

# THE HOME MISSION JOURNAL

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WHOLE No. 110

## Notice.

To any one who will send 50 cents to us for "THE HOME MISSION JOURNAL," at any time from now until July next, we will send the paper to July 1904, and all the back numbers from Jan. last (1903) so they will get the paper for six months gratis, that is from Jan. 1903 to July 1904 for nothing. This is a liberal offer. Now send along your subscriptions. The manager of the paper is still confined to his home with asthma, and is not able to go out and call on his present subscribers, nor to canvass up new ones. But he hopes that those who are now getting the paper will make this offer known to some of their friends who are not getting it, and induce them to subscribe. In this way dear friends you will be helping the helpless.

J. H. HUGHES, Manager.

St. John (west) March 20, 1903.

## Appollos and Priscilla.

THESE two disciples sets before us in the most vivid way the contrast between the knowledge of grace derived from human study and genius and that gained by the tuition of the Holy Spirit. Appollos, the eloquent and learned Alexandrian, had enjoyed the best advantages. He had been educated in the great university of the ancient world; he was deeply versed in the lore of the synagogue; he was familiar with such knowledge of the life of Jesus as could have been derived from the second Gospel, with the exception of 16:9-20.

In this passage Luke puts in the sharpest contrast the knowledge of the Gospel that Appollos had attained by these means, and that acquaintance with its inner heart and content enjoyed by Priscilla and Aquila, the tent makers of Corinth. (Note that in the revised version the woman's name is put first, indicating that she was the leading spirit.) These lowly people could instruct the eloquent and learned university graduate, and, under their tuition, the scales fell from his eyes; he saw clearly the spiritual realities for which he had been groping, and was introduced to the full knowledge of the truth and power of the revelation of Jesus.

We are constantly compelled to recognize the validity of the distinction between the knowledge of the Gospel gained by the exercise of human faculties and that imparted by the tuition of the Spirit. There is hardly a congregation in which there is not some saint, who, without many advantages of education, by spiritual meditation, by prayer, and the inward illumination of the Spirit, has gained an insight into the Gospel that the pastor of the church may well covet. And this is true though the pastor and the saint enjoy the same knowledge of the facts, as Appollos and Priscilla did not. However we may explain it, there is an insight into spiritual truth and a power in using it that does not come from investigation and reasoning, but from what Luke calls the reception of the Holy Spirit.

And yet while we acknowledge in the full sense the correctness of this statement we should not forget that Luke distinctly recognizes the fact that the attainments of Appollos equipped him for service that the lowly tent makers could not render. After Appollos had shared their experience he was endowed for the largest usefulness. The 28th verse is a case in point. It is

said, "He powerfully confuted the Jews, and that, publicly, showing by the Scriptures that Jesus was the Christ." Priscilla might have done that for a little company of sympathetic spirits. Appollos could do that on a great scale against opposition. His hearers felt that they had a match on their own plane, and that his disciplined power commanded respect for his distinctively spiritual message. And if we adopt the venerable tradition that the Epistle to the Hebrews is from the pen of Appollos every time we read it we are aware of how transcendent human gifts may be utilized by the Spirit.

It is a mistake therefore to assume that because the Spirit imparts a knowledge of the Gospel to be derived from no other source, therefore the only instruction needed is that of the Spirit. Human faculty has an invaluable service in the work of extending the Kingdom of God. By itself it is not enough. But when it is informed, vitalized and inspired by the inner illumination, we have the man of God thoroughly equipped for every good work.

## The Meaning of Death.

By C. H. Wetherbe

I so often read incorrect meanings of death, both as pertains to the body and soul, that I greatly desire to present the true meaning. I have observed that many intelligent people define death as being a state of cessation of all life, an extinction of existence. A careful and correct study of the Bible shows that it does not so define death. I know that believers in the extinction of one's existence are in the habit of quoting many passages from the Bible as proofs of their contention, but they put wrong meanings to those passages. They always have in mind that death means entire cessation of life, and they seek to force the Bible to conform to that idea. But the Bible meaning of death is separation, and this meaning runs through the entire Bible, and I assert that if one will keep this meaning in mind as he reads the Bible he will have a key which explains very much which can be explained in no other way, and at the same time make a harmonious whole. Most clearly does the Bible state the truth that when one's spirit leaves his body, at the hour of death, that spirit goes into the invisible and eternal world; and this truth applies as strongly to unbelievers as it does to believers. Christ's parable of the rich man and Lazarus very distinctly shows that after their physical death both of them, as personal spirits or souls, consciously existed in the eternal and invisible world. Without now discussing the question of the happiness or misery of the souls of those men in the other worlds, the truth stands out boldly that they actually existed in those realms. Their death in this world consisted merely in a separation of their soul from their body. The soul of each one departed from his body, one going to his own place in the spirit world, and the other also going to a place which was in accord with his character, his spiritual condition and his sympathies. In that illustrative teaching Christ gives no sanction whatever to the idea that souls become unconscious after physical death, but he does thereby teach that the souls of those men went into the unseen world, and that they were as truly conscious there as they were when their soul was in their body. Then note these words

