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WHOLE No. 55

The Perception of Values.

THE passage describing the tribute paid by Mary of Bethany to our Lord at the beginning of the last week of His life, sets in the sharpest contrast the different perception of values entertained by different persons. To Mary, three hundred pence—the wages of a laboring man for an entire year—were nothing, if she might use them to manifest the devotion of her heart. To Judas, thirty pieces of silver—the legal value of a slave—were so precious that for them he was willing to betray Christ into the hands of His enemies.

Our perception of values depends upon what is first in our regard. Every day we see men sacrificing money and comfort and health for the sake of reputation and position; we see those devoted to literature and art surrendering many of the things others prize in order that they may give themselves more completely to these pursuits. The votaries of fashion have their own standards, and the possession and command of money is the chief end to which many subordinate everything else. Mary of Bethany is consistent with her own ideals in subordinating treasure to affection. Judas acts in accordance with his standards in making honor and loyalty secondary to a trivial selfish gain.

Our ministers and teachers and parents render young people a most important service when they inspire them to adopt the worthiest standards by which to estimate values. The issues of life are involved in that. The tendencies that uplift men or degrade them have their root in these ideals. Make what is called "success," the amassing of money and the attainment of position, the chief end of a young man or woman's life, and you will invariably develop some phase of the Judas type of character. Make truth and honor and loyalty to the best spiritual impulses the standard, and the Mary type of character will result. Perhaps there are few lessons more pertinent to our own times in America than just this. Every community has noble men and women, who illustrate devotion to the best ideals, but the set and drift of modern life is toward a worship of material success. The men that fill the public eye are those who have done best by themselves in gaining power and in building up great fortunes. A Collis P. Huntington fills the newspapers, and his name is on all lips. Cyrus Hamlin, who passed away about the same time, is dismissed with barest mention, and yet Hamlin's life was full of usefulness and achievement. And in natural and acquired qualities—in generalship, and grasp and enterprise, he was the superior of Huntington.

Is it not singular that the tragedy of the New Testament should centre about a man whose master impulse was the love of money? We are apt to think that sins of the flesh or of a passionate nature are the worst. The great dramatists pivot their representations on these passions; but the sins of passion arise from the misdirection of impulses that in their true development produce the noblest life. On the other hand, the love of money, avarice, the habit that weighs everything in the scales of dollars and cents, the materialistic temper that sees nothing in life worth having that money cannot buy, are almost hopelessly evil. Covetousness alone of sins is identified with "idolatry," because, as Marcus Dods says, there is more choice in it than in sins of the flesh, it is more a sin of the will and of the whole man unresisting. Above all others, it proves that the man in his heart is choosing the world and not God.

To preach effectively the preacher must know his people and their necessities. To know them he must visit them on proper occasions, and talk with them. He need not cultivate too great intimacy or familiarity, but he should become so related to his people that in any case of difficulty or trial he would be looked upon as a sympathetic and trustworthy friend and adviser.

Personal Influence.

ONE of the prominent moral reflections, suggested by the book of Esther, relates to the use of personal influence. The passage sets before us the beautiful Esther, raised to the dizzy height of an Oriental throne, lavishing her resources of winsomeness and persuasion to induce Ahasuerus to reverse the letters devised by Haman to destroy the Jews. Her plea was completely successful, and Queen Esther, through her influence with the king, became the savior of her people.

Much is written and said about the responsibilities of wealth, but we do not always realize that these principles apply equally to our responsibility for influence. We constantly put this matter on too low a level. We think of influence under the form of example. We say that we should not do this and that and the other because it will set a bad example; because those who are weaker than we will imitate us in what it is perfectly right for us to do, but it would be injurious for them to do. In enforcing upon Christians the duty of setting a good example, some narrow-minded people make the whims and prejudices of the weakest members of the community the final standard for the conduct of all men. We clear away a multitude of misconceptions when we stop thinking about example and think about influence. That transfers the whole matter from the negative realm to the positive. It is not merely the duty of the Christian to avoid the course of life that might directly or indirectly injure others; it is his calling to make the total influence of his life helpful, constructive, and inspiring to others. We do not say that a man uses his wealth aright when he simply avoids doing evil with it. He is bound to use that great force for helpfulness and the promotion of righteousness. It is precisely the same with the powers of personality. To avoid setting a bad example is better than nothing, but the vital Christian seeks to make example, personal force and influence a blessing and an inspiration to others. That is the heart of this story of Esther. She had influence, and she used it to the full, at the gravest peril to herself, to thwart a wicked plot.

But we are not merely to use our influence with others for their good and to promote worthy causes,—we are called to cultivate and extend our influence in order that we may have it to exert. We may well believe that Esther did not spare any resource of womanly art to gain ascendancy over the mind of the King. Men cultivate assiduously their influence with others to further their own ambitions and pretensions. The followers of Christ are called to use their skill in conversation, social attention, the tact and charm that gain human hearts, to win those hearts to Christ. We say much about the fact that if the money Christian people spend on their luxuries and pride and ambition were diverted to distinctively Christian service, the conversion of the world would be hastened; but it is also true that if some of the tact and patience and art, that we spend in gaining one another's favor for wholly temporary purposes, were spent in winning men to Christ, our communities would be far more rapidly Christianized. Occasionally we hear sermons on "Using One's Influence for Christ;" but the point is often missed that we ought not merely to use our influence, but to be making new influence that we can use in Christian service.

