

# THE HOME MISSION JOURNAL

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WHOLE No. 40.

## Interrupted Lives, Arrested Development

By ALEXANDER MACLAREN, D. D.

When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God.—Heb., 5:12.

Consider the sad contrast of too many Christian lives. There are many so-called and, in a fashion, really Christian people, to whom Christ and his work are mainly, if not exclusively, the means of escaping the consequences of sin—a kind of "fire escape." And to very many it comes as a new thought, in so far as their practical lives are concerned, that these ought to be lives of steadily increasing deliverance from the love and the power of sin, and steadily increasing appropriation and manifestation of Christ's granted righteousness. There are, I think, many of us from whom the very notion of progress has faded away. I am sure there are some of us who were a great deal further on, on the path of the Christian life, years ago, when we first felt that Christ was anything to us, than we are to-day.

There is an old saying of one of the prophets that a child would die a hundred years old, which in a very sad sense is true about very much to be found within the pale of the Christian church who are seventy-years-old babes still, and will die so. Sons "growing brighter and brighter until the noonday!" Ah! there are many of us who are a great deal more like those strange, variable stars that sometimes burst out in the heavens into a great blaze, that brings them up to the brightness of stars of the first magnitude, for a day or two, and then they dwindle until they become little specks of light that the telescope can hardly see.

And there are hosts of us who are instances, if not of arrested, at any rate of unsymmetrical development. The head, perhaps, is cultivated; the intellectual apprehension of Christianity increases, while the emotional and the moral—the practical part of it are all neglected. Or, the converse may be the case; and we may be full of gush and of good emotion, and of fervor when we come to worship or to pray, and our lives may not be a hair the better for it all. Or, there may be a disproportion because of an exclusive attention to conduct and the practical side of Christianity, while the rational side of it, which should be the driving power of all, is comparatively neglected.

So, what with interruptions, what with growing by fits and starts, and long dreary winters like the Arctic winters, coming in between the two or three days of rapid, and therefore brief and unwholesome development, we must all, I think, take to heart the condemnation when we compare the reality of our lives with the divine intention concerning them. Let us ask ourselves, "Have I more command over myself than I had twenty years ago? Do I live nearer Jesus Christ to-day than I did yesterday? Have I more of His Spirit in me? Am I growing? Would the people that know me best say that I am growing in the grace and knowledge of my Lord and Saviour?" Astronomers tell us that there are dark suns that have burnt themselves out, and are wandering unseen through the skies. I wonder if there are any extinguished suns among us.

## Some Deacons I Have Known.

G. A. PELTZ.

In the many years of my active ministry, I have been acquainted with many deacons in various parts of the country. As the result of this observation, I would charge you brethren who enter upon this office, by picturing several deacons whom I have known, but whom I would present as the "awful example" for you to avoid.

(1) *The Talkative Deacon.* One rises before my mind at this moment who in Deacons' Meeting had more to say than any other, and possibly more than all the others combined. He had his

comments and criticisms upon the general services of the church, upon the sermons to which he listened, upon the conduct of individual members, upon the frivolity of the young, upon the other churches around his congregation; but appoint him on a committee which he had favored by his talk and the only report ever to be gained from him, was progress, which progress none other could ever discover. Deacons who do as well as talk are desirable but don't be a "talking deacon" only.

(2) *The Doctrinal Deacon.* Now, doctrine is not to be despised. It is the foundation of all church and individual Christian work, but doctrine which is only foundation is like a building which never rises above the surface of the earth. One deacon whom I knew years ago comes before me now who believed in particular redemption, limited atonement, eternal election, who could expound all the deep things of God, loved to soar amid the eternal purposes, but did little else. No matter how active and earnest and effective a fellowbrother might be, except he be squared up on all these doctrines, he is not a worthy Christian. Don't be a deacon like that.

(3) *The Optimistic Deacon.* I have known men who saw everything in a rosy light. Everything "goes" with them. Nobody does wrong, nothing is working at a disadvantage, failure is a thing unknown to them. Whereas, we know that everything is not going right, we know there is much that is wrong, whereas we deceive ourselves and stultify our brethren. Don't be an optimistic deacon.

(4) *The Pessimistic Deacon.* There are some deacons who never could see good in the church. I think of one especially who often declared that the churches were filled with unregenerate men. The best people they called practical hypocrites, their words could not be depended upon, their Christian character was not thorough. One such deacon called upon me to tell me of the difficulties member, and to ask my advice as to whether he had not better change his church relations. I thought he had, and so advised him. But then he told me he foresaw a crisis in the church of which he was a member, and thought it his duty to stay until the crisis occurred. Just why he wished to be in at the crisis, I do not know, but it reminded me of a dying sheep I once saw in a farmer's field. Around the sheep, perched on the limbs of trees and rails of the fences, were scores of buzzards. They were waiting for the crisis. Don't be a deacon of that sort.