from the epistle of James: "As the body, apart from the spirit, is dead, even so faith, apart from works, is dead." Notice that he says that the "body" is dead; and the reason that the body is dead is because the spirit has departed from it. In other words, death is simply separation; and this I repeat, is the Bible definition of death. Spiritual death is a separation of the soul from God, so that there is no life-union between the two; and physical death is a separation of the soul from the body.

Holland Patent, N. Y.

## The Phenomenon of Jesus.

By Madison C. Peters.

JESUS has no narrow limits of individuality. We find in Him such a common fitness as tells of something in common with every man. He combines and includes the womanly graces with the manly virtues. Christ was never more than seventy miles away from His home in Nazareth, He was never out of the country of His birth. He spoke but one language, and though the child of narrowness and provincialism, yet he was a thorough cosmopolitan. He died at the age when most men begin to live, and though without scholastic learning has been the teacher of civilization for 1900 years and identified religion with his own name. He lived in an age of superstition, but from its dreadful incubus he was not only himself free, but taught others to be free also. No man was ever so closely drawn to the life beyond nor so susceptible to the humanities of this. His heart leaped forth to embrace the little child. The marriage feast and the funeral alike touched his sympathies. He hated sin as no man ever did and loved the sinner as no man ever could. He always found what was attractive and what was repulsive. He had no feeling of caste. He was the original democrat. Old words on his lips become winged. Truths spoken long ago become discoveries in him.

All human hatred put Christ under the microscope of hypercriticism. His enemies admit that his life is the sinless miracle of all time. He was brighter than the star that pointed down to his manger. The carelessly indifferent and vaguely latitudinarian all have uniformly borne testimony to the originality and transcendent excellence of His character. The more thorough the examination, the greater the disclosure of beauty. He compels the homage of mankind by his peerless record.

Jesus still stands unique and alone. He is never so unique and never so alone as when others touch him. No being has ever so impressed the world. Where he goes civilization follows. All the world around today the thought, the love and the life of millions are centered around the humble child. Earth's greatest geniuses contribute their brightest gem to Jesus' heavenly crown.

How is this phenomenon to be explained? Palestine was in her dotage when Jesus was born. He who while he lived was hated by the leading men of his time, in both church and state, who died by the hands of the law, and was buried by charity, and yet today we are dating our letters, our papers and documents in the year of our Lord, as though man first began to live when Jesus was born.

How do you account for it? You tell me he

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is the best and purest man that ever lived. That complicates rather than solves the problem. What did Christ think of himself and whom did he claim to be? Nothing is plainer from the four Gospels than that Jesus in speaking of himself always claimed oneness in knowledge, power and glory with the Father, an intrinsic affinity with him in essence. Christ was what he professed to be, or he was an impostor. There is no middle-ground, either we must curse him as an impostor, or crown him as a King. There is no evading the issue. He either was the guiltiest of impostors or he was God manifest in the flesh. If he be a deceiver we are bound to be his pronounced foes. If he is the way, the truth and the life, we are bound to confess his beauty and do our best to lead others to bow to his supreme glory.

**My Refuge.**

"And I said, This is my iniquity; but I will remember the years of the right hand of the Most High." Psalm 77: 10.

I

I'm tired tonight, dear Lord, Thy knowest all;  
My faith is weak, my power to serve is small;  
My soul refuses to be comforted;  
I seem as one in doubt and darkness led;  
My waking eyes feel not the touch of sleep;  
The living night sad vigils I must keep;  
"So troubled am I that I can not speak!"  
No memories cheer me while I lie so weak,  
So hopeless that I say it o'er and o'er,  
"Will the dear Lord be favorable to more?"  
Will every promise He has given fail?  
And never more a prayer of mine prevail?  
"Hath God forgotten to be gracious?" Oh,  
I must not utter words that hurt me so!