A New York church committee, looking for a pastor, made application to a minister whom I thought might suit them. They were evidently thinking of the transaction as a business one, pure and simple, for they desired the minister to let them know "the lowest terms" for which he would give "two eloquent and instructive" sermons each Sunday; and one secular lecture in the middle of the week. It is because this spirit enters so much into the relation between pastor and people that so little good is done.

Christ's Call to Sinners.

A MINER having heard the Gospel preached, after the service waited and said to the minister, "Did not you say I could have the blessing now?" "Yes, my friend," was the reply. "Then," said the man, "pray with me, for I am not going away without it." And he sought and found Christ. The next day a terrible accident occurred in the mine, and this very miner was in the thick of it, and only had time to bear witness that the *now* of yesterday was the comfort of the trial of today, and he passed away triumphantly. "Now is the accepted time, now is the day of salvation."—Exchange.

Personal Service.

A MISSIONARY meeting was held in a certain town. Addresses were given describing the need of more men to go, more money to be given, more prayers to be said. Then the collecting plates were passed round and the contents duly counted over. There were banknotes, gold, silver and pence, a goodly pile. But among them was a card on which a young man at the back of the room had written one word besides his name. What was the word? "Myself." Yes, that was the young man's offering—his youth and health and strength, his time, his heart, his love—in a word, himself—to the service of God.—*The Times.*

Firm Faith.

"SOME years ago," said a captain, "I was sailing by the island of Cuba when a cry rang out through the ship, 'Man overboard!' I immediately threw a rope over the ship's stern, crying out to the man to seize it. The sailor caught the rope just as the vessel passed him. He was then drawn up and rescued, but he had grasped the rope with such firmness that it took hours before his hold relaxed and his hand separated from it, and such eagerness had he shown that the strands of the rope had become imbedded in the flesh of his hands." Even so we must cling firmly to the rope of faith which is the link between us sinners and the Captain of our salvation.—*The Times.*

His Prayer for the Children's Corps.

IN all the literature of sacred experience that has grown around that child's prayer of the Christian world, "Now I lay me down to sleep," etc., we have seen few narratives more affecting than this; it was told by the pastor of St. John's Church, New York. "Part of the wall of a barn house," he said, "had fallen on a six or seven year old boy, and terribly mangled him. Living in the neighborhood, I was called in to see the stricken household.

"The little sufferer was in intense agony. Most of his ribs were broken, his breastbone was crushed, and one of his limbs fractured in two places.

"His breathing was short and difficult. He was evidently dying. I spoke a few words to him of Christ, the ever-present and precious Friend of children, and then, with his mother and older sister, knelt before his bed. Short and simple was our prayer. Holding the lad's hand in mine, I repeated the children's gospel:

"Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

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"He disengaged his hand from mine and folded his. We rose from our knees. His mind began to wander; he called his mother.

"I'm sleepy, mamma, and want to say my prayers."

"Do so, my darling," replied the sobbing mother.

"Now I lay me—down—to sleep: I pray Thee, Lord, my soul—to keep. If I—sh—mid—die—"

"And then he was beyond the river of death. On the wings of that simple prayer that had borne so many of the lambs into the good Shepherd's bosom his soul had sped to him that gave it. I can see his little pale figure, with clasped hands and closed eyes, like a sleeping angel. Before me this moment, though more than nine years have passed since the incident occurred."—*Unknown.*

Soul Savers.

THE report of the Italian government, describing a great shipwreck, said: "A large ship was seen coming to shore last night; we endeavored to give every assistance through the speaking trumpet, nevertheless 402 bodies were washed ashore this morning." That shows the futility of attempting to save men by speech. It is not the whole truth, but it is a part of the truth. In saving men it is very often a life for a life; you have to give your life to the men whom you are trying to better. About the last Christian act a man can do for his brother man is to talk about Christianity; the case is of a man having down his life as Christ laid down his life.—*Henry Drummond.*

HAVE FAITH IN GOD.

Have faith in God, for he who reigns on high
Hath borne thy grief, and hears the suppliant's sigh;
Still to his arms, thine only refuge, fly.
Have faith in God!

Fear not to call on him, O soul distressed!
Thy sorrow's whisper woee thee to his breast;
He who is oftener there is oftener blest.
Have faith in God!

Lean not on Egypt's reeds; shake not thy trust
At earthly cisterns. Seek the kingdom first.
Though man and Satan fight thee with their worst,
Have faith in God!

Go, tell him all! The sigh thy bosom heaves
Is heard in heaven. Strength and grace he gives,
Who gave himself for thee. Our Jesus lives.
Have faith in God! ANNA SHIPTON.

A Little Loving Life.

BY ELEANOR LESUEUR MACNAUGHTON.
CHAPTER V.

The shrill shriek of a steam whistle sounded through the air. Mark started up, but Toto said, tranquilly, "That is just the whistle of Uncle's mill. It blows at six o'clock for the men to leave work, and Uncle will be here in a few minutes to take me home."

