

THE HOME MISSION JOURNAL

VOLUME I

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The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published semi-monthly by the Committee of the Home Mission Board of New Brunswick.

All communications and subscriptions may be forwarded to
REV. J. H. HUGHES,
Carleton, St. John.

Terms, - - 50 Cents a Year.

Some people are asking, "What is the New Brunswick Convention?" "What good purpose does it serve?" etc. We beg to say that it is beneficial in many respects. It has developed a spirit of benevolence in most of our churches that did not previously exist, or was not practically manifest. Contributions to Home Missions have been largely increased since its organization. The fact that a Home Mission board in New Brunswick is in charge of that department of our work has inspired our people with confidence and earnestness that had not obtained for several years before, and we are fully persuaded that if all our ministers and churches would only take hold of the work of the New Brunswick convention unitedly a great and glorious result would soon follow in more ways than one. There would be more interest taken in the other enterprises of the denomination than there ever has been; and that was the main object and incentive that induced the promoters of the new departure to form the organization. Home rule always begets a spirit of ambition in people to do nobler deeds than when ruled by an outside power. This is an age when people lose their interest in any matter that is taken out of their own hands to control.

There is no better way to get people to work than to give them some thing to do. Larger donations and legacies have been given to Home Missions since the New Brunswick convention came into existence than ever were given before, and would not have been given but for its existence. The bequest of the late Jacob Eradshaw for Home Missions was given with the request and understanding that it was to be used by a board in the Province and for the Province. It was furthest from his intention that an outside board should have any control over the funds he had given. Time and again he was heard to say that he had made his money in New Brunswick, and he wanted New Brunswick to have the use and benefit of it. God has greatly blessed the New Brunswick Convention. The first year of its operations there were larger revivals among the churches than for years before. This fact so impressed the mind of Dr. DeBloise that he gave it as the reason for his voting for the Southern Association to endorse the convention, and there have been blessed revivals in the churches wherever the convention has been held ever since its first meeting in Jemseg. Great spiritual power has characterized its devotional services at all its sessions. Last year at Havelock, the last two evenings were meetings and seasons of great spiritual interest, such as was never seen nor felt at any session of the Maritime Convention, and a revival interest sprang up at once in the neighborhood; and the pastor, Brother Snell, followed up the work as a wise and able minister; and the result has been the conversion and baptism of over forty persons.

Ever since the New Brunswick Convention has been born there has been more money raised at its annual gatherings for benevolent purposes than has been ever raised at the sessions of the Maritime Convention, notwithstanding we represent the poorest of the New Brunswick churches, and have none of the other provinces to help us the Maritime one does. These facts ought to convince our opponents that God is in the movement and is making use of it for His glory in the salvation of souls; and that they should desist from their antagonism "lest they be found fighting against God."

It will be seen by our patrons that this issue of this paper is a somewhat enlarged and improved edition. We shall continue to keep it to this size and appearance until we secure enough subscribers and advertisements to make it an eight page paper which we hope will be in the near future. We have been sending sample copies to several families, and some packages of it to others. If any of these friends like it well enough to subscribe for it we would be pleased to get their names and post office address, with the subscription price which is only 50 cents, and will continue at that price even if we enlarge it. We hold no one responsible for payment to whom we send sample copies unless they send us their names as subscribers. So don't be afraid of being caught by taking the paper from the office. Many are sending in their names, for which we are very thankful, and hope to give them satisfaction for their money. If it is not convenient for any one who would like to have the paper sent to them to forward the pay just now, it will make no difference. Send us your names, and the money in half instalments, if that is easier, whenever you have it in your possession to do so. We are willing to make it as easy as possible for the poorest families in the land to get a knowledge of what is being done by the ministers and churches of our denomination, so they can keep in touch with what is going on and be inspired to greater activity by what others are doing. We shall make it a point to give the latest news from the churches, and ministers, and localities in the provinces; together with a great deal of choice reading matter gathered from other high priced papers, as well as original articles written by our friends among the ministers and others, which we are sure will interest and profit our readers.

News of The Churches.

Brother Barton writes us that there is a good work of grace progressing in the Third Canterbury Church. The Membership is being much revived; and sinners are being saved. Three have been added by baptism, and one by letter. And more are to follow soon.

The Lord is blessing the labours of Erother Howard at Macataque. The church is being much revived, and several have been converted, four were baptized last Sunday; and the good work is going on with increasing power. May an abundant harvest of saved souls be gathered into the fold of the Good Shepherd.