(5) *The Dominating Deacon.* I have known some who thought it their special function to lord it over God's heritage. They wanted to rule, while as Paul declares that instead of limiting their good ruling to their own households, they wish to extend it to the pastor, the other deacons, the trustees, the Sunday school, the church, the congregation, the world at large. Like Alexander the Great, they looked for and wept for other worlds to conquer. Don't be a dominating deacon.

But you will ask me what sort of deacons shall we then be? I answer, such as was portrayed in the 6th of Acts, "men of honest report," or as the revised version puts it, "good report," men of faith, men filled with the Holy Ghost, men who have the executive ability to manage the charities and other financial operations of the church, men whose spiritual power will be so marked that, as occurred in Jerusalem, "the word of the Lord grew exceedingly, and the disciples multiplied." Notice the progress as noted in the case of Stephen, the deacon. We are told he was filled with faith and the Holy Ghost, then we are told he was filled with faith and power. The revised version substitutes grace for faith. In this second citation, here then is the progress,—faith, the Holy Ghost, grace, power. Be such deacons as these, men of faith, men filled with the Holy Ghost, men enjoying all the graces God bestows, and then will you be men of power.

The precious seed grows because moistened by the tears of the sower.

## Mr. Spurgeon on "Evolution."

Mr. Spurgeon when asked what he thought of the doctrine of Evolution said, "My reply to that inquiry can best take the form of another question. Does Revelation teach us evolution? It never struck me, and it does not strike me now, that the theory of evolution can by any process of argument be reconciled with the inspired record of Creation. You remember how it is distinctly stated, again and again, that the Lord made each creature 'after his kind.' So we read, 'And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good.' And again, 'And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and the cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.' Besides, brethren, I would remind you that, after all these years in which so many people have been hunting up and down the world for the 'missing link' between animals and men, among all the monkeys that the wise men have examined, they have never discovered one who has rubbed his tail off, and ascended in the scale of creation so far as to take his place as the equal of our brothers and sisters of the great family of mankind. Mr. Darwin has never been able to find the germ of an Archbishop of Canterbury in the body of a tom-cat or a billy-goat, and I venture to prophesy that he never will accomplish such a feat as that. There are abundant evidences that one creature inclines toward another in certain respects, for all are bound together in a wondrous way, which indicates that they are all the product of God's creative will; but what the advocates of evolution appear to forget is that there is nowhere to be discovered another—there are breaks here and there, and so many missing links that the chain cannot be made complete. There are, naturally enough, many resemblances between them, because they have all been wrought by the one great master-mind of God, yet each one has its own peculiarities. The Books of Scripture are many, yet the Book, the Bible, is one; the waves of the sea are many, yet the sea is one; and the creatures that the Lord has made are many, yet the Creation is one.

"Look at the union between the animal and the bird in the bat or in the flying squirrel, think of the resemblance between a bird and the fish in the flying fish; yet nobody, surely, would venture to tell you that a fish ever grew into a bird, or that a bat ever became a butterfly or an eagle. No; they do not get out of their own spheres. All the evolutionists in the world cannot 'improve' a mouse so that it will develop into a cat, or evolve a golden eagle out of a barn door fowl. Even where one species very closely resembles another, there is a speciality about each which distinguishes it from all others.

"I do not know, and I do not say, that a person cannot believe in Revelation and in evolution, too, for a man may believe that which is infinitely wise and also that which is only asinine. In this evil age there is apparently nothing that a man cannot believe; he can believe, *ex animo*, the whole Prayer-book of the Church of England! It is pretty much the same with other matters; and, after all, the greatest discoveries made by man must be quite babyish to the infinite mind of God. He has told us all that we need to know in order that we may become like himself, but he never meant us to know all that he knows. As for myself, brethren, I want to love my Lord more, to feel my sin more, and to learn how I can live more like Christ, but I do not want merely to know more. Here, 'we know in part,' and what we really know is so little that we shall be wise just to lay our heads in the bosom of our Heavenly Father, and love him, and bless him, and seek to do what he bids us."

God's mercy to sinners excites them to praise.

## The Home Mission Journal.

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### Moral Uses of the Imagination.