"Do you live near here?" said Mark.
"No, it is nearly a mile to Uncle's, but the mill is just across the river amongst the trees. Uncle brings me down with him in the afternoon,

and then I go and get Sammy; he lives quite near. I thought perhaps Uncle would have come before," he added; "cause I left word at the mill that Sammy had gone to fish and I was going to have a tea party in my little house; but Uncle had gone out, and I 'spect he wasn't back in time. He will be here soon."

He sat down on the doorstep, and Mark let his eyes wander idly around the room. Its adornments were of a varied character. A huge wasp's nest was fastened into one corner, and in another two or three shelves had been set, and on these were placed a china mug holding bluebells, a woolly lamb, a drum and several other childish toys. A sort of trophy of wooden swords, popguns and pea-shooters was arranged against the wall near the window, and below these a series of pictures, evidently colored by childish fingers, had been pasted. A horseshoe hung above the door, and gay Christmas cards were everywhere. His gaze came back to the picture of the 'Marriage Feast,' and now he noticed that it was surmounted by a beautiful illuminated text.

"Can you read it?" he said to Toto, who at that moment turned from the door with a disappointed air.

"Yes," said the child. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

"You can't understand that," said Mark.

"Why do you like to have it?"

"Well, mother likes it," said Toto, "and I wanted to have something that would please her; and it makes Sammy and me feel comfortable playing here on Sundays to have a text up. But I like it too," he added, "it makes me see things and hear things."

"What do you mean," said Mark. "What do you see?"

"I see a man asleep, oh, very fast asleep, so that people all think he is dead; but God knows he isn't dead, and wants him to wake and do things and come into the light; and so he says, 'Awake!' and I hear it; it sounds like a trumpet. I hear it now," said Toto, his eyes flashing, "and the man has to wake when he hears that call; something falls off his eyes, and then the light flashes on him; it covers him, and he is never in the darkness any more."

As the child spoke, the sunset glory streamed in at the open door, wrapping him in its radiance, till the little form seemed transfigured, and Mark, gazing at the eager face, saw it as if it had been the face of an angel. But fever was gaining on him. His last words had been spoken with great effort, yet he must say one thing more. "I cannot get up, I must stay here; but you must leave me, Toto. Go home; your friends will be anxious."

Toto cast a wistful look at the door, and then said resolutely: "No, I must not leave you alone while you are so sick, and Auntie would not like my walking home by myself. There must have been a mistake; but Uncle will be sure to come, and he will know what to do. You cannot think how kind he is—just like the Good S'mallitan. I suspect he will just put you on his horse and bring you right home."

Mark moaned and put his hand to his head, and Toto once more moistened the handkerchief; then seating himself in the rocking chair, he said, with all the gravity of an experienced nurse:

"Now I'm going to sing you to sleep. I know 'Robinson Crusoe' and 'Little Bird, You Are Welcome,' but hymns put people to sleep best, so I will sing 'Jesus Loves Me.'"

So the last image Mark's brain received before he slipped off into unconsciousness, was of a sweet serious child-faced framed in bright-brown curls, and with deep blue eyes that gazed earnestly at him; the last words he heard, borne to him on a clear bird-like treble, were—

"Little ones to Him belong:
They are weak, but he is strong."

Mr. Marshall's non-appearance was owing to the fact that the boy with whom Toto had left his message had misunderstood and told his employer that the little fellow had gone fishing with Sammy Forbes, and would remain at the rectory for tea. Mr. Marshall had, therefore, returned home alone, and not till an hour or so later, when Mr. Forbes happened to come up about some parish business, did he learn the true state of the case. He hastened down at once to the cabin where he found Toto asleep in the rocking chair, and a man, apparently a tramp, lying unconscious

on the pine bed in the corner.

At his Uncle's touch, Toto opened his blue eyes and gave a cry of joy, but instantly checked himself. "I forgot" he said "that poor high-wayman is very sick I'm afraid, and must be quiet and not 'sturb' him; but you'll take him home, Uncle, won't you? I told him you were just like the S'mallitan."

"Wh're did you meet him, Toto?" asked Mr. Marshall.

"I found him, Uncle, just by the roadside. When Sammy 'scused himself, I went to look for somebody, like the king's servants did; but it was a long time before I found him. There are very few highwaymen here, I think."

Mr. Marshall put a wrap which he had brought with him on the little fellow and sent him home with the servant man, whom he told to drive back at once. He also sent a few lines, hastily pencilled on a leaf from his pocket-book, to his wife. They ran as follows:

"DEAR AMY: I shall be returning almost immediately, bringing a protegee of Toto's, who is, I fear, seriously ill. Have the room in the west wing prepared so that he can be easily isolated, if necessary, and send for nurse Bell. Toto can inform you further; and, by the way, it would be well to give him a hot bath and use some disinfectant before putting him to bed."

"PHILIPS."