The church in Temperance Vale is enjoying a refreshing season of mercy. The pastor, Rev. A. A. Rutledge baptized five believers Sunday March 26th. Others are seeking the Saviour.

The church in Sackville is being blessed. Special services are being held by the pastor, Rev. E. E. Daley. Four converts were baptized Sunday, March 26th, and there are others who will soon enjoy the ordinance.

Dr. Carey baptized two believers into Christ and the fellowship of the Brussels St. Church last Sunday; and gave the people there his valedictory discourse in the evening. Monday evening the church and congregation held a farewell service with him. Several of the clergy of the city were present and gave addresses appropriate to the occasion. He left on Tuesday afternoon for his home in Ottawa.

A new house of worship was opened by the Baptist church in Bristol, Carleton Co. on the 19th of March. Brethren G. O. Gaes, J. A. Cahill, J. W. S. Young, and E. P. Calder assisted the pastor, Rev. A. H. Hayward, in the services, which were full of interest and impressiveness. A work of grace has followed as the meetings have been kept up; and a spiritual uplift to the church, and salvation to sinners has been the result. Eleven received the hand of fellowship on Sunday evening the 26th.

Havelock.

On Saturday evening, April 1st., the Sunday-School under the direction of its superintendent, Bro. Starratt, and the talented organist, Miss Lottie Price, assisted by a large choir together with the children of the Sunday-School, gave an Easter Concert in aid of the funds of the Sunday-School. It was, we are glad to record, a great success from every point of view. On Sunday morning the pastor preached from Mary at the tomb of Jesus, the choir again rendering some choice music.

J. T. S.

Differences Without Bitterness.

It is impossible to bolt the door and keep out divergencies of thought and opinion. Whether this would be a happier world without these we cannot tell, for we have not imagination enough to conceive a state of life in which minds should never deviate and differ with each other. Differences must necessarily arise when there is dissimilarity in judgments, and in tastes and feelings. Even inspired men do not see eye to eye, and unanimity of sentiment and opinion are just as unlikely among "spirit filled" people as among others. Some are troubled in reading the New Testament, because they come across instances of division among the Apostles and the leaders of the Apostolic Church. Why should they be? Every free mind looks at things from its own angle of vision. Put a dozen observant people on the top of a hill and ask them what they see, and they will all see something different. The farmer, the artist, the scientist, the mechanic, will all see something which others had failed to notice. Much of the interest of life comes from variety of vision and thought.

Paul and Barnabas were both excellent men, and with good judgment and Christian feeling. But a difference sprang up between them over their coadjutor Mark. It was a difference of judgment and preference. Barnabas wanted Mark to accompany them on a certain preaching tour, and Paul did not. Both had their reasons, and perhaps equally sound. On a previous journey Mark had disappointed Paul. He had hesitated and failed him in an hour of difficulty, and consequently the Apostle had lost confidence in his soldier-qualities, for he had turned back in the day of battle. Barnabas was probably of a more patient, forbearing disposition, and was willing to excuse him. He no doubt saw many good things in Mark, and assured Paul that he might be trusted in the future. The sweet-minded, gentle-toned Barnabas had a will of his own, as well as the more positive and impetuous Paul, and resolved to take Mark. Paul, on the other hand, was resolute, and would not be persuaded. So separation occurred. It was so supremely natural this little difference. There was right on both sides, and perhaps some wrong too. It came about in such a natural and easy way. Differences have such an easy birth. Often they arise before one is aware of them. The clash comes before war is declared, or thought of. Good men are in wrangle before they are aware of it, and the blood flows quick and words grow hot before calm reason has a chance to be heard. Our church life has witnessed many a repetition of this little episode of Paul's life. It would be a good thing to read this story of difference at the opening of our church meetings, and at every committee meeting when matters come up for settlement. No one ought to take offence when it was not intended; and even if offence was intended, it is just as well not to take it, but let it pass.

One thing is pleasant to note in connection with the diverging opinions of these two men. Neither slackened in their work, nor retained hard feelings. Years after when Paul was in the shadow of death, he wanted Mark to be at his side. "Bring Mark, for he is profitable to me for the ministry." That is to Paul's credit, he had fully recovered his confidence and affection for his companion in travel. It is also much to Mark's credit, for he had proved him-

self a faithful servant of Christ, and if he had failed once, he was the truer man for his failure. He redeemed his reputation. We ought not to harbor mistrust of a brother, much less cherish ill-will towards him, because of a single failure or sin. Let us judge one another by the trend and quality of the life, and not by isolated deeds wrought under temporary impulse and temptation.