II

To Thee whose love still rules my passing years!  
To These, Most High, I hasten with all my ears  
My God, I thank Thee for the light divine  
That evermore will on my pathway shine,  
As from myself I turn Thyself to see  
Thy rod and staff alike shall comfort me,  
Thy blessing mean life, Thy thunderbolts for fell  
The blessed sunshine and the glad "Aid's well,"  
"Thy footsteps are not known," but Thou dost lead,  
Thou Shepherd kind, Thy people in their need  
From desert sands and mountains wild and bare  
To pastures green Thy fulness, Lord, to share,  
So help me, Lord, to trust Thee "all the days,"  
Cease all complaining to give gladstone praise,  
And know, however rough my path may be  
Strength and deliverance are ordained of Thee  
And when heart sick I turn to Thee I turn  
Thy hidden glories will be seen to turn  
With brilliant light in every care and pain,  
And I will learn that discipline is gain  
Boston, Dec. 23, 1902.

Lift your head to heaven and see that not one of the mortals who are there immerged arrived thither except by continual afflictions and troubles. Say often in the midst of your contradictions: This is the way to heaven. I see the harbor, and I am sure that storms cannot hinder me from reaching it.—Saint Francis de Sales.

**Notice.**

We are sending out sample copies of this paper, some to some of those who need to take it, but have given it up some time ago. We hope they will renew their subscription again, and some are sent to people who never had the paper before. If any of those to whom these copies are sent will subscribe for the paper they can have any time from now to July next to pay the fifty cents, and will get the paper up to that time free, and pay will run on until July 1904; only we want them to let us know by post card if they intend to subscribe for it so we will know who to send the paper to up to July without pay. But they may send in the pay at any time between now and July next.

**The Coming of Caroline.**

BY MARY E. Q. BRUSH.

**CHAPTER XVI**

**M**AG SMITH! Mag Smith!" The words burned themselves into Mrs. Rossman's mind. Such a homely commonplace name! Why need she dread to hear it—to say it? There might be a dozen persons bearing a name so common. It need not be the one connected with little Caroline. Why it must not be, for if it were! Mrs. Rossman shuddered, overcome by a sickening dread. If it were! Back came the words of the young man hurrying past her in the darkness, "Mag Smith's killed her young one!"

Mrs. Rossman glanced up at the minister's face. Did it not look strangely pale and worried? Ah, he too feared the worst!

But his voice was steady, his smile reassuring, as he looked down at her.

"My friend, it is later; you are worn out with excitement; I will take you home. There is no use of lingering here!"

But instantly she turned and faced him determinedly.

"Ah, let us not disguise the truth! You need not pander to my weakness. My love for the child will make me strong. I shall not cry out—faint. I am ready to endure anything—the worst, even. But alive or dead Caroline must be found. And you, if you will, take me home, get me out of the way through kindly consideration, and then hasten back across under stream, over to the Blackthorne Tenements, to find out who Mag Smith is—who the 'young one' God pity us!—is. Whether it is Caroline—my Caroline. Speak out, is not this your intention?"

The sweet, pure face was all a quiver with strong emotion; the slender figure swayed in its intense agitation.

Mr. Leonard looked down at her in silence. Then he reached out and took the small hands in his own strong ones. A great pity, a wondrous tenderness glorified his face.

"Dear soul! Sweet soul!" he said, in low, earnest tones. "Trust me. I will keep nothing from you, not even my suspicions, my fears. Come, then, you shall go with me, if you will, over to Blackthorne Tenements. We will be prepared for the worst, but it may be that we shall be happily disappointed."

In silence they turned and made their way down the road, until a blue network of iron and timber against the moonlit sky showed the structure of the bridge; this they crossed speedily. Mrs. Rossman never forgot the scene. She felt as though she were in a dream, and she stamped her foot hard on the planks of the bridge to prove whether or not she were awake. Beneath her flowed the river, a foaming stream in the sunlight. Uprid with refuse, powdered with sawdust from the adjacent mills and the rolling of sandbars; but now touched by the magic wand of the moonlight, it seemed like a pure sheet of molten silver, barred by ebony. Here and there across its surface the reflection of lights twinkled and glowed with the softness of rose and the intensity of ruby; the iron span of the bridge, dew-drenched, gleamed like a gigantic strand of diamonds and pearls. A little skiff moored near

one of the piers below—doubtless a fish-boat in the day time—looked like a silver, jeweled leaf. And over all this the sombre mystery of brooding darkness, and the silent majesty of the stars.

It was so strange, so unreal, all save the torturing suspense, the dread, the horror of what she might, perchance, be coming to. For little Caroline was dead. Caroline was dead! She said the words over and over again to her soul.