Mark lay between life and death for weeks at Philip Marshall's house, never during all this time being wholly conscious. As in a troubled dream sometimes he saw Toto's radiant face, again it was a man that looked down gravely at him or felt his pulse. A fresh-faced motherly woman seemed constantly about him ministering to his comfort. Sometimes he fancied his mother was in the room gliding about in the black dress always worn after his father's death, and more than once he thought he heard her voice. Then all would become a blank once more; but he was carefully nursed, and a day came when he was allowed to do as he had long wished, and tell his story to his kind host.

(To be Continued.)

HOPWELL. Two sisters were received into the Hopewell church at Albert, Saturday, Feb. 9th, one by letter, and the other by experience.

F. D. DAVIDSON.

SURREY, ALBERT COUNTY. I have received and accepted a call to the Surrey field. The Lord blessed our efforts in Alma and Waterside. A new meeting house being built in each village and sixty-six added to the membership, fifty-seven of whom I baptized. There is harmony in both churches. I resigned to take up the work on this important field. I am favorably impressed and believe that God has blessings in store for us here.

MILTON ADDISON.

ST. STEPHEN, N. B. Without any assistance from outside we have been holding special services since the middle of Jan. The interest has deepened from week to week. Already twenty have been received for baptism, seventeen of the number receiving the ordinance last Sunday evening. There will be another baptismal service next Sunday. The church is greatly rejoiced over the accession of its membership of so promising a company of young men and women. All branches of church work seem to be in a healthy condition. The Sunday School especially continues to do excellent work. The attendance is large, 211 were present last Sunday. Two Normal classes are well sustained. We have much to be thankful for. May the Lord continue to bless us.

W. C. GOUCHER.

We have been holding a few special meetings, with encouraging results: Bro. Hugh McLean, Singing Evangelist, has been with us two weeks, and, with his sweet and consecrated voice, has been singing the Gospel into our hearts. I have found him to be very helpful, not only in singing, but also in witnessing, and doing personal work. I can highly recom-

mend him to any pastor desiring outside help. He is now in Campbellton, helping Pastor Keirstead. From there he goes to Sussex to assist Pastor Camp. Mrs. McLean, who accompanies her husband, is just recovering from a severe sickness at the Parsonage, Fairville. Rev. Ira Smith of Leinster street Church, was with us three nights, and preached the gospel with great eloquence and power. We are still continuing our meetings, with a hopeful outlook.

A. T. DYKEMAN.

St. FRANCIS, ME., We had special meetings during the week of prayer—taking the subjects for texts.

Several have expressed an interest in their salvation and two have been quite regular to prayer and testimony. We are continuing our meetings, and wish an interest in your prayers.

CHAS. HENDERSON.

HOPEWELL, N. B. We have been holding a few special meetings at the "Cape," and the Lord has greatly blessed us. On Sunday, Feb. 3rd, we baptized seven happy believers, and received one on experience. One other has been received for baptism and quite a number profess to have been saved. We hope to be able to send some more good news soon.

F. D. DAVIDSON.

BRUSSELS STREET, BAPTIZED ON FEB. 3RD. Our Young Men's Association is manifesting a good deal of energy. The rooms in the rear of the church have been fitted up for reading, games, exercise meetings, etc., and are open every evening. Under the auspices of the Association an enlarging class of forty men on Sunday afternoons are led by the pastor in instructive conversations on the great questions about and in the Bible.

FREDERICTON.

The reports submitted at the annual church meeting were of a most encouraging nature. All departments of work reported progress and several recorded unprecedented prosperity. The Sunday School continues to grow in power and the missionary societies have steadily gained ground. The financial report was inspiring. About \$4000 was raised for all purposes. Upwards of \$1000 was given to missions and \$500 for church repairs. We have had the pleasure of welcoming new members lately. Our great need is a spiritual quickening throughout the membership.

J. D. F.

CENTRAL
CHEROGUE.

This church has recently experienced a season of blessing. During November and December the interest in our regular meetings constantly increased. During the first month of the new year we held some special meetings, which by the blessing of God, have resulted in much spiritual quickening to the whole active membership, and a profession of saving faith in Christ on the part of some fourteen or fifteen most promising young people. Five were baptized on the 3rd inst., and others will come forward later on. In these special meetings Pastor Parker was with us two evenings and Pastors Mode and Price one evening each, rendering service which was most helpful to the work.

E. J. GRANT.

GIBSON, N. B. God continues to bless our feeble efforts. Despite the severe storm of Sunday, February 24th ult., good congregations were present at all our services, especially in the evening when three precious souls followed Jesus in baptism. On Sunday March 3rd, eight were baptized, two received on experience and four by letter, a total of seventeen. All of the Gibson church. Twenty-seven received the right hand of fellowship. Pray for us.

W. R. ROBINSON.

Rev. A. B. Macdonald has been supplying of late at Mill Cove and the Narrows, in the field where the greater part of his ministerial life has been spent. He continues in good health and finds no difficulty in filling his appointments.

"An Ancient Benediction."

