. To any persons who send us four new subscriptions with two dollars we will give the paper for the same length of time. Those in arrears will please remit us as soon as possible, as the balance of the account with the paper is on the wrong side of the sheet. Not enough has come in this year to meet the cost of printing and mailing. Those who have sent in payments will please accept our hearty thanks for the same, as well as for their appreciative words.

Miss Willard's Womanliness.

When the great temperance leader lay dead in Chicago, among the flowers near her was a bunch of violets from a Washington newspaper woman.

"I never saw Miss Willard but once," said the newspaper woman to me, the day she sent the flowers. "It was in a Western city. I was a reporter on a local paper, discouraged, overworked, blue, homesick, and altogether miserable, for I was only—well I wasn't out of my teens, and I had been away from home only a few months.

"Miss Willard came to the city to organize a Woman's Christian Temperance Union branch. I was sent to her hotel to ask her something impertinent. Miss Willard was ill, but sent word that I might come up. I found her sitting in an easy chair, very pale, but very sweet. I

had only begun to tell my errand, when she rose and came toward me. She put her hands on my shoulders.

"Why, dearie," she said; "how tired you look! Take my chair, child."

"And I—well, nobody had called me 'dearie' for so long, nobody had called me 'child' that I—well, I put my head on Frances Willard's shoulder and cried it all out. I had never seen her before; I have never seen her since, but for the memory of those few kind words I say 'God bless Frances Willard.'"

Some Thoughts on the Resurrection of Christ.

In consequence of illness we are a little behind time in giving some thoughts suggested by the recurrence of Easter Sunday, which might be realized on any Sunday. For we do not believe that our Lord intended that any one first day of the week should be exalted above all the others in a year in celebrating his victory over death and the grave. But Easter Sunday, (controlled as was the Jewish passover by the changes of the moon) has come to be a high day with churches of all denominations. So our minds are irresistibly at this time drawn to the contemplation of that surprising event in the history of our world; and yet not so surprising when looked at from the stand-point of the complex nature of the holy one born of the Virgin Mary. There does not seem to our mind as much of the miraculous or mysterious in the resurrection of Jesus as there is in his death. If we accept the account of the incarnation of the Son of God, in the person of the Virgin's Son, there is more mystery in the fact that he should ever die, than there is that he should come forth again from the dead. It is but a natural sequence that He who was the author, price and giver of life, if he submitted to the pains of death in the flesh, should come back and occupy and exercise his Lordship in realms of existence. The greatest miracle is, that He should ever die, or could be put to death. Death, we are told in the sacred Scriptures is the wages of sin. But the Nazarene in this respect stands before the universe as a unique person. No tinge of sin stains Him. He is "holy, harmless, undefiled, separate from sinners," and in all qualities of goodness, grace and perfection "higher than the heavens." If death came to the human family because all have sinned, it could have no claim on him, for he never sinned. The integrity of the divine government would be impeachable if it suffered him to die, unless there was some arrangement by which he came under the curse of the law on the account of sin, that is to say, that unless he assumed the sinner's responsibility without partaking of his criminality, he could neither die, nor in dying make atonement for sin. But the Scriptures plainly teach that there was a divine arrangement made that he should take upon himself the full penalty of human transgression. He was to pour out his soul unto death; to make it an offering for sin. "He was to be made a curse for us." "He who knew no sin, was to be made sin for us." He was to "be cut off, but not for himself." "The Lord laid on him the iniquity of us all." "He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon him, and with His stripes we are healed! But while his death was voluntary on his part it must so far as the deed is concerned be done by violence; otherwise it would have been an act of suicide with him. Hence it was "according to the determin-