James A. Spurgeon, D. D.

The Spurgeon family have been brought into prominence and affection by the greatest of them—Charles H. Spurgeon. The light of his great character and career has fallen upon father, brother and sons. The sudden and lamented death of James A. Spurgeon renews the sense of indebtedness the whole Protestant world feels toward this family, pre-eminent in faith and service. The brother who has just passed away was a minister of genuine ability and wide usefulness. It is true he was of less distinction than Charles H., but he could be that and yet be a man of very great power. In fact James A. Spurgeon was a preacher of a high order and his ministry was widely useful. His style of thought and expression were different from the Metropolitan Tabernacle pastor. There was an absence of the burning element, but in thoughtfulness, culture and earnestness he stood high in the London ministry. The Baptist Union of Great Britain had elected him to the President's chair and had he lived his term of office would have begun at the coming May meetings. This was a happily conceived idea of the English Baptists, for it would have done much to complete the healing of the differences between the Union and the Spurgeon wing of the denomination. It will be remembered that a few years before the death of Charles H. Spurgeon there had arisen some differences growing out of the down-grade controversy. There was no breach of Christian esteem, but a cleavage in doctrinal opinion. The matter is well-nigh healed and union prevails in the Baptist ranks again.

The Christian in the World.

H. S. COSMAN.

(Continued from last issue.)

Politics are shaping themselves today in favor of developing that 'Man of Sin,' 'even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.'—2 Thess. 2:9-10.

We are fast approaching the time when the believer who will 'live godly in Christ Jesus shall suffer persecution.' If we would be popular we must walk according to the thought of this wicked world; but if we would live a life by faith on the Son of God we must crucify the world with its affections and lusts, and reckon ourselves to be dead indeed to its enchantments. Our place evidently for the present is outside the camp. We should be thankful that it is so. Christians lose unspeakable blessings in nearness to the heart of their God by trying to be inside of all the world holds good. We should ever remember, the same cross that brings us inside the veil conducts us outside of everything that rejects Christ. Christ was cast outside the camp of this world because the world had no room for Him, and we by following Him in His rejections are partakers of His sufferings, and will eventually be sharers with Him in His glory when He comes to unmask the 'mystery of iniquity' that is now already working, and show up the hollow pretensions of so-called society; 'and then shall the wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.'—2 Thess. 2:8.

This world gave Christ the lowest place on earth. We can now look into the tomb and see it empty; but thank God we can look up to the throne and see it occupied and go on our way rejoicing, and know that God hath given the Son of His love the very highest place, in that He hath been highly exalted. He has been received up into glory, and we are with Him there, borne upon His shoulders. And He says concerning those whom He has set His love upon, 'and the glory which Thou gavest Me I have given them; that they may be one, even as We are one.'—John 17:22. Happy portion for the down-trodden followers of the meek and lowly Jesus.

What wondrous grace to be outside of all that which rejected our God and Master. Surely the more we know of Jesus and the more we are acquainted with the machinations of this present evil age, the more we shall find our highest enjoyment in being outside of all with Him. In summing up what has been already advanced, 'what, we may lawfully enquire, has the church of God, the body of Christ, to do with the settlements of the nations of the earth? Nothing whatever.

The church, according to the mind of God is a stranger on the earth. Her portion, her hope, her home, her inheritance, her all, is heavenly. It would make no difference in the current of this world's history if the church had never been heard of. Her calling, her walk, her destiny, her whole character and course, her principals and morals, are—or ought to be—heavenly.

The church has nothing to do with the politics of this world, her citizenship is in heaven; from whence she looks for the Saviour. She proves false to her Lord, false to her calling, false to her principles, in so far as she meddles with the affairs of nations. It is her high and holy privilege to be linked and morally identified with a rejected, risen and glorified Christ. She has no more to do with the present system of things, or with the current of this world's history, than her glorified Head in the heavens. Says our Lord Christ, speaking of His people; 'are not of the world even as I am not of the world.'

This is conclusive. It fixes our position and our path in the most definite way possible. 'As He is so are we in this world.' This involves a double truth, namely; our perfect acceptance with God, and our complete separation from the world. We have to pass through it as pilgrims and strangers looking out for the coming of our God—the appearing of the bright and morning star. It is no part of our business to interfere with municipal or political matters.