An abstract of a sermon preached by Rev. A. J. Hughes in Music Hall, East Boston, Mass., where the Central Square Baptist church, of which he is pastor, is now worshipping, prior to taking possession of the late Trinity Church edifice, which has been transferred to the Central Square Church, but which they cannot occupy till the lease of the edifice to the School Board of Boston, made before the transfer, has expired. The Central Square edifice was sold a year ago, and the purchaser has taken possession of it, which necessitates the use of Music Hall as a place of worship. The sermon was preached on the opening Sunday in Music Hall, and was on the text.—Numbers 6: 24, 25, 26. The abstract is as follows: God wants to bless every person in the world. This fact is contradicted by certain ideas that are held concerning God. Some regard Him as an Omnipotent Tantalizer, delighting in worrying people by harsh and inscrutable providences. But these strange providences are simply means which God adopts to win the hearts of men and women from the unworthy loves of earth to Himself, the worthiest object of the heart's love. Others regard God as a cold-hearted stoic, looking with calm indifference upon the miseries of his creatures. But the Bible represents Him as a Father, grieved because of the world's sorrows, but whose hands are tied by the world's sin; not hopelessly tied, however, for contrition on account of sin will untie them, and to the contrite soul He will cause the strange workings of Providence to effect its good. The text can be explained only on the basis that God wants to bless people. He had blessed His ancient people by delivering them from their bondage in Egypt, by befriending them along the dreary marches of the desert, by ultimately conducting them into Canaan. He wants to bless every soul by delivering it from the Egypt of its spiritual bondage, by befriending it across the wilderness of life, and by leading it eventually into the Canaan of everlasting rest. This old benediction is worth the time we may give it this morning.

1. The mystery it contains is worth investigation. The name Jehovah is repeated in it three times, where once would seem to be enough. Then, every time the name occurs it is, in the original Hebrew, with a different accent. Jewish writers have admitted the mystery of this strange fact, as have Christian writers, too. Is there a key that will unlock this mystery? There is, and it is the doctrine of the Tri-Unity of the Godhead, Father, Son and Holy Spirit. As the doctrine of a personal God unlocks the mystery of the universe, so the doctrine of the Trinity unlocks the mystery of this otherwise incomprehensible passage of Scripture. But what is the doctrine of the Trinity? Is it a piece of human speculation, or a fact of divine revelation? Let us see. Jesus Christ was not a speculator concerning unseen verities. You never hear Him indulging in a guess; you always hear Him making bold affirmations. So authoritative, indeed, was the tone of His teachings that the multitudes regarded them as conclusive. Well, Jesus revealed the Trinity as a fact; first, by affirming the existence of God; secondly, by affirming His own equality with God; thirdly, by affirming the equality of the Spirit with both God and Himself. This revelation of the Trinity on the part of Jesus Christ is a solution of the mystery that inheres in this ancient benediction. Notice, moreover, that this solution of the mystery of the passage is confirmed by the distinctive office that is assigned to each person of the Godhead designed therein. To God the Father is assigned the office of blessing people, "The Lord bless thee and keep thee." To God the Son is assigned the office of illuminating people. "The Lord make His face to shine upon thee, and be gracious unto thee." To God the Holy Spirit is assigned the office of pacifying people. "The Lord lift up His countenance upon thee, and give thee peace." Now God the Father has earned the title of being the world's Benefactor, for He blessed the world with the gift of His Son. And God the Son has earned the title of being the world's Illuminator, for it is He in whose face, and life, and teachings, and death, there shines as nowhere else the "light of the knowledge of the glory of God." And God the Holy Spirit is earning all the while the title of the world's Pacifier, for He is continually

coming to people disturbed by sin, by sorrow, by anxious fear, and in lalling to rest the surging waves of inward disturbance. Thus, the solution that the doctrine of the Trinity gives to this old passage of Scripture is sweet and comforting to the human heart. 2. But there is more than mystery to this old passage; there is blessed reaching to it as well. And the teaching is a reinforcement of my original proposition, that God wants to bless people. He does. (a) He wants to bless people with the blessing of comfort. The ache of bereavement in a human life is one that touches Him. In the Talmud there is a story of a young laborer in a vineyard who, after a few hours' toil, was invited to leave the scene of toil and walk to and fro with the king in the courtyard of the palace. It was a reward of diligence. The story was told by the Talmudist to comfort a Jewish mother who had lost her son—a youthful Rabbi—by death, and she was to make her own application of it. If the Bible be true, and it is, God, like the king in the story, often invites our loved ones away from us, and from the toils of time, to walk with Him the scented walks of Paradise, and by telling us so He blesses us with the blessing of comfort. (b) God wants to bless His people with the blessing of moral attractiveness. A young lady at boarding school was much discouraged because of her plain looks and ungracious manner. Her teacher noticed it, and gave her a coarse and scaly bulb, and with the remark "That is you," told her to do with it as she knew. She planted and tended it, when there finally emerged from it a beautiful Japanese lily, fit emblem of what she might become if she put herself in the keeping of Him whose hand paints the lily and touches with their tints all the flowers that bloom. She acted on the suggestion, with the result of a moral attractiveness that shines out so conspicuously in face and manner as to be the subject of remark in the circle wherein she moves. God wants to bless in similar fashion every unlovely life.