If our imagination were baptized into the service of Christ and humanity we should find it much easier to discover how we should act in the different positions in which we are placed. We are instructed to do unto men as we would they should do to us. But this command cannot be carried out unless we use our imagination in putting ourselves in their places. It is a great help to morality and kindly doing to imagine ourselves to be other people for the time being. For instance let a man who has a debt long unpaid put himself in the place of the creditor who sold him goods or rendered a service for which he has not paid; let him, with the aid of his imagination, suffer the loss and annoyance and other inconveniences that are occasioned by his own neglect or dishonesty, and if his nature is not utterly dead to feeling and integrity, he will bestir himself to render to every man his due. The virtue of this proposal may be readily tested by any reader who has been receiving his paper for a year or two or more and has neglected to remit his subscription to the office in an honest and prompt way. He can put himself in the publisher's place, who is required to pay printer and paperdealer and office help with the regularity of the sunrise, but in doing this must needs pass through seas of worry and labor, every week of his existence. Follow this principle out and it will be found a hand-maid of kindness and good-doing in every sphere of life. Perhaps you are given to harsh criticism, to innuendoes, to reproaches and sneers. There are thousands who never pass a day without shooting some barb-arrow at some one, covertly or openly. Now just let imagination do a little transposing. You then become the criticized; you become sneered at; you are the subject of reproach. How do you like it? How are you impressed with the fairness, the truthfulness and kindness of these things? Your imagination, we think, will help you hereafter to guard your tongue and sweeten your spirit. Another good time to exchange places with others is when you are condemning some flaw in their character or certain wrong deed that has marred the otherwise good reputation they have borne. Imagine yourself in the very same temptations they have passed through; clothe yourself with their inherited weakness; live in their environments for a little while and you will be better able to understand their inconstancy or fall. Then by sympathy you can encourage them in goodness and restore them to fidelity and duty. Our imagination should be called into active service for the bettering of mankind and for the guidance and defence of our conduct.—*Baptist Commonwealth.*

### As to Sincere Speech.

The language of some of our hymns gives rise to a feeling of insincerity as we sing them. They lack that element of sober-mindedness which Paul, in spite of his irresistible fervor, urged the Christians to observe. In two directions they run into extremes. One is in the language of confession. We are made to declare ourselves "wile," "rebels," "wretch," and have committed "crimes." These words are rarely used sincerely, and are not warranted by the spirit and teachings of Christ. It is true that a deep sense of unworthiness and sin will sometimes lead us to use language like this in private

prayer, but it is not wise for a congregation to do so in general worship. Our hymns, again, contain language too intense in the direction of devotion. Many of them are the products of the most consecrated writers, and have been written when their souls were in white heat of fever and ecstasy. They are transcripts of the highest emotion that fills the human breast, and as such they are deeply beautiful and impressive. It is only when a mixed congregation, in which the majority are strangers to those emotions, is asked to sing them that a sense of incongruity and insincerity rises within us. Then public prayers sometimes lack calm moderation. Confessions are made and love asserted which make listeners ask if they are true and inwardly felt. We do not imply that hypocrisy hides itself beneath the language, but rather an unconscious insincerity which tends to destroy the sense of reality both in speakers and hearers. It is better to cultivate moderation in religious speech as in other things. It is more convincing and produces greater genuineness in our character.—*Baptist Commonwealth.*

## Health Column.

### Women, Wrinkles And Work.

By MRS. FLORENCE PARKINSON.

It is a deplorable fact that the present day finds so many women wrinkled invalids and under the physician's care as "chronic cases," to be endured and pitied more than censured. In the pioneer's day when women worked in "mcorsetted" attire, had plenty of sleep and employment, wrinkles took a back seat. I am glad there is such a good reform going on through physical culture, massage and other professions now open to women. Another great wrinkle remover is study. There is nothing that promotes youthful appearance in women like unto it. It beats all the cosmetics, adds fire and animation to the eyes and countenance, and is worth a ton of idle gossip at the nearest neighbor's garden party. I know of no better study to take up than nursing; then follows that of the massenge. If more ladies would study the art of nursing, and make a thorough study of it, they would never need complain of having "nothing to do." That listless air would disappear and those who want to gain the admiration of the opposite sex, nothing will gain for them a husband quicker than being a good nurse. All men love to be coddled and nursed (just like children), if it is only a felon that is being looked after. I "broke up" a felon on a man's thumb that was very painful by inserting his thumb in a half of an onion. He thinks I am quite a nurse, as it saved him days and nights of pain and possibly a surgical operation. I know that many women on whom time hangs heavily, would look and feel younger by ten years, if they only would go to work and study nursing or something; it will not interfere with any household duties either. I am the mother of ten children and people wonder at my young looks and lack of gray hair. So I say, study long with your work. Nursing is invaluable to a mother, even if she follows it as a means of livelihood. Many a doctor's fee could be saved if wives and mothers knew how to nip that cold, slight indisposition, or otherwise bad feeling, in the bud; and as doctors are often called to attend cases that might have been nursed at home, thus saving his fee for more necessary cases, the doctor is helped, too, for many people call in a doctor for every little ailment and never care whether he gets his fees or not. I am satisfied that much of the mortality among infants and children would be lessened if mothers could only act in the capacity of nurse as well as mother. It think it ought to be a law that no girl could become a wife or mother until she had a thorough course in nursing. That study should top off all their other educational courses. It is a positive sin to let children come into the world without knowing how to care for them, as many and many a mother does now. If I was a young man I would not marry a girl that couldn't nurse common ailments, or a baby either; and much less would I marry a girl that would give her