ate counsel, and foreknowledge of God that by wicked hands he was crucified and slain." Thus there was the yielding up of life on his part, and the taking of his life by wicked hands on the part of his foes, and so he said, "no one taketh it from me; I have power to lay it down; and I have power to take it up again; this might have I received of my father," and when his murderers were accomplishing their diabolical work they could not have succeeded if he had not have yielded up his life saying with a loud voice; Father, into thy hands I commend my spirit; and gave up the ghost. This indeed is a mysterious death. It was the taking of the life of a sinless one contrary to all law, human or divine. It was the giving up of a life without the sin of suicide; for Jesus did not take his own life, but gave it to take away the sins of the world. The great mystery of human redemption is the death of the immortal one—the Prince of Life. His resurrection must in the course of events come to pass, for it was impossible that he should be overcome of death or that he should see corruption, for righteousness must have its rights from the Court Supreme.

SCARCITY OF HELPERS.

There are many to criticize and many to offer advice in this world but how few real helpers. The New York *Sun* tells of a recent incident on the streets of that great city, where a horse drawing a cartload of coal, stalled. A great crowd gathered about, and many were the words of advice spoken to the driver. One advised whipping, another tying a cloth over the horse's eyes, blowing in his ear, and such things. Just then two sailors came along, and one of them called out, "Ay, mate; but here's a craft on a reef." "Over with her, then?" Both seized a wheel for a lift, the driver clucked for a horse to go ahead, and away went the load as easily as you please. They were the only two in the whole crowd who had not advised the driver how to do it.

The Deceitfulness of the Heart.

THE most insidious dangers that beset the early church were not those of opposition and persecution on the part of unbelieving men, but they arose from defects in the spiritual life itself of some of the members. In the case of Ananias and Sapphira we see the love of false appearances outbalancing religious principle. In the instance of the murmurers of the Grecians against the Hebrews because their widows were neglected in the daily ministrations, we see the uprisings of a spirit of jealousy, and in the story of Simon Magus we see the profession of faith for the sake of material advantage. The fact that the early church, under the guidance of the Apostles took the most determined stand against these evils and their tendencies is the most convincing evidence of the reality and power of the spiritual life that animated it.

The temptation, under which Simon fell, is one of the most subtle that can be imagined. He saw that piety conferred power, and he sought the Christian experience, not for its own sake, but moved by the secular advantage that it might confer. The story is an illuminated comment on the remark of Jesus, "If thy eye be single thy whole body shall be full of light, but if thy eye be evil thy whole body shall be full of darkness." The blessings of Christianity cannot be worthily sought with a double purpose or an ulterior one. There must be the total surrender of the whole man to the Christian obligation.

Perhaps no class of persons are more constantly assailed by this temptation than those who are engaged in religious work. Such men see that eminent spiritual attainments add to their reputa-

tion, influence and effectiveness. And it becomes exceedingly easy for them to assume a spirituality that they do not possess, or actually to cultivate a type of piety for the sake of the power it may bring. Sometimes the remark is made that it must be easy for ministers and evangelists and missionaries to live devoted Christian lives because their very work shuts them away from so many ordinary temptations. On the contrary, we believe that this class of persons is exposed to the most insidious perils to the integrity of their own spiritual lives. It is exceedingly wholesome to have this peril indicated so early as it is in this passage of Scripture, and for all Christians to realize the deceptiveness and wickedness of their own hearts. Often when we assume that we are acting from noble motives, because we feel good things, the taint of the sin of Simon makes us abhorrent in the sight of God.

Possibly a too curious inspection and analysis of our motives is seldom profitable, but without cultivating habit of morbid introspection, it is always wise for us to preserve a keen realization of the deceptiveness of our own hearts, and to resist vigilantly and firmly any temptation to make our religious professions serve any end but the honor of the Master.

Tell Him So.

Jean Ingelow has very prettily said, "Love me and tell me so." The love is good, but the object of it will be insensible of the benefit unless it is made known.

A pastor once wrote: "Do tell the people of our congregations that if they receive any good from their pastors they will greatly help them by letting them know it."