We are called and exhorted to obey the powers that be, to pray for all in authority, to pay tribute, and owe no man anything, to be 'blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation,' among whom we are to 'shine as lights in the world, holding forth the word of life.'

Feb'y. 16th, 1899.

Rev. W. H. Morgan's Death.

It is truly painful to have to record the death of this worthy brother, pastor of the Oak Bay church, Charlotte County, which took place on the evening of the twenty-third of March. He was cut down suddenly while attending a supper held in a hall near his home. Mrs. Morgan was away from home at the time visiting a sick friend in Penbrooke, Maine. He was enjoying his usual good health at the time, and he, nor anyone else, had the slightest intimation of his sudden call to his reward on high. Brother Morgan was a faithful and active pastor and had the esteem and affections of his people. The church, the denomination, and his bereaved family sustain a sad loss in his early departure. May the dear Heavenly Father comfort the sorrowing family. 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'

Sackville.

The church has been revived and refreshed, and several have been converted and joined the church. Six were baptized on Sunday, the 2nd instant.

Upper Maugerville.

There has been a blessed work of grace enjoyed among the people of Upper Maugerville, Sunbury County, under the labors of Rev. O. J. Brown. Thirty-four have been received into the Baptist church there, thirty-two of them by baptism. There is a movement on foot to build a place of worship. May success attend the effort.

Sussex.

The Baptist church in this thriving village has had a prosperous year. Brother Camp enters upon his second year with encouraging prospects; meetings well attended, and the Spirit's presence is manifested in the services. The financial state of things is healthy and satisfactory. The church receives material aid from

some of their congregation who have not as yet enrolled themselves as members of the church. May they soon do, by constraining grace, as some did in Macedonia, they first gave themselves unto the Lord, and unto the church by the will of God, by generous giving. See 2 Cor. 8:5.

A SISTER asks to know if a church has the right to discipline a member who refuses to pay their Home Mission donation to the treasurer of the church who divides it up according to the so-called convention scheme, but chooses to have it expended by the New Brunswick Convention, and sends it direct to J. S. Titus, the treasurer of that convention. To all such enquiries we answer *No*—a thousand times *No*. A church has a right to claim support for its own expenses from all of its members, and willful refusal to contribute to the running expenses of the local church is a breach of covenant engagements; and is a matter for church discipline. But what a member chooses to give for outside purposes belongs to their own choice, and no person or persons, church nor any other organization has any right to dictate where you shall bestow your benefactions.

Christian Zeal.

In writing to the Galatians the Apostle Paul reminded them that 'it was good to be zealous always in a good thing.' The word zeal is derived from a Greek word, which signifies to be hot, and applied to the mind signifies a vehement fervor; and a magnificent illustration of this is supplied by our Lord in His dealings with those whom He accused of turning His Father's house from a house of prayer into a den of thieves—for at that time His disciples remembered that it was written 'the zeal of Thine house hath eaten Me up'—that is had consumed Him. So then zeal may still be likened to a consuming fire. The man who possesses it is strong in faith, giving glory to God always. The candle of the Lord shines upon such a soul with celestial brightness. His prayers move the arm that moves the world, his work succeeds and grows while he is living in spite of opposition from men or devils, and even when the clouds of the valley be above his head, he being dead yet speaketh, for his works do follow him.

The spirit of zeal is as much opposed to the spirit of lukewarmness, as the summer breeze of an eastern clime, to the winter's blast from the icy mountains of Greenland. It is not a thing of sentiment. It is a life.

It is the love of God shed abroad in the human heart in action. Love is the power but zeal is the energizing force that sets it in motion and evidences its possession.

The spirit of zeal has been the mainspring of action with the servants of God through every age. Of old time Abraham, Moses, Joshua, Elijah, David and Daniel. For the primitive church Peter, Paul and others. And in modern times Luther and Calvin; while coming nearer and right down to our own day, Whitfield, Carey, Wesley, Spurgeon shall be lovingly held in remembrance.

It includes also the spirit of self-denial and liberality. It is utterly opposed to a covetous and selfish spirit. 'It seeketh not her own but the things that are Christ's.' 'Ye know the grace of the Lord Jesus Christ; that though He was rich, yet for your sakes He became poor; that ye through His poverty might become rich.'

Fire is a good thing when under control and used for right purposes, but stand clear and look well to yourselves when it gets the upper hand. The same may be said of zeal.

Magnificent edifices, pompous ceremonials, gorgeous services, sacerdotal vestments, and worldly splendour, fall infinitely below the great and glorious objects of Christian zeal.