Suddenly she felt a steady force in the midst of these conflicting emotions. It was God, the All-Father, who spoke to her, saying, "Peace, be still! Peace, be still!"

Yes, she would be calm. She would trust him. Now, if ever, she must test his staying power. She would not be as a leaf, tossed about on the flood of waters. She was his child; he had redeemed her; he was a being of infinite mercy; he would not try her beyond her powers of endurance.

Ah! little Caroline was his child, too. "For of such is the kingdom of heaven." Yes, little Caroline was his child—dear to her, ah how dear! but dearest of all to him. And, whatever had happened to little Caroline, she had not gone beyond his keeping!

Mr. Leonard, walking by this woman's side, felt her take on a new strength, as it were; her step grew firmer; her figure no longer shook with tremors and her face seen in the moonlight, though white as a marble statue, was also as calm.

"Ah, she has had her battle and won the victory!" he said to himself, and he added, tenderly, "May God bless her, ever bless her!"

And thus the two made their way across the river to where the streets grew narrower and more close together; where the air was foul, not only from the reeking dampness, but from filthy humanity. Presently, led by the sound of voices and moving feet, they came to a crowd surging this way and that, in a vain endeavor to peer into the black reeking doorway of one of the tallest of the tenements lining the shore.

But a sturdy group was guarding the front of the house, keeping back inquisitive intruders—a group composed of Salvationists reinforced by a policeman or two.

Suddenly among the former a face gleamed out like a white flower; it was turned eagerly in the direction of the minister and his companion.

There was a minute's concentrated gaze, and then, led by her own keen, clear instinct, the pale-faced Salvationist held out her hand authoritatively.

"Please allow that gentleman and lady to pass!" she cried.

And an intuition quite as keen as Mrs. Rossman's murmur, "Ah that is Caroline's captain!"

And so it was. Caroline's captain—sweet, consecrated Janet Lee, who, as we already know, a short time before, had been summoned by an eager, childish voice, an innocent, appealing face, at the window above. A dear, familiar face, a dear, familiar voice, and Janet had turned quickly to seek the little one who called her.

But she had been pushed roughly aside by a wild creature, frenzied with rage and drink, and the latter had entered Blackthorne Tenement first; but seized little Caroline as the fierce hurricane sweeps over a flower, and, an instant later, the child lay crushed at her feet.

But Mag Smith's wrath—that unholy wrath—brought its own punishment, swift and sure. Nature's record of past excesses, the flaming fumes of foul whiskey, the fury of the ungovernable tempers—these brought their retribution to the unhappy woman.

When the minister and Mrs. Rossman pressed forward, following the captain's beckoning hand, and expecting to see the dead body of the little child so dear to them, they beheld, instead, lying just outside the doorway, the form of a woman with great masses of tangled hair flung like a veil across painted cheeks, whose red was in ghastly contrast to a face waxen pale in death.

*To be Continued.*

Your interest in the institutions of religion in your own community and your cordial support of them afford an excellent test of your real concern for the advance of the Kingdom of God in the earth.

## Baskets of Picked Fruit.

The one right use of our faith in immortality is neither as bribe nor as menace, but simply to face us from all disturbance about the consequences of righteous action, to give us strength to look singly at the quality of our life not at a lot at its results.—John Hamilton Thom.

Oh, there is a fine passion in feeling the heart of humanity beat, an in-singing your heart to its music, which will lift you above a diseased selfishness in a glorious way, and link your whole life in healthy union to God through union with man.—Stopford A. Brooke.

If there be in us a divine element, no wonder it should instinctively seek communion with its source, and that our religious belief and our religious fervor should be in proportion to this clearness and force of the witness of God's spirit with our spirits, that we are his children.—Thomas Sadler.

Only a careless and flippant mind can pass over the beginning of a new year without some serious reflections. At least it is a fixed point in the movement of events that prompts us to take our bearings.

The man who protests against an evil and fights for its overthrow must expect to have the thorns turred on him after the fashion of the address of Ahab to Elijah: "Art thou he that troubleth Israel?"

The distinguishing characteristic of the spiritual life is found in the soul's responsiveness to spiritual motives, and the sign of spiritual death is the soul's indifference to the appeals of the noblest considerations.

Pray that you may have the compassion of Christ when He looked on the hungry multitude. Pray that you may have such a vision of Christ that when one says "I would see Jesus" you can tell that one where to find Him. Tell him, not what Calvin thought, nor St. Augustine said, but tell him what your own heart knows. Pray that you may have a persuasive testimony.