offspring into the care of a nurse girl or wet nurse. These are the two crying evils of the day. Hire everything else done but take care of baby yourself. That is a mother's mission and belongs to no one else, unless the physician advises it; and every sensible doctor that I ever saw says mothers, if healthy, should nurse their own children. If some of the society butterflies would study practical work more and balls less, the need of cosmetics would not be so great. A word to the wise woman is sufficient. She must choose between the alternatives—wrinkles or work! The old maxim, "Where ignorance is bliss, 'tis folly to be wise," is fast falling into disuse. A little knowledge is worth a great deal of ignorance in this progressive age.

### HOW TO EAT.

The prevalent idea that slow eating is very favorable to digestion is largely fallacious. The important point is not that we eat slowly or fast, but that when we do eat we chew with energy. Of course, where the haste is due to some mental anxiety this may injuriously inhibit the secretions. Slow eating begets a habit of simply mumbing the food without really masticating it, while the hurried eater is inclined to swallow his food before proper mastication. Hence, hurried eating is bad, but rapid mastication is advantageous. It concentrates our energies on the act in question, and hence more thoroughly accomplishes it. Moreover, energetic chewing stimulates the secretion of saliva in the most favorable manner. These various points are so commonly misunderstood, at least, by the laity, that they demand our frequent attention.—*Health, London.*

## Temperance Column.

### NO USE FOR TIPPLERS.

Business men are coming to see that they cannot afford to employ men who use strong drink. They are uncertain, unfaithful, unreliable, and they are not to be depended on every year, and busy men will not be bothered with them.

Mrs. T. B. Walker tells in *The Temperance Tribune* how she found it out. She says:

"I selected thirty of the leading business firms of the city and addressed personal letters to the head of each firm. I varied these notes according to the business, but the idea of all was the same, viz: 'Is there room in your line of business for a specially capable young man, who has every qualification for business except that out of hours he drinks in moderation and with his friends?' In some of these letters I made straight application for position, in others I asked advice regarding such a young man's chances for business success; in others I asked the question whether in selecting or engaging their employees, the firm made any enquiries concerning the drinking habits of applicants, and if so whether it was to their prejudice that they drank in moderation. I wrote to insurance companies asking what risks they took on drinking men. I wrote to wholesale merchants, retail merchants, editors, college presidents, bankers, lumbermen, wheat men, heads of public institutions—surely a mixed and motley crew, from which I might expect a variety of answers. I forgot to mention with the rest, general managers of three important railroads.

Now listen: in five days I had answers from every man but one, and afterwards I heard that he was out of the city until some time later, when he told me that he still wanted to be represented and would give me an answer. In five days these gentlemen had responded, each for himself and without knowledge of the others, and all the same story. Not one had any time or use for men in their business who drank.

Compassion for the multitudes is the greatest qualification of soul-winners.

Unless the harvest is gathered at a fixed time it is lost.

When God forgives sin he covers it.

**Children's Corner.**

We will in future select special reading matter for the children, and give them a corner in this paper; and we also invite correspondence from them for publication in their column. We hope that many of our young folks of each sex will favor us with an article on such subjects as they may wish to write for the paper.

**Don't Hurt the Birds.**

Never hurt a bird. God made it, and it has a right to live. Sometimes girls wear birds' wings and feathers on their hats. In the spring some people who make hats for girls and women agreed with hunters to buy ten thousand birds, for their wings and feathers. Some of the hunters got ashamed of their business and would not shoot any more birds. Suppose each girl should say, "I will not wear such things on my hat." Then many birds would be left alive.—*The Picture World.*

**Forgetting.**

"I am sorry to see that you and Hal are not as good friends as you used to be," said George Hartwell's father to the young lad one day. "Have you quarreled?"

"Not exactly, but he treated me in a mean, shabby way a while ago, and we've never been as good friends since."

"Wasn't he sorry afterwards? Did he never ask your pardon? I thought Hal was unusually ready to acknowledge himself in fault."

"Oh, he said he was sorry, and he did ask my pardon."

"You surely did not refuse it?"

"Of course not, father, but then I can't forget you know."