The chief end of man is to glorify God, and there are several ways of doing this: The cultivation of the spiritual life within our own lives; our own up-building; the spiritual uplifting of those who are of the household of faith; and last, not least, but best of all, the turning many unto righteousness, that hereafter in the kingdom of God shall shine as the stars forever.

God deliver His people, especially His ministering servants, from the zeal of Jehu. But may prayer never cease for that anointing and enthusiasm that cometh alone from Him 'who maketh His ministers a flame of fire.'

FREDERICK T. SNELL.

Havelock, N. B.

Home Mission Board.

The Board met in the parlors of Brussels Street Church on Tuesday, the fourth instant. A lengthy discussion took place as to the needs of several fields applying for aid, and considerable regret was expressed that the Board was unable to comply with all the requests sent in.

On motion the treasurer was requested to pay \$50 on the Buctouche grant and \$25 to the Grand Falls field. Brother Spragg reported on the state of the Lakeview field, stating that with a little effort and with proper grouping this church could become self-sustaining.

Reports were presented from Bros. I. N. Throne, J. W. S. Young, N. P. Gross, R. Barry Smith, C. N. Barton, and communications were also read from Bros. D. C. Parent, J. W. Stackhouse, N. Boone, D. F. Millin, W. C. Wright, A. C. Horseman, C. Currie, W. E. Carpenter and Mrs. Lizzie C. Tait, wife of J. S. Tait, M. D. of St. Johns, Newfoundland. This last communication referred to the efforts made by Baptists to establish a mission in Newfoundland some years since, and drew out an interesting discussion as to our duty at the present time towards that province. Several of the brethren expressed surprise that the 50,000 Baptists of the Maritime Provinces had as yet done nothing there, and the hope was cherished that we might soon be able to undertake successful operations on the island.

The committee on the publication of THE HOME MISSION JOURNAL decided to hold a meeting the next day to consider the advisability of enlarging the paper to contain double the matter now printed. Bro. Thomas Hetherington suggested also a slight enlargement of the pages so as to correspond in size with the *Messenger and Visitor*.

Bro. Nobles presented the report of the collector, stating that during the twenty-four days of work done in the last month he had sold books amounting to \$50.10. He had placed a library in the Sabbath School at Upper Newcastle and expected other orders of a similar character during the coming month.

W. E. McINTYRE,
Secretary.

Church News.

Chipman, Q. C. Work has been resumed on the house of worship at Chipman Station, and it is expected it will be ready for opening by July 1st. This will make the third house erected during the present pastorage since its commencement eight years ago. A commodious parsonage has also been built, and what seems even better all free of debt. Our additions in membership during the same time have been over one hundred, besides a larger number that have united with sister churches in the two adjoining fields. We are thankful to report that our outside benevolence towards the various denominational objects has been much larger than in previous years. To our Gracious Father be all the praise.

Harcourt, Kent Co. Notwithstanding it has been quite stormy and roads very bad, we have had a good attendance and feel hopeful. I stop off at the Canaan Station, I. C. R., about nineteen miles north of Moncton, and at our services here it has been my privilege and joy to hear an aged man, now eighty-four, at the close of a cottage prayer meeting appeal for the first time for mercy at the cross. May the God of all grace heal his soul, and may this be the beginning of better days in Canaan Station. Pray for us.

I. N. THORNE,
Missionary.

Three Brooks, Victoria Co. I began my labors here again in January of the present year. I feel the Lord has still a work for me to do on the Tobique. I am holding five meetings weekly at different stations, and our people have got a good hold hereabouts. Hoping that our efforts in this field may result in much good, I am yours in the work.

D. F. MILLIN.

Green Bush, York Co.

I have of late spent some time with Bro. Hayward at Bristol, and was also a few miles farther up where a new Union

house was built last summer. There is no church organization of any kind here, but several converts are to be baptized soon. I have also been with Bro. Barton on the Canterbury field and there is now quite an interest in the meetings. Sickmess however has somewhat interrupted our work.

J. W. S. YOUNG.

Benton, Carleton Co.

I am not sorry I came to this field but believe that this is the place in which the Lord would have me labor. I have made one hundred and twenty-five pastoral calls since January 15th, and have missed only one preaching service in that time. A series of meetings has been held with the Third Canterbury Church; backsliders have taken their places and sinners have been redeemed. Three were added to the church by baptism and one by experience. They have a neat building, with a debt of \$40 which we hope to remove soon.