Speaking of his business perplexities a devout Christian recently remarked: "I have the habit whenever my worldly affairs are exceedingly trying and a way of relief seems to be quite impossible of raising my heart in silent prayer to my heavenly Father, who never fails to give me courage and strength."

Whoever enjoys divine union as a spiritual habit will not be surprised when he listens to such testimony; his own experience corresponds to just this blessed rest. He does not always see the way of deliverance, but he is in that spiritual condition which enables him to trust, which is far better than seeing. He feels that God has entered into a contract with him and that the very best results will come, even though the earthly cares may be hard for the flesh to bear and the unexpected reverses may be distressing.—Selected.

## The Vision of God.

"I will lift up mine eyes unto the hills." The vision of God unseals the lips of men. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts. If the eye is fixed on God, thought may roam where it will without irreverence, for every thought is then converted into a prayer. Some have found it a useful thing when their minds have wandered off from devotion and been snared by some good, but irrelevant consideration, not to cast away the offending thought as the eyes are again lifted to the Divine Face, but to take it captive, carry it into the presence of God and weave it into a prayer before putting it aside and resuming the original topic. This is to lead captivity captive.—Charles H. Brent.

## Are We Trustees or Traders.

By O. P. Eachus.

**A** VAST deal depends on the question whether Baptist churches can traffic in the New Testament precepts and practices or whether they are trustees in charge of them. A grocer may dispose of his stock at his own prices. No court may interfere with him. If a man be the custodian of invested funds he must manage his trusteeship in accord with the imposed conditions. Paul's conception of the relation of the church, the pastor, the believer to the truth is that they are trustees entrusted with the gospel (1 Thess. 2:4). The church is to receive the teachings of Christ, interpret them, defend them against all comers. New Testament precepts and practices are not to be altered, amended, or trafficked in as merchantable articles.

The recently published proceedings of the Baptist Congress reveal the appointed speakers and writers as uniting to abridge or repeal statutory provisions. That Baptist traditions should be appealed from is not unreasonable. That New Testament commands should be laid aside or displaced by something higher—this is not conceivable. There is a manifest desire on the part of two speakers to strip certain passages, that stand for commonly accepted Baptist positions, of their meaning. It is suggested that the passage in John 4:2, declaring that Jesus made and baptized disciples, occurring in but one place, does not carry much weight. It is suggested also that certain Unitarians reject on doctrinal grounds Matt. 28:19. The spirit of a destructive higher criticism is invoked in order that Baptist churches may open their doors to the unbaptized. It has been held by us, always, as a New Testament teaching that belief must precede baptism. The truth of the multiplication table seemed no clearer that the teachings of Jesus and the practice of the New Testament churches on this subject. It did not seem to be an open question. It seemed to be settled once for all, for all people, for all ages. But one speaker maintained that if a person hold in all sincerity "that infant baptism is right and scriptural" and shape his life in accordance—this man has a right to a Baptist church. Infant sprinkling and believer's baptism stand in precisely the same relation to a Baptist church. Infant sprinkling and believer's baptism stand in precisely the same relation to a Baptist church. It is written plain all over the New Testament that belief must precede baptism to make it a baptism. The Baptist Congress would have a Baptist church deal in all varieties of beliefs and practices, believers' baptism for those who wish.

It has been our accepted belief that baptism is a burial and a resurrection. Paul taught this in Rom. 6:4 and Col. 2:12. The form of baptism is a mold of doctrine. But we are told on page 48 that the form is no integral part of baptism. "Immersion is adapted to oriental countries. Had Jesus lived in another country he might have adopted another mode." Here the act of baptism is an object of traffic, of merchandise. The church may not ask what Jesus did, what the word meant in the command; but what convenience would like. The church, according to this conception of its powers, may deal in all varieties of baptism. It may keep on hand aspersion, pouring, immersion, trine immersion, something suiting all tastes.

The church may recognize infant baptism and believers' baptism—may recognize any form of baptism. It may go further and suspend baptism entirely. It is affirmed—"In the presence of the highest spiritual attainments ritualistic qualifications are as naught." It may well be asked who imposed ritualistic qualifications—did not Jesus Christ? Was not Jesus a person of the highest spiritual attainments and did not He submit to baptism that he might fulfill righteousness? Did not Jesus establish a spiritual system of religion, and did He not intrench baptism in it, as expressly as belief (Matt. 28:19)? "Insistence on a form does not make for character." Insistence on what Jesus said does make for the finest Christian character. There can be no Christian character apart from obedience. Character is manifested in the outward observance of Christ's commands, and strengthened also. Not even for the sake of a Whittier should a church depart from the plain commands of

Jesus Christ. It is said that "ceremonies were for the most part matters of indifference." No one can read Matt. 3:15, 28:19, Mark 16:16, Rom. 6:4 Acts 2:38, 1 Pet. 3:21 and say that outward New Testament ordinances are treated in an indifferent manner.