"The same old story, my son," said the father gravely. "What is pardon worth that still keeps the offence in angry remembrance?"

"Well," said George, excusingly, not answering the question, but making an objection, "it is very hard to forget."

"So it may be, but there is no reason for not doing it. Are you going to be so weak and self-indulgent always that you will not do a hard thing? For shame! 'It is the brave who first forget,' says some wise man, 'and noble foes that first unite.' Here is your chance to be both brave and noble. George. I shall be disappointed in you if you fail," and the father left his son with a new thought in his mind, which soon ripened into purpose of heart to "forgive and forget!"

People talk of "making up one's mind," but, after all, the heart has to be made right before the good deed is done.—*Selected.*

**Hurrahing for Others.**

The back yard has taken on a highly military aspect. There were soldiers with broomsticks, an officer with a wooden sword, a proud boy with a flag too large for him, and a "band" with a gayly painted drum, which he was beating furiously. Only little Robbie sat forlornly on the steps and looked on. A treacherous bit of glass had disabled his foot, and he could not keep up with the army.

"I can't do nothin'," he said, disconsolately. "Yes, you can," answered Captain Fred. "You can hurrah when the rest of us go by."

So the little fellow kept his post, watching through all the marching, and countermarching, often left quite alone while the troop traveled in another direction, but he never failed to swing his small cap and raise his shrill cheer when they appeared.

The others were playing hero, but he was much nearer to being a real one. It is not easy to feel like hurrahing for those who can go forward where we must stop, to forget our own disappointment in cheering those who are doing what we long to do and cannot, and to rejoice in the success of those who are filling the place we wanted for ourselves. To bewail our helplessness, to grow bitter and serious because of it, is natural, but it takes high courage and sweetness to stand aside and "cheer while the rest go by."

**The Price of Eternal Life.**

There was a preacher of the gospel who had gone down into a coal mine during the noon hour to tell the miners about Jesus Christ. After telling them the simple story of God's love to lost sinners, the time came for the men to resume work, and the preacher came back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation.

"Oh, it is too cheap; I cannot believe in such a religion as that."

Without an immediate answer to his remark, the preacher said:

"How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds!"

"Well, that certainly is very easy and simple. But do you not need help to raise yourself?" said the preacher.

"Of course not!" replied the miner. "As I have said, you have nothing to do but get into the cage."

"But what about the people who sunk the shaft and perfected all this arrangement; was there much labor about it?"

"Indeed, yes; there was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at great cost to the proprietor."

"Just so; and when God's word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too cheap!' forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of His only Son. Men talk about the 'help of Jesus' in their salvation—that if they do their part, Christ will do His, forgetting or not seeing that the Lord Jesus Christ by Himself purged our sins, and that their part is but to accept what has been done, and thank God for it."—*The Classmate.*

**The Law of Praise.**

There is a law for regulating and securing family harmony, that is at the same time one of the simplest, and also one of the least understood, of all family laws. It is simply this—to let the language of praise rather than the language of blame be the rule between the different members of the family circle.

A child brought up by the language of blame will become confirmed in its naughtiness, and, finding very early that only naughtiness is expected of it, will form a character in accordance with this expectation; while a child brought up by the language of judicial praise, who finds out that goodness is expected of it, is almost sure, sooner or later, to turn out good. Many a child's moral nature is determined for life by its nursery treatment in this respect.

The same rule also applies to the servants and to the grown-up members of the family circle. If we show each other that we expect kindness and consideration and gentleness from one another, it is almost sure to be given; and the reverse is equally true.

We should accustom ourselves, therefore, to correct faults in one another, not by blaming the fault, but by praising the opposite virtue whenever it may chance to display itself. When a selfish member of the family, for instance, displays even so little generosity, we should at once notice it and express our pleasure in it, if possible, over the instances of selfishness. In the same way with carelessness or pettishness, or any other fault. The possible will gradually kill out the opposite fault. Especially in the case of children is praise the secret of home influence that but few parents understand.

Whenever the child is good the mother should express her pleasure. How often a child, in utter discouragement at continual blame, has said in its heart: "Well, it is of no use; they always tell me I am naughty, anyhow, and I guess I can't be good, so I won't try."

And the same is true of wife and husband. The constant fault finding of either one is a source of discouragement.

**Religious News.**

**HILLSDALE, N. B.** Our Sunday School convention, held on 1st and 2nd inst., was a decided success. Pastor R. M. Bynon was re-elected president, and the undersigned, secretary. The semi annual report of our church showed more contributing and more contributed than any previous report. Additions continue. Last Lord's Day Mr. and Mrs. Richard Scott and Miss Cora Scott were received by baptism.