(c) God wants to bless with the power to live a strong and worthy life. The world is full of people who want to live better lives. There is pathos in the late Prof. Huxley's words when he said, "I protest that if some power would agree to make me always think what was true, and do what is right, on condition that I be turned into a sort of clock, and wound up every morning, I should instantly close with the offer." That is the cry of a man, willing to sacrifice his manhood and become an automaton, if thereby he might be assured of becoming permanently good. Is there any hope of a man's realizing that desire? Yes, there is. God wants people to be good, and He will help them to be good. How? Well, in this half, yesterday I saw two children learning to dance, and for the time being they were given up to the dancing master, who was instructing them from another part of the hall. You yield yourself up to God, as these children were given up to the dancing master, and as they will undoubtedly learn how to "trip the light fantastic toe," so you will learn how to be good. (d) God wants to bless us as a church while we are worshipping here. You say, "The place is secular, and has never been dedicated to God." True. But the stony field, where Jacob slept, just outside the town of Luz, and where he had his wonderful vision, was never dedicated to God either. Yet, the patriarch named it Bethel, the house of God, and it was the very gate of Heaven to him because of the communicating stairway, and the ascending and descending angels. Moreover, it has been a spot of universal religious interest ever since. Yes, and the upper room in Jerusalem where the spirit of God descended in Pentecostal power, was never formally dedicated to God, but the centuries attest to the interest and blessedness of the place. So with us. Let us be receptive, as Jacob was in the open field, as the disciples were in the upper room, and we may have cause to point back to the months when we worshipped here as being months of signal manifestations of the presence and power of God with His people.

Don't begin to curtail expenses by stopping your religious paper and lessening your payments to the church. Begin at the other end of the line. Pay less for selfish gratification and your religious claims will be easily met.

Notes.

Rev. Judson Kempton, formerly pastor at Carleton, N. B., and more recently at Mt. Carroll, Illinois, has found it necessary to guard his young people against incipient infidelity, which seems too prevalent in the western sections. He has published a pamphlet entitled, "Why I am not an Atheist, Agnostic, or Unitarian," setting forth the reasons for the things that are most surely believed among us.

Rev. W. J. Bleakney has been of late visiting some of his family at Malden, Mass., and writes that he is enjoying a rest, anticipating a return soon to the provinces. We should be glad to see him in some of our vacant fields in New Brunswick. Truly here in many parts the harvest is great and the laborers are few.

Here is a statement that many people need to ponder: Many men are too small to bend. Very many think it an indication of bigness to be unbending, when it may be that it only shows them to have a big head. A truly great man will always confess to being wrong, and will yield his own will for the sake of higher interests and claims. It is only the little man that refuses to bend his will, even though to be stubborn will imperil the best interests of a church or community. We commend this remark which we have quoted to the consideration of those who are so unfortunate as to be parties in church difficulties.

Every man's heart is deceitful; it must be guarded against.

Jesus was regular in observing all require religious observances. We must imitate Him.

Married.

BERRY LUTES—At Dawson Settlement, Feb. 6, by Pastor A. A. Rutledge, Miss H. Berry to Florence N. Lutes, both of Albion county.

MILTON O'BOYLE—At Riversdale, Albert county, N. B., Feb. 26th, by Rev. F. D. Davidson, Whitman Mill and Margaret O'Boyle, both of Hopewell Hill, Albert county, N. B.

HALL-SALEY—At the home of the bride, Havelock, Feb. 6th, by L. A. Coony, W. Hall of St. Croix and Susie Saley of Havelock.

BEARDSLEY POOLE—At St. Croix, by L. A. Coony, Feb. 27, Silas Beardsley to Minnie Poole.

MCCLAINE-QUIGLEY—At the residence of the officiating clergyman, Woodstock, on the 11th, by Rev. Thos. Todd, Claud C. McClain of Brownville Junction and Lottie C. Quigley of Baneroff, both of the State of Maine, U. S. A.

RITCHIE-GRANT—At the residence of the officiating clergyman, Woodstock, on Feb. 27th, by the Rev. Thos. Todd, Todd Ritchie and Betta Grant, both of the parish of Canterbury, county of York.

Died.

Close upon the message which announced the death of Ellen Victoria there came also to the Baptists of New Brunswick the news of the departure of Elder Paul W. Keirstead, who passed away after prolonged suffering, January 29th, 1901. For many years Bro. Keirstead has been a familiar figure at our denominational gatherings, and was widely known throughout the province, in which all his life has been spent. He was born at Collin, Kings County, Dec. 6th, 1828, and reared on a farm, obtaining, however, a good English education at the schools of the time. On entering manhood he followed trading for some years, acquiring himself with credit wherever engaged in his chosen calling. His conversion occurred in 1869, when he united with the Methodist church near his early home. Soon his gifts attracted attention, and in due course he entered the ministry, being ordained at Hammond Vale, Kings Co., June 22, 1870. He held pastorates at Upland, Hampton, Chatham, Elgin, Forchester and Hillsborough, leaving in every place undoubted proofs of the sacred mission to which his Master had called him. As a preacher Bro. Keirstead was eminently sound and earnest, excelling in the presentation of doctrinal truth, while he delighted as well in proclaiming the abounding grace of God displayed in behalf of sinful men. He was in addition a warm advocate of the temperance cause, and with unflinching loyalty maintained his principles amid the most difficult circumstances. During his later years, even with impaired health, he continued to preach as long as it was possible, only desisting when compelled by increasing in-