A Baptist church may explain Christ's statutes—it may not repeal them or suspend them. "In all such cases the baptismal statute should give way to the higher claims of Christian fellowship and love." This sounds almost like the utterance of a Pope who may supplement, add to or take away from the words of the New Testament. What higher things are there in the world than the precepts of Christ? What more binding precedents for us than the teachings and practices of the Apostles? If the New Testament everywhere places baptism before the church—why may we be above the New Testament in our endeavor to show respect for a Friend? If Jesus places belief before baptism how may we show our respect for Him by consenting to alter His command to please some persons whom we love? Is not the best fellowship shown for the truth by claiming no power to put the New Testament statutes aside? The churches are trustees for New Testament commands. They have no right to be dealers in New Testament statutes, telling when they may be kept, and when laid aside.

It is everywhere declared that the commonly accepted Baptist position is one of intolerance and an infringement on the rights of conscience. Every affirmation of a truth is a denial of its opposite—there is a certain intolerance about all truth. To affirm that believers alone may be baptized is a denial that infants may be baptized. If some of these Baptist ministers who spoke at the Baptist Congress carry their words to their fitting results they must sprinkle all infants brought to them—to do otherwise will be to deny the right of private judgment in interpreting the Scriptures, to be intolerant of those loving the truth. The Baptist churches of today are trustees of certain large teachings that are not held clearly by other religious bodies. They should witness for believers' baptism, for a burial and a resurrection because the New Testament commands it. These are truths to be uttered not traded off. The truth should be held, in love, but it should be held, not given away. Baptist churches are to be trustees and interpreters of New Testament teachings. They are not to be religious shops where all forms of beliefs and all forms of ordinances are kept on hand and dealt out according to personal tastes.

Hightstown, N. J.

## Ordination.

A council was called at head of Cumberland Bay on 16th inst., to consider the propriety of ordaining the pastor elect, Bro. F. P. Dresser.

Rev. I. B. Colwell was chosen chairman; Bro. H. O. Branscombe, clerk; Rev. E. T. Miller examiner. After usual statements from clerk and deacon of the church the candidate was subjected to a most rigid examination. At the conclusion it was unanimously resolved to advise the church to proceed with the ordination service. This took place in the evening, a large attendance being present.

After reading of Scripture Rev. L. Wason offered prayer; Rev. E. T. Miller preached the sermon from II. Kings, III. 16. Rev. W. E. McIntyre offered the ordaining prayer and extended the hand of welcome to the ministry. Rev. I. B. Colwell gave the charge to the church and minister, closing with benediction by the pastor. Bro. Dresser has the hearty and generous support of his people, and with the aid of Rev. I. B. Colwell is conducting special services at the Range.

One burdened heart has been the beginning of a revival many a time. If you are moved in your holiest moments to join with others do it at whatever cost. A religion that is not worth a little extra time is not worth holding. Pray first for self and then for others. Hold mind and heart to the one desired blessing. There are other duties, cares, delights; but let heart and mind keep reverting in this. Remember these two words: Definiteness, Importance.—B. A. Greene.

Religious News.

**The First Baptist church, HOULTON, MAINE.** Houlton, Rev. J. A. Ford, M. A., pastor has had a good year. The balance of the original debt of nearly \$10,000 was paid March the first amid much rejoicing. The fine old bell that had remained silent since the church was remodelled was placed in the new tower and rang out its invitation to the worshippers on the first Sunday in March. Sixty members have been added to the church roll since the new pastorate began, and at least ten more will be received before many weeks. Thirty new families have been added to the parish, within eighteen months making over one hundred persons added to the parish population. The Ricker Academy with which the church is closely identified is having a prosperous year with an attendance of nearly 150.

**CANTERBURY.** We have had no pastor here in these three churches for two years, First and Second Canterbury church and Dow Settlement. Mr. W. A. Allen from Temperance Vale has paid us a visit, he was with us a week. The church has been revived under his labors and sinners converted. There has been a great shaking here among the dry bones, but he has returned to his churches in Temperance Vale. We don't know when he will return we thank him kindly for his visit. Enoch Dow.