A kind word spoken in the aisle and at the church door of a Sabbath will pervade all the exercises of the week. It will glow in a soul that it had touched and warmed. It will hide away or genially overmaster a hundred petty annoyances and give a sweet unction to the thought that will be all-pervasive in healing and strengthening power. The pastor feels, in such case, that no matter what his disappointments are, no matter what perplexes him or what strifes and animosities rage without, there are some at least gladdened by his services; and in the mellow warmth of such an experience he labors more earnestly in gratitude to God for His goodness. The best of sermons are born under the sunshine of a pious parishioner's smile.

Now the suggestion we make is, that if your pastor preach a sermon that gives you special interest or affords you particular blessing you let him know it. Probably you can frankly tell him so. Perhaps you will feel better to do it by addressing him a note. You might send such a message by an honest friend. If none of these methods is available you might let his wife hear you tell a neighbor how deeply you had been gratified. She will be only too glad to bear such an incident to its destination. By some means, let it be known that the words spoken have reached your heart. Instead of being made vain and careless by such testimony your godly teacher will feel humble as well as grateful. He will go to his home, praying with a new devotion and with unaccustomed unction. He will study harder and strive more sedulously in all his calling to profit the dear flock which gathers affectionately about him to receive food from his hand. And thus pastor and people will be helped together by the word that is easy to be spoken. Let it not be withheld.—*Great Thoughts.*

"Shall we know each other there?" Do Christians really doubt the fact that the reunion of heaven will include recognition, the meeting again of those who have been separated, the gathering of all the scattered clans? Is God, who gives us daily bread here, so unkind a Father that he will offer us a stone there? If there is immortality, is it to be apart from the sweetness and sacredness of love? In "Robert Falconer" the closing sentence of the book is this, "The boat went down in mid-ocean, and I have not yet seen my friend again." Not yet,

but the day is coming fast when the friends meet. Is not this the implication on the Mount of Transfiguration: the saints, who had been for centuries in heaven knew each other and conversed, and were known to Peter, James and John?

"Beyond the smiling and the weeping I shall be soon,"

says the trustful heart, but it shall be where there is "Love, rest and home," and not love denied, nor rest in oblivion, nor home without kindred and friends. Thank God for the lost who shall be found again in the sweet bye and bye!

Thoughts.

BY HENRY CROCKER.

O, our thoughts of our friends, who have gone from our sight

Like perfume they are, from the flowers in the night;

Like music, that floats from a far-away chime;

Like breezes of balm, from a tropical clime,

They cheer us when sad, and they chide us when wrong;

They fill wakeful nights with the thrill of a song;

They give to the lonely companionship sweet;

They lure us along till our loved ones we meet.

The Value of Appearances.

The man who lives beyond his means to keep up appearances, or who professes to be able to do what he cannot do, or who pretends to know what he does not know, or who apes a virtue which he possesses not, works very hard for very poor returns. He simply has the satisfaction of having deceived a few superficial people for a longer or shorter time, and having obtained from them certain considerations that they would never have bestowed with open eyes. Perhaps his family has been tolerated in fashionable circles, or he has forced himself into some office of trust and responsibility which he has not the ability to fill, or has received applause and honor which he knows he does not deserve. These are the utmost results for which he can hope in return for all the labor, pain, fear, and degradation to which he has submitted. Even these can last but a short time. The thin disguises he has assumed will soon be penetrated; the small gains he has extracted will be wrestled from him; his poverty of purse or mind or character will be exposed, and whatever real merit he may possess will be buried beneath the ruins of pretence. From such a downfall how few are able to rise to a life of honest reality.—*Selected.*

A Glorious Message.

When Russia was in one of her great wars the suffering of the soldiers had been long and bitter and they were waiting for the end of the strife. One day a messenger in great excitement ran among the tents of the army shouting, "Peace! Peace!" The sentinel on guard asked, "Who says 'Peace?'" And the sick soldier turned on his hospital mattress and asked, "Who says 'Peace?'" and all up and down the encampment of Russians went the question, "Why says 'Peace?'" I answer: "Christ, our King, declares it: 'My peace I give unto you!'"—*Talmage.*

PEACE.