**CELIA A. STERVES.**

**TObIQUE VALLEY CHURCH.** I thought it would be wise to let the brethren know how we are getting along up here in this remote part of our Lord's vineyard. Well, the armies of our Lord are moving along slowly, but I think, surely. The Master's work seems to be more encouraging than when I first took charge. I preach three times every Lord's Day, and hold meetings through the week. Through the kindness of F. H. Hale, Esq., I intend opening a preaching station at Plaster Rock, will preach D. V. in the Mill on Sunday next, the 15th. This will be one of the chief places on the Tobique. Pray for us.

**PASTOR STIRLING.**

**MARYSVILLE.** During the year six have been added to the church. These have made steady progress. We have a resident membership of fifty-five. These together with non-church members of the congregation, have raised for Pastor's salary and church purposes, \$332.48; for missions, \$100. The church has been in debt since its organization. Two weeks ago the pastor solicited pledges to the amount of debt (\$108 28). By July 7th these pledges were redeemed and the debt paid. Total amount of money raised for the year, \$541 28. All church services have been well attended. With no financial encumbrance and with a good interest in every department of our work, we enter upon another year's service for the Master with high hope. H. B. S. July 9th. 1900.

**NEW MARYLAND.** Some ten or twelve weeks ago we began special work on this part of our field, and for five weeks had meetings about every night. For two weeks we were ably assisted by Rev. H. B. Sloat, B. A., but Bro. Sloat having taken sick, we were compelled to carry on the work alone. A deep interest was manifested from the first, and many showed that God's spirit was pleading with them, while quite a number professed to have saving faith, but only four have continued to give evidence that their faith was genuine. Three of these, with a young man who came out at Marysville under the instrumentality of Bro. Sloat, have been baptized. This report is behind, but owing to sickness the last baptism did not take place until June 10th. At that time the pastor and his wife were given reception into the church by Bro. Sloat with those baptized by him. F. B. SEELYE.

New Maryland, July 12th.

**SUSSEX.** Our work is very encouraging. The services of the church are well attended. On Sunday evening, the 15th inst, we baptized a lady into the fellowship of the church. Since our last report we have given the right hand of fellowship to two brothers uniting by letter. W. CAMP.

**DORCHESTER.** Last Sunday evening our pastor baptized Captain William R. Palmer and Mrs. Palmer, his wife, in the church baptistry here. The captain is a "deep sea captain," and is now at home taking a rest. During his stay at home, he with his wife, has attended all our meetings and our Sunday-school. His wife has long been a Christian, well known for her goodness and piety, and her mother, Mrs. Tower, is, we believe, the oldest Baptist in Westmorland, her church membership extending over fifty years. All the meetings of our church are well attended and

very interesting. A large majority of those who attend are young people, and all readily take part in the exercises. The church will give a good account of itself at the Eastern Association and the Convention. C. E. K.  
Dorchester, July 3rd.

Bro. Young reports baptism of 3 candidates at St. Andrews, June 24th, and continued interest in the work there.

**Personals.**

The Carleton Baptists were favored on Sabbath last with two excellent sermons by Rev. W. H. McLeod who has completed his second year at Newton, and is spending the summer at his home at Norton.

Dr. Keirstead is permanent supply at Windsor during the summer months.

Rev. C. W. Corey of Middleton preached with much acceptance to good congregations in the Main street church on Sabbath last.

Rev. G. R. Baker and wife of Fort Plain, N. Y., are visiting St. John after a year's absence. Mr. Baker reports a good year's work, and is pleased to be with old friends once more.

Deacon C. W. Manzer, who has been the mainstay of St. Andrew's interest, has been transferred by the C. P. R. station agency at St. Andrews to Fredericton. His many friends presented him with an address, and regretted his departure, particularly, at a time when such encouraging changes were taking place in his own church.

M. & V.

**Quarterly Meeting.**

The Carleton, Victoria and Madawaska Quarterly Meeting convened with the Centreville Baptist church on Friday, June 15th, at 7 p. m. An inspiring sermon was preached by Pastor Martin of Albert Street Church, Woodstock, who was followed by interesting addresses from other brethren. During the evening two excellent selections were rendered by the Albert St. male quartette.

Saturday Morning, 9:30-10 o'clock witnessed an interesting and helpful prayer meeting. Business was taken up at 10 o'clock, a. m. From 11 to 12 o'clock a discussion was held concerning "Our Attitude towards Popular Amusements." The question was introduced by Pastor Currie and was handled briskly by the several pastors. Many of the lay brethren also took part in the discussion. 2-4 p. m. was occupied by the Conference of the Quarterly Meeting. It was a season of great spiritual blessing. 7:30 p. m. Platform meeting in the interest of Missions. The speakers were Pastors Currie, Atkinson, Demings, Calder and Rev. Thos. Todd.