Thos. W. Todd, A. M., a native of Woodstock, N. B., and a graduate of Acadia 1895 was on February 21st unanimously elected to the principalship of Cedar Valley. Seminary Osage, Ia. the oldest and one of the best endowed academies west of the Mississippi.

On Saturday Jan 3rd, Rev. PRINCE WILLIAM Mr. Hayward came to the AND UPPER KINGSfield to assist the pastor, CLEAR. Rev. C. W. Sables in special meetings the following two weeks. We held meetings every eve at Prince William and on Sunday the 18th, at the close of the morning service a large congregation gathered on the St. John river to witness the baptism of 14 happy believers. Bro. Hayward assisting the Pastor in administering the ordinance. In the eve a large congregation gathered at the church to listen to the gospel message by Bro. Hayward. On Monday the 19th the Pastor began special services at Kingsclear. Bro Hayward going to his home for a few days returning on Wednesday eve and was with us during the remainder of the month. Bro. Hayward closed his labors with us on Sunday the 1st of Feb., preaching to large and attractive congregations at Kingsclear, several requested prayers, and one sister who made a start a year ago offered herself as a candidate for baptism and in the near future will go forward. The pastor continued the meetings for a week and on Tuesday eve Rev. Bro. Howard was with us and preached an inspiring gospel sermon. On Tuesday eve Feb. 10th, a large number of the church and congregation gathered at the residence of Deacon Arthur Kelly, Kingsclear, and presented Sister Kelly with a beautiful platform rocker as a small token of their good will and appreciation of her faithful services and organist of the church. Mr. Geo. McKeown in behalf of the congregation read an address. Bro. Frank McNally on behalf of the church presented the chair, the Pastor by request of Sister Kelly thanked the friends. On Friday eve the 13th a large company gathered at the residence of our aged and

faithful Bro. G. A. Hammond for a social, after about 60 had sat down to tea, Mr. M. B. McNally called the meeting to order and on behalf of the friends presented the Pastor, C. W. Sables with a donation of \$48.50 cash. The pastor in a few words thanked the friends for the gift and also for the good will of the people. The remainder of the eve was spent in singing, recitation and addresses, and closed by a unanimous vote of thanks being extended to Bro. and Sister Hammond for opening their house, in their reply they stated that it was a pleasure for them to do so, and the exercises of the eve closed by all singing, God save the King.

C. W. SABLES.

On the evening of March UPPER GAGETOWN, the 13th, the good people of this place met at the parsonage to make their annual donation, which they did in true Upper Gagetown style. The evening was spent very pleasantly by the large number present. After partaking of refreshments generously provided by the ladies, Deacon Hoben called the meeting to order, delivered an interesting address and presented the pastor with \$35 in cash to which was added a lot of groceries. The above is in addition to a valuable present made by the ladies to Mrs. Mutch a few weeks ago. All these donations which find their way to us from time to time are in addition to a promptly paid salary which in itself is quite sufficient for our support. These tokens of kindness from our people we duly appreciate and are thankful to God for his kindness shown us through his people in these our declining years.

R. MUTCH.

Married.

TOWNES CORNING—At Oak Bay on Feb. 26th by Rev. H. D. Woods, Arthur Townes to Victoria Corning both of Peshkegan, Charlotte Co.

TRINES SIBLES. At the residence of Mr. and Mrs. Clifford Hicks, Dorchester, N. B., on March 11th, by Rev. Byron H. Thomas, Walter J. Trines and Frances A. Sibles, both of Dorchester.

WELSH CARMICHAEL—At the residence of the bride on Brussels street on March 18th, by Rev. H. B. Beach, Walter Welsh, in the employ of M. R. A., and Lethia A. Cornacouch. A large company were present, and many fine presents were sent in to the contracting parties; among which was a large hat tree by the employees of the M. R. A. Co., limited.

PALMER CONNER—At the Baptist parsonage, Fredericton on the 17 of March, by Rev. J. H. McDonald, Henry A. Palmer of Milville, York Co., and Miss Ada Bonner of St. Marys.

FRASER MY-BRALL—At the residence of Deacon Joseph Myshrahl, Kingsclear, March 19th, by Rev. C. W. Sables, Mr. Chas. Fraser of Fredericton and Miss Eva M. Myshrahl of Kingsclear.

WESTERLE MEISNER—At Pleasantville on the 11th of March, by Pastor J. E. Blakney, Thomas R. Westzer of Campbell Bank N. S., to Annie R. Meisner of New Carlisle, N. S.

ALBERTA BIRKINSON—At the residence of the bride's parents on March 18th, by Rev. J. D. Wetmore, Harry L. Abbott of Victoria, to Kate E. Dickinson, of Roseville, Guelton Co.