firmity of body to lay aside all thought of further service. His last days were spent at Dawson Settlement, Albert County, amid the scenes of his closing ministry, and here he called to rest. A widow, also for many years an invalid, one son and three daughters exist; his immediate family consists. His father, Wm. Keirstead Sr., of Collin, now over 90 years of age, is a brother of the late Elder Elias Keirstead, and with a large circle of near kindred, remains to mourn the brother's departure. Revs. E. M. Keirstead and D. B. E. K. Gamon and J. John Gamon, also in the Baptist ministry, are cousins of the deceased.

The burial took place at the Island Cemetery, Hillsborough, January 26th. Rev. C. W. Toussaud delivered the eulogical address on the occasion and appropriate services were held, participated in by Revs. A. A. Rutledge and B. H. Thomas. In a communication concerning our deceased thus writes:

"Great sorrow was manifested for our dear sister, Mrs. Keirstead, who has long been bedridden and who is afflicted with a form of helplessness. In her weakness God's strength has been made perfect, and such grace has been vouchsafed to her that she bore her heavy burden with beautiful fortitude. The day was wild and wintry, the snow lay deep around his grave, as, with inexpressible sorrow at the thought of farewell and yet inextinguishable joy at the prospect of reunion, I committed his body to the ground, in sure and certain hope of resurrection to everlasting life."

W. E. M.

ALLEN—Near Fenby, N. B., on the 20th inst., of typhoid fever, J. H., second son of George Allen sr., aged 39 years, leaving a father, mother, and one brother in mourning.

STEEVES—At Hillsborough, N. B., on February 14th, Richard E. Steeves, aged 70. The death of the highly esteemed and much-loved brother is a great loss in many ways. It is a loss to his family, to the community, to the 1st Hillsborough church and to the Baptist denomination at large. Mr. Steeves had for many years been one of the leading citizens of Hillsborough, and, irrespective of creed or party, all feel his removal to be a deprivation in our public life. The great and general regard in which he was held was manifested by the large attendance at his funeral, when the Town Hall was filled to overflowing. For more than half a century he filled the responsible office of Postmaster and so discharged its functions as to command the good will of all those who had dealings with him. In the home and social circle he was much respected and beloved. With a mind of comprehensive grasp, a wide knowledge of men and affairs, and possessed of a tenacious memory, his company was at once entertaining and edifying. Best of all he was a true Christian, and a good and faithful servant of the Lord Jesus Christ. He was baptized in the year 1843, being therefore for nearly 58 years a member of the church, and, as he was appointed its clerk soon after he became connected with it, he held that important office for almost the same long space of time. In that position and in other ways he served the people of God with marked ability and unflinching devotion. His interest in our work here and elsewhere was most deep and steadfast. He ever gave cheerfully towards the maintenance of the ministry, the expenses of the church, and the various denominational enterprises at home and abroad. His ideas concerning Christian work were sound. He believed in spiritual power and apostolic methods, and he grieved over any departure from the good old ways. To his Christ crucified was ever a joyful sound. When able to take part in our conference meetings he could speak thoughtfully and gracious words which tended to edification. When debarred from the public use of his voice he found much solace in reading his Bible. He loved to meditate on the things of grace and would speak with unction on the deep things of God. In counsel he was judicious, in labor he was ind fatigable in spirit he was fervent, in business he was obliging, in manner he was courteous. He had a strong personality and a well-balanced character. Take him for all in all, we shall not soon look upon his like again. His wife and three children pre-deceased him, and he is survived by two sons and one grandson.

HUTCHINS—At Canby had Bay, Queens Co., on 21st inst. John Hutchins, aged 71 years, leaving a wife and five children, surviving him. Bro. Hutchins had been for many years a member of the Grand Lake church.

CHAPMAN—In Canning, Queens Co., on 18th inst., of cancer of the stomach, Charles Chapman, aged 69 years. For some months, Rev. Chapman, has suffered greatly from an incurable malady but death came at length to his release. He was a worthy member of Lower Newcastle church. A widow and eight children are left in mourning.

ALLEN—In Shipman, N. B., on 20th inst., of typhoid fever, John, second son of George Allen, aged 39 years. The departed had gone a few months since to Cape Breton, and while there contracted the fatal fever. He was barely able to reach home, where after prolonged suffering he was called to rest.

DUFFY—At Hillsborough, N. B., on Feb. 12th, Jane C. daughter of the late Patrick Duffy, aged 70. Our dear sister was baptized at Lynn, Mass., and united with the church at Hillsborough by letter in 1879. She was a true child of God and adorned the doctrine of Jesus Christ her Saviour. For some time past she had been greatly afflicted, but she bore her sufferings with exemplary patience. The last time the writer saw her alive, after praying with her she herself prayed with much fervor and unction. The Lord has now generously delivered her from all her afflictions. She leaves an aged mother and a brother and sister to mourn her departure.