As Frances Havergal lay on her deathbed a clergyman said, "You have talked and written a great deal about the King; now you will soon see Him in His beauty. Dear sister, is Jesus with you now?" She replied, "It is all perfect peace. I am only waiting for Jesus to take me in. Give my love to Mr —, and tell him to speak plainly about Jesus. I want him to tell young clergymen to be faithful ambassadors, and win souls. Speak bright words about Jesus."

Religious News.

Dear JOURNAL, I thought I BELIKENDEN, Q. C. would drop you a line as I have been doing some Home Mission work this winter. I have been holding some services at Oakham, Q. C. The cause is very low in these parts, but we are praying and trusting for a blessing. We have likewise been meeting with the brethren at the Second Johnston church; the cause is very low with us, but a few of the faithful meet to worship God and pray for showers of blessings. Yours in Christ,

T. THORNE.

On Lord's Day morning, MONCTON, N. B. March 30th, after preaching an Easter sermon, Pastor D. Hutchinson baptized four recent converts. One of the candidates was the Pastor Hutchinson's daughter, Grace Euid. Others are ready for the ordinance, while others again are inquiring.

Baptized Lord's Day morning 18 willing followers of Jesus. Two others we received and will be baptized next Lord's Day, when we are trusting others will decide by that time to do likewise. The meetings will be continued through this week. Gave the hand of fellowship to 20 yesterday, 2 coming with us from the Free Baptist.

March 31.

M. S. R.

Seven were added to our ST. STEPHEN, N. B. number on Easter Sunday, five by baptism and two by letter. Others have given evidence of conversion and will shortly seek admission to the church. An offering of \$23.78 for denominational work was received on Sunday. On Tuesday evening of the present week \$25 were realized at the annual Mission Band concert. Last evening was the Easter meeting of Womans Missionary Aid Society, when a collection of \$15 was taken. In all our work there is cause for gratitude and encouragement.

W. C. GÖCHER.

April 3rd, 1902.

Rev. H. F. Adams was with FIRST HARVEY, on March 30 and 31. On HARVEY, A. CO. Sunday morning he preached an interesting sermon from the text "And who is my neighbor." He also presented the matter of the Century Fund to our people. On Monday evening the W. M. A. S. held its annual meeting, at which Mr. Adams was also present and delivered an inspiring address. Thus far about \$100 have been pledged. Both pastor and people enjoyed our brother's visit. We hope to raise the amount to at least \$200, and are striving to cumulate our brethren of the First Elgin field, whom we congratulate on raising so far \$500. If all our churches would do what they ought to do and can do there would be no difficulty in raising \$50,000.

M. E. FLETCHER.

Rev. A. J. Hughes, pastor of the Central Square Church, East Boston, has been overtaxing his strength in devotion to his church work, and his church has generously voted him a vacation of five months, with pulpit supplied. He will spend the time in travel and rest, visiting first familiar scenes in the provinces.

A. H. Lavers, pastor of the ST. GEORGE, N. B. First Baptist church, St. George, N. B., gave notice last Sabbath morning to the church and congregations that after prayerful consideration he had decided to sever his connection with the

church at the closing of the present year—Nov. 1st. As this action is strictly final on his part, the pulpit will be vacant after the above date. It is hoped that the Great Head will direct in the choice of a successor. The present will close a very pleasant pastorate of seven years—the longest in the history of the church.