Died.

NICHOLSON—At Petitediac, March the 8, Mrs. May A. Nicholson in the 59th year of her age; leaving a husband, two sons and three daughters. Sister Nicholson was a member of the Petitediac church and lived a meek and humble life. May God bless the sorrowing ones left behind.

RETTIE—At Moncton, March 3 1903, at the age of 31 L. zzie, beloved wife of Mr. L. B. Rettie of Truro Our Sister's death adds another to the mysteries of life. The divine power is evident, the divine purpose is willed. But while God does not explain himself we know His heart is true and the mystery of life is the

mystery of mercy. Our sister was a member of the Prince St. Baptist Church of Truro, and a member of its choir. Both her husband and her two little ones have suffered a great loss, and need the ministry of the hand that has deprived them of the one they loved.

CALHOUN—At Tappen Sidig, B. C., on Sunday, February 22, 1903, after only five days' illness, James Harold Calhoun, aged 25 years. Born at Hopewell Hill, N. B., November 2, 1877. The HOME MISSION JOURNAL tenders to the sorrowing mother and family heartfelt sympathy.

VEASEY. At St. John, March 26th, Mary E. beloved wife of George A. Veasey aged 55 years. Deceased was a daughter of the late Wm. Wallace of Jerusalem, N. B., was converted early in life and baptized into her home church by the late Rev. Chas. Burnham. About five years ago she and her husband united with the Main street church, St. John. Her Christian life was quiet but genuine. None can say she was not faithful to her covenant. The sick found in her a comforter, the needy a helper, the church a consistent member, and her husband a true helpmeet. Her illness was sudden and of short duration. She met with her fellow members in the weekly prayer meeting on February 27th and a week from that we met around her coffin. Our sister was also a prominent worker in the North End W. C. T. U., and had been appointed to help carry out its plans for their Easter bazaar. A husband and son remain to mourn their loss to whom we extend our Christian sympathy.

AKERLEY.—At the home of her son, John Akerley, Southam, Lou. Y. Rk Co., on Mar. 1st, Mrs. Ann Label, widow of the late Obadiah Akerley passed from earth to the home on high. She leaves to mourn her departure eight children, in St. John, Mrs. Emma Powers and Mrs. John F. Estabrooks in Temperance Vale, Mrs. Chas. P. Scott, in Woodstock, Mrs. Frederick Moore, in Semerville, Mass., J. W. Estabrooks, in Penn, U. S., Allen and Southampton John and Harris. She also leaves three sisters 2 in Cal., U. S., and one in St. John and a brother, Charles Watson in Boston. There are thirty-seven grand children and forty great grand children. The departed was for about two years a great sufferer, but she endured all with Christian patience and looked forward with bright hope to the time of her earthly release. Religion to her was a life. All through the years her house was a home to the weary traveller and especially such to the ministers of the gospel. She rests from the toil and conflict of earth, but she still lives in the fragrance of her hallowed influence.

BLAKNEY—At Boston in the City hospital on the 24th of Feb. MARY A., eldest son of A. W. and Leonard Blakney of Sussex, N. S., and grandson of Dr. Alex. Blakney of Moncton. He was converted under the ministry of Rev. J. W. S. Young was baptized and joined the Baptist church in Salisbury where his parents then resided. His death was very unexpected and his many friends here as well as in Boston will hear of it with much regret. He was much loved by all who knew him and his parents have the sympathy of all the friends here.

How short the race  
Our friend has run  
Cut down in all his bloom  
The course but yesterday began  
Now finished in the tomb.

BIRDS—Suddenly of cholera morbus on 12th inst. Myra C., and on 14th inst. John Irvine, aged respectively three and two years children of Herbert O. and Doris Birdegs of Chatham, Q. Co. Two lovely children, apparently in perfect health, were thus suddenly taken away leaving these young parents in only bereft. May God comfort them by His grace and love.

CARTER—At Lower Windsor, Car. Co., March 14th, of brain fever, Marion C., daughter of Colin C. and Josephine E. Carter aged 1 year and 9 months. The little flower is gathered to bloom in a fairer clime.

The Bible is the only book which shows us what we are—not only our needs but possibilities. Too many men are content to live in the valley or to roam about among the foothills who might be climbing upon the peaks of the higher Christian experience.—John R. Mott.

General Booth says the chief dangers which confront the coming century will be "religion without the Holy Ghost; Christianity without Christ; forgiveness without repentance; politics without God, and heaven without hell.