DORSON—Mrs. Thomas Dorson, formerly of Riversdale, Albert Co., died at W.burn, Mass., at the home of her daughter, Mrs. J. M. Bennett, on Saturday, Feb. 2. The remains were brought by train and the interment took place at the Bay View Cemetery, Harvey, where the service was conducted by Rev. F. L. Davidson. The deceased leaves two sisters, Mrs. Thomas McClain and Mrs. Thomas Pearson, one brother, John Turner of California, one daughter, Mrs. James Bennett of W. burn, Mass., three sons, Joseph W. of Portland, Me., and Thomas H. and Eliza R. of Amherst, N. S., with numerous relatives.

ROGERS—Eleanor, widow of the late John Rogers died at the residence of her son-in-law, at Hopewell Hill, Albert Co., N. B., Feb. 2nd, aged 89 years and six months. She had for many years been a consistent member of the Hopewell Baptist church and was loved and respected by all who had the pleasure of her acquaintance. For a several months she had been confined to her bed and simply fell asleep in Jesus. She leaves two daughters, both here and one in British Columbia. Her funeral was largely attended and was conducted by the pastor, assisted by Rev. M. King, (Methodist.)

BRAY—At Vancouver, B. C., on the 6th inst. Mrs. Thomas E. Bray, aged 62 years. Mrs. Bray was the daughter of the late Theodore Carlisle of Hillsborough, whose two of her brothers, George and James, now reside in Vancouver. About eleven years ago Mr. and Mrs. Bray and son went to Vancouver to make their home in that thriving city. It was here that death came and called her to rest. In 1888 the writer of this notice baptized Mrs. Bray into the fellowship of the 1st Hillsborough Baptist church. Since that time she has lived a Christian life. Her father, mother and sister preceded her a little. Now their happy spirits are together in the "Land that is fairer than day." A husband, a son, three brothers and a sister with a large number of relatives mourn her loss. "It is sad as it is dead who die in the Lord."

STEEVES—At Hillsborough, N. B., on Feb. 7th, Jane, widow of the late Stephen Steeves. Had our sister lived until next month she would have completed her 90th year. Thus she was one of the oldest residents of Albert county. In her case the promise was abundantly fulfilled: "Thou shalt come to thy grave in a full age," and we believe the concluding part of that passage may be truly applied to her: "like as a sickle of corn cometh in in his season." She was ripe and ready for the heavy-only garner. She was baptized in 1800 by the Rev. W. Camp. Though advanced in life when she united with the church, her sympathies had long been with the people of God. Her house had often been the home of preachers of the gospel. Among others who frequently enjoyed her hospitality was the Rev. Joseph Crandall. Doubtless she has been welcomed to heaven by many who knew and loved her here. Mrs. Steeves leaves behind one son, (Dinock, with whom she resides), three daughters, 20 grandchildren, and 14 great grand-children.

WHITE—It gives us pain to record the death of Deacon W. H. White who fell asleep in Jesus, Feb. 19th, 1901, from the effects of a paralytic stroke, received on the 28th of Jan. last. The decedent was in his 81st year. Mr. White engaged in mercantile pursuits early in life. For a number of years he conducted business in Belleisle. From hence he went to St. John where he became one of the members of the firm of White Bros. In 1873 he came to Sussex and for about three years was actively engaged in business after which he retired devoting his time to the management of his estates and financial interests at different places. Deacon White was married three times. His first wife was Sarah Myers; his second, Eliza Hatfield; his third, Emily Mott, sister of Dr. and Abigail Mott of St. John. He leaves a wife, one son, Dr. White of Sussex four daughters, five grandchildren and one sister to mourn his loss. In 1866 M. White was baptized into the fellowship of the Sussex Baptist church by the Rev. E. J. Grant. Since then he has lived a consistent Christian life. For a number of years he has served the church as deacon, endeavoring himself to the hearts of all his brethren. In the death of Deacon White the community loses a good citizen. He was foremost in every good cause. He was proud of his town and worked for its highest welfare. The flow falls heavily upon our church. Our dear brother was a staunch and true Baptist. He was generous in his gifts and faithful in all his duties. In the prayer and conference meeting he was always present when not prevented by sickness. His words of counsel and comfort were highly appreciated by our people. He relied with all his faith on the atoning merits of Christ. To him Christ was the Alpha and the Omega of all his future hopes. With the confidence of a child who runs to the arms of a loving parent, so he passed to the arms of a loving Father. Death had no terror for him. He often talked about death and sang about heaven. Death to him meant "going home." He was a good husband, a kind father and a loving friend. His remains were laid in the tomb on the 22nd inst. A service was held at the house and also at the church. In the sacred place where he found Christ precious to his soul and where he has for years listened to the gospel of Jesus' love, how fitting that his body should rest awhile, and that his relatives and friends with bowed heads could express their sorrow. His pastor preached a sermon from John 14:1-3. While our sorrow was great we were not without comfort. As we looked into the casket and saw the familiar face lighted up with the glory of heaven, we thought of the angels' words at the empty tomb of our Lord: "He is risen; he is not here." The remains were laid away in the grave; but the Spirit had gone to be with Jesus "in the land that is fairer than day."