Rev. A. H. Hayward writes under date of April 28:—Closed our pastorate of 12 years on this field yesterday. During that time we have preached 1,400 sermons, held 1,300 other meetings, baptized 349 persons, buried 219 and married 238 helped erect 5 new houses of worship and repaired 2 others and built 2 horse sheds. This work was not all done on the limits of the Florenceville field, some of it has been on other sections. The Florenceville group embraces 4 churches, with six preaching stations with Peel, where a new place of worship is in course of erection and will come into this group lying in the very heart of Carleton county with the beautiful St. John River and the C. P. R. running all their way through the field with fine roads. A good chance for some man of God to work for his glory. May he be forthcoming.

In the past two years and a HOPEWELL, N. B. half we have lost one deacon and our clerk by death and two deacons by removal. The last affliction was the removal of Deacon M. W. Tingley to Amherst, on April 28th, where he has bought the grocery business of Arthur Black and therefore is not likely to return to us very soon. Their house at Albert was always open for Baptist preachers and their hospitality was without stint. Dea. Tingley was also the treasurer of that section of the Hopewell church, and had until lately been the superintendent of the Sunday School, but of late had taught the Bible class. We scarcely know yet how we will get along without him. On the eve of their departure a number of their friends met at the residence of D. H. Cleveland and presented our brother with a Morris chair and Mrs. Tingley with a silver cake basket as a memento of the past fellowship and friendship. One has been received by letter since our last report. We have had both Rev. G. A. Lawson and F. H. Adams to speak to our people. All enjoyed them very much. Bro. Adams is coming back for the first Sunday in May, after which we will report our work here. Bro. Lawson has settled at Bass River, Colchester county, N. S.

F. D. DAVIDSON.

Married.

SHAFFER FANISTER—At the parsonage, 2nd Elgin, April 16th, by Rev. I. N. Thorne, David V. Shaffer of McConville to Edith Bunker of Meadow, all of Elgin, Albert county.

CLARE PARLEE—At the parsonage, Sussex, by Rev. B. H. Nobles, Samuel Careto Olive May Parlee both of Newtown, Kings Co.

O'Blene HOPE—At Fredericton Road, Westmorland County, on March 20th, by Rev. W. H. P. re, Mr. Ford O'Blenes, of Fredericton Road, Salisbury, and Miss Florence Hope, of Steeves Mountain, Moncton.

OWEN LONG—At the residence of the bride's parents, Long's Settlement, Carleton Co., on April 2nd, by Rev. Merrill L. Gieg, Mr. Lee Page Owens, of Royalton, and Miss Betty McLeod Long.

JEWETT HAINES—In Queen-bury, York county, N. B., March 31st, by El. W. Artomas Allen, Henry Osher Jewett of Queensbury to Mrs. Trueson Annie Haines, both of York county, N. B.

GILDART-HOPPER—At the residence of John C. Hopper, Parkindale, Albert Co., N. B., March 20th, by Pastor I. N. Thorne, John R. Gildart to Judith Hopper, all of Elgin.

WILSON-BAXTER—At the Baptist parsonage, 2nd Elgin, N. B., March 20th, by Pastor I. N. Thorne, Anon L. Wilson of Little River and Maggie R. Baxter of Goshen, all of Elgin, Albert County.

DEARMAN-BROWN—At the Baptist parsonage, Windsor, N. S., April 2nd, by Rev. G. O. Gatoe, W.

Burpee Dearman of South Bawdon and Jessie daughter Mr. John Brown of Scotch Village, Hants Co., N. S.

PHILLIPS-STUART.—At Cumberland Point on the 2nd inst., by the Rev. J. Coombes, Rufus B. Phillips, to Etta M. Stuart, both of Waterborough, Queens county, N. B.

CHEESEMAN-PERKINS—At the residence of Mr. Charles Perkins, father of the bride, at West St. John, by Rev. Wm. LeB. McKiel, A. B., of the Church of the Good Shepherd, Fairville, Silas Alward Cheese-man, of Fairville, to Miss Sarah Maud Perkins, of St. John, N. B.