Sunday Morning, 9:30-11 o'clock, an interesting prayer meeting, 11 a. m. The Quarterly sermon was preached by Pastor Atkinson, subject, "Co-workers with God." Sunday afternoon, 2 o'clock. A platform meeting in the interests of Sunday-schools and W. M. A. Societies, Sunday evening, 7:30 Sermon by Pastor Currie, followed by social exercises. The collections of the meetings amounted to \$19.

The next session was arranged to meet with the Hodgen and Richmond churches, at Union Corner, Carleton County, on the 3rd Friday in September. This Quarterly Meeting was in many respects the best of the year, but we look forward in faith to a still better one in the coming September. Let us come with the determination to bring God's blessing and win souls.

E. P. CALDER, Sec'y-Treas.

**The Master and His Servants.**

WALTER B. VASSAR.

What we delight to call the gospel, is a going, sending, speaking and working gospel. All

these forms of it and much more, must have been in the mind of Jesus when he called attention to the folly of a man who would hide his light under a bushel. It is the variety of the forms of service which makes room and work for all. Our work is not like other work of which men can say as they stand idle 'til the eleventh hour; that no man has hired them; but with a commission in each man's hand and a divine impulse in the heart, every servant in all climes and among all peoples, must start out at early morning—at the break of day.

Some one has said; that if the Master should send two of His angels to earth, one with power to rule an empire, and the other to keep street-crossings clean; the work of the latter would be as well and cheerfully done as that of the other. We have no angel's endowment or clear insight into truth, but we have work to do that angels would gladly share, and if we knew better its sublimity, no work for our Master would slacken in our hands. Honor in the service is won in honorable doing.

And the far-reaching influence of our service, or the limited (who will say what is limited?) place where we put forth our effort, all this we leave with the Master in charge of all. A humble Wesleyan pastor in England who would not flinch duty, was mobbed and his house burned over the heads of his family, and when the mother clustering her children about her, discovered one was not in the group, she exclaimed, "Where is Jackie? Has anyone seen Jackie?" The maid-servant ran into the burning building and brought out, at risk of her life, John Wesley that was to be. It is said that each Sabbath day, John Wesley puts his hand out of his grave and rings ten thousand church bells. Is it John Wesley, or is it the humble maid, who rings these bells? The Methodist church has done all that can be done to discover her name, but how little does it matter for any of us, the having our name discovered, so long as the work done is on record? If the work is done in human hearts no eternity will efface that.

And we may believe that he who has all his soul centered on his work, will think little of self; his only ambition will be to have some part, though humble it be, in this going, sending, speaking, and working Gospel.  
Hamilton, N. Y.

A man of unclean speech is abominable anywhere. From such an one in the ministry hide us. A thief or adulterer would be more out of place in the ministry.

**Married.**

SMITH-TABOR.—At the Baptist parsonage, July 11th, by Rev. W. Camp, Norman L. Smith of Smith Town, Kings County, to E. Della Tabor of Hammond, Kings County, N. B.

HOAR-TINGLEY.—At Harvey, Albert Co., on July 11th, by Rev. M. E. Fletcher, Walter S. Hoar of Riverside, to Abigail Tingley of Chester.

MILTON-HUDSON.—At the Baptist parsonage, Surrey, Albert Co., N. B., July 11th, by Rev. J. Miles, George Milton of Albert Mines, to Jessie Hudson, Newfoundland.

COLPITTS-SMITH.—At the home of the bride's parents, Gowland Mount, Albert Co., July 11th, by Pastor H. H. Saunders assisted by L. N. Thorne, Henry H. B. Colpitts and E. Mudge Smith.

MERCER-MULLEN.—At Sussex, July 14th, by Rev. W. Camp, John A. Mercer, of Norton, to Delilah Mullen of Havelock, N. B.

HENDERSON-WISLY.—In the city of Montreal, on the 26th inst., by Rev. J. A. Gordon, M. A., Rev. Charles Henderson of Connors, Madawaska County, N. B., and Mrs. Francis W. Wisly, daughter of the late Hon. A. P. Waller of LaCrosse, Wisconsin.

MCCREADY-ANDERSON.—At the Baptist church, Sussex, N. B., July 4th, by Rev. W. Camp, Clarence Brown L. McCreedy of Moncton, N. B., to Bertha Mildred Anderson of St. John, N. B.

WILSON-MITTEN.—At Coverdale, Albert County, on June 14th, by Rev. I. N. Thorne, Wm. I. Wilson to Mary L. Mitten, daughter of Myles Mitten, Esq.

GELDERT-GARLAND.—At Prosser Brook, Albert County, on July 1st, by Rev. I. N. Thorne, Warden H. Geldert to Rachel E. Garland.

WATSON-COY.—At Upper Gagetown, on July 4th, by Pastor E. K. Ganong, in the Baptist church, Charles H. Watson and Nettie M. Coy. A large number of the friends of the bride and groom witnessed the ceremony.

**Died.**

WRIGHT.—At Arthurette, on June 9th, Celia Wright, aged 54, leaving husband and one daughter to mourn the loss.

PERRY.—At Freeport, Digby Co., N. S., May 31st, George A. beloved son of Stephen and Emeline Perry. His end was peace. "Blessed are the dead who die in the Lord."

MARSTON.—At Sisson Ridge, on June 30th, after a lingering illness, Bro. William Marston, aged 77 years, leaving five sons, three daughters, and a number of friends to mourn their loss. Bro. M. was over 50 years a member of the Baptist church; he died in the faith. The sermon was preached by Pastor Stirling.

HARDY.—Mrs. John Hardy of Falkland, India, on hill Drodangar, Gaugam District, India, peacefully breathed away the life, which now is, on the bosom of Jesus, on May 1st at 10.30 p. m. A loving father and mother, two brothers and three sisters and a host of friends at home, a devoted husband and the Canadian Baptist Missionaries, three hundred and forty-six native Christians and others in India, mourn their loss, and rejoice in her gain. Our crown of rejoicing concerning her is, "Absent from the body, present with the Lord" (1 Cor. 5:8). Our consolation in view of our loss is "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him." (1 Thess. 4:14). Our duty in view of this, to us, strange work of our Father, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season." I. H.

THORNE.—On June 26th, Eliza J. daughter of Charles Hill and wife of Deacon Joseph H. Thorne of Main St. Baptist church, North End, St. John, was taken to be with Him whose she was, and whom for many years she has faithfully served. Her illness was brief but death did not find her unprepared. She rested on the Saviour's merits for her salvation, and as she drew near she was comforted and strengthened by the thought of Christ's resurrection and by the fact that "he had become the first fruits of them that sleep." She sorrowed for the loss of her loving husband and seven children would suffer, but for herself there was that the separation should be only for a time, and that later parents and children should be reunited where separation and sorrow do not come, and as a means to this enjoined that the father should frequently gather the little ones for the reading of the Word and prayer, and that all be fitted for service here and for heaven hereafter. Respect for her memory and sympathy for the family was shown by the very large attendance at the funeral, which was conducted by her Pastor, Dr. Morrison, of St. David's church.

VANDALL.—At Roll essay, Kings County, N. Y., June 18th Joseph Vandall, aged 62 years, leaving a widow, three brothers, one sister and many friends to mourn their loss, which was undoubtedly his gain. Deceased was a member of the 2nd Springfield Baptist church. A quiet, consistent Christian, a kind and obliging neighbour, a loving husband and best of all, he had in his possession "the friend that sticketh closer than a brother, and could say, "I am his."

CLEVELAND.—At Albert, Albert Co., N. B., June 28th, of consumption, Samuel, son of the widow Cleveland, aged 9 years 10 months.

BRAY.—Mrs. Wm. Bray died at Caledonia, Albert Co., N. B., July 2nd, of consumption. She had been sick for a long time and death to her was "gain." Her funeral services were conducted by Rev. F. D. Davidson, assisted by Rev. O. E. Steeves, and her body laid to rest in the cemetery at Baltimore. She leaves a husband and two children, an aged father and mother, besides many other relatives to mourn her loss.

MELMON.—Mrs. Mary J. Melmon was buried at Lower Cape, Albert Co., N. B., June 30th, aged 69 years. Our sister died in the States at the home of her son-in-law, Mr. L. Khart, after a long illness. She had been for many years a member of the Hopewell church. Her funeral was largely attended. Services conducted by Pastor assisted by Rev. Chas. Comben, (Methodist.) She leaves one son and one daughter to mourn.

Mr. and Mrs. John McIntyre, Bellisle Bay, were visited by about 70 of their friends on Mr. McIntyre's 80th birthday (June 27th). They presented him with an easy chair, and Mrs. McIntyre with a rocker. Rev. T. O. DeWitt made the presentation. A very enjoyable evening was spent with the old folks.

The best sermons are these which most help people to goodness in their every day life.

During the sixty years of its life, Acadia College has sent out five hundred and eighty-three graduates, of whom over five hundred are still alive. Of course, the greater number have been graduated in late years; more than half in the last ten years. The College and the Academy and Ladies' Seminary have steadily grown in favor, and are now readily acknowledged to have a place among the foremost educational institutions of the country.

The present holds the germ of all that is to be.