ROACH-STAILING—At Annapolis, N. S., April 20th, by Rev. M. F. Freeman, and Rev. Dr. Tint or, Rev. H. H. Roach, pastor of the Tabernacle Baptist church in St. John, and Mrs. Susie Stailing. They came over to St. John the same day in the Prince Rupert, and he married a couple the same evening in the Tabernacle church.

ODELL-BROWN—At the Main street Baptist church, April 30th, by Rev. Alan White, Gilbert Odell of Brussels street and Miss Ada May Brown, of Sheriff street.

STEEVES EVANS.—At the Baptist Tabernacle church, April 30th, at 7 p. m., by Rev. H. H. Roach, Jackson M. Steeves of Moncton and Miss Maggie Evan of St. John. The bride's presents were numerous and beautiful.

ARBO COLLINS—In the Baptist church, Fairville, April 23rd, by the Rev. A. T. Dykeman, David Arbo of Fairville to Mrs. Addie Tiry Collins of the same place.

PHILIPPIN THORNTON—At the residence of the bride's mother, Burnt Land Brook, Victoria county, on April 20th, by Rev. C. Sirling, Eugene Philippin and Nellie Trotton, both of Burnt Land Brook.

BERRYMAN-LANE—At Sussion Ridge, Victoria county, at the residence of the bridegroom, on April 30th, by Rev. C. Sirling Geo. W. Berryman and Ada M. Lane, both of Sursion Ridge.

Died.

CROSSMAN.—At Harcourt, on the 14th inst. of brain fever, followed by pneumonia, William E., second son of David Crossman, of Chapman, aged 18 years and 5 months. The deceased had been employed during the winter at the Hatchery, near Glenville, Maine, and about two weeks before his death started for home, returning on uncle's at Harcourt. Besides father and mother, several brothers and sisters survive him. He was interred at Brown's Yard, Kent Co. May the comforting grace of God be given to the mourning ones.

CLERKE.—At St. Stephen, March 30th, of pneumonia, Mrs. Harriet Clerke, aged 68 years. Mrs. Clerke was born in St. John and lived there until 27 years ago, when she came to reside in St. Stephen. She was baptized and received into the Brussels street church by the late Rev. Saguuel Robinson. Mrs. Clerke was a woman of strong character and to the day of her death an earnest Christian. Two sons Charles H. and Will Clerke and one daughter, Mrs. Cap. Ann Melvin are left to mourn the loss of a good and true mother. An aged brother, Mr. Charles Dean, formerly of St. John, now of St. Stephen, will keenly miss the companionship of an affectionate sister.

MALLERY.—At St. Stephen, April 7th of pneumonia, Mrs. Annada J. Mallery, aged 57 years. Sister Mallery was born at Upland, Kings county, May 9th, 1845. At the age of 12 years, she accepted Christ as Saviour and Lord, received the ordinance of baptism at the hands of Rev. Austin Smith, uniting with the church at Upland during the pastorate of John W. Goucher. Since her marriage in 1867 she has resided in St. Martin, St. John, and for the past seven years at St. Stephen. Mrs. Mallery lived a consistent Christian life. She was loyal to her church and her home. No sacrifice was too great for those she loved. Three sons and two orphaned grandchildren are left to cherish the precious memories of a mother's and grandmother's counsel, example and love. Two brothers and two sisters also survive. Pastor W. C. Goucher conducted funeral services at the St. Stephen home—the interment was made at Upland.

BARBUR.—Deacon William Barbour, of Waterdale Albert Co., N. B., passed into rest April 2nd, aged 85 years.

PERRY.—At Cambridge, Queens county, on the 20th Feb., Albert Perry, aged 80 years. A native of Yarmouth, N. S.

DEWARE.—At Cambridge, Queens Co., on the 26th Feb., Edward Deware, aged 68 years, a member of the first Cambridge Baptist church.

JOYCE.—At West Tatamagouche, April 22nd, John C. Joyce, aged 88 years. He leaves an aged widow, three sons and two daughters to mourn his loss.