After our last preaching service between twenty-five and thirty partook of the Lord's Supper. It was something to cause sorrow when I learned that only once before in the history of the church did the members have the privilege of partaking of the Supper together. We trust the good work has just begun and that we shall soon see those who were moved by the Holy Spirit come out from the world and own Christ. The Sunday School will be organized the first Sunday in April.

C. N. BARTON.

First Canterbury. This church is small; many years have passed since prayer meetings have been kept up. These have been re-opened and maintained every week possible since January 15th. The congregations have been good notwithstanding the unfavorable condition of the weather. We are looking for a blessing.

C. N. B.

Lower Woodstock. There are discouraging circumstances to be met here, yet we hope the Lord will deliver. As soon as we can we purpose holding special meetings. The congregations are good and in spite of considerable opposition are steadily maintained.

Tabernacle, St. John.

This church which has been aided by our Board for the last four years, has struggled bravely against many difficulties. They are now united and hopeful. At a recent business meeting a call was extended to Rev. J. D. Wetmore of Hampton Station.

Lakeview, St. John Co.

As a small band covenanted together we are striving to maintain the worship of God. We were six months without pastoral care until Rev. J. D. Wetmore came to us last December. We hope, God prospering us, that the time is not far distant when we shall be self-supporting.

J. W. STACKHOUSE.

Buctouche, Kent Co.

One pleasing feature in our work is the large attendance of young persons of both sexes at all the meetings, and another is the harmony that reigns at Little River. The enemy made sad work there formerly but I have faith to believe that our blessed Master has taken the reins of the church and that He will hold them. I have not preached in Cocagne yet, the roads being so bad, but as soon as spring opens I intend to preach there once a week. Our first conference was held at Little River on the 18th inst. The congregations are large all over the field.

R. B. SMITH.

Why The Bells Did Not Ring.

During the reign of Queen Elizabeth, or as she was lovingly called by her subjects "Good Queen Bess," it happened on one occasion Her Majesty was visiting one of her loyal cities and noticed, with some show of displeasure, that while the enthusiasm of her subjects was all that she could desire yet one thing was lacking, viz: The bells of the city did not ring out a merry

peal as was customary in those times. The Mayor surrounded by his aldermen and leading citizens attended in full state upon the queen to present her with an address of welcome, but before doing so tried to explain why the bells did not ring on her arrival, so he began by saying: "Your Majesty, there are thirteen reasons I desire to offer by way of excuse for this omission."

The Queen sternly nodded by way of intimating that he might proceed.

Continuing, the Mayor said, "In the first place, your Majesty, we have no bells."

The Queen burst out laughing and told His Honor she would excuse him from mentioning the other twelve reasons.

I suppose the majority of those who read these lines will readily agree that the conduct of the Mayor was to say the least of it unnecessary if not ridiculous. If there were no bells, no bells could be rung. Nothing would seem to be plainer than that to ordinary minds. And yet, after all, perhaps the Mayor was right in that he simply desired to convince Her Majesty that both he and his people would readily have honored her in this way had it been in their power.

Again, I wonder if all or any of those who read these lines will themselves be honest enough after due consideration to acknowledge their own greater fault in this direction. Let us see.

The first Sunday of the month say, is Missionary Sunday, that is a collection will be taken up during the services of that day—morning or evening or both. But somehow or other when the plate goes around, then through the busy mind of many in every congregation occurs the thirteen reasons, or at least the many reasons why they in some cases can only drop in a few cents, and in other cases why the owner of these same wretched thoughts is suddenly struck with an overpowering desire to count the buttons on his own or his neighbors coat, or gaze abstractedly at the ceiling just as the deacon with the plate arrives at the end of his pew, and so ignores the whole business—such are virtually saying to God, "many reasons why I can't give, Lord, just have a dozen or two." And the first one comes to them uninvited and altogether unwelcome—but it's there just the same. "Because I don't want to."

This reason, the only one that could be truthfully given in the majority of cases, is set upon as speedily as possible and the reins given to the imagination, until the deceived one, duped of the devil, flatters himself that it is all right and that by withholding from God His just dues he has done rather a smart thing. Perhaps he has, on the other hand perhaps he has not. Let us see:—

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it sendeth to poverty.—Prov. 11:24. The difference between the Mayor in the story at the commencement of this article, and the class of people mentioned above, so-called Christians though they be, is simply this: The one would have done the right if he could, the other could do the right but would not.

The case is just as clearly made out against those unconverted ones in godly homes and communities. With them it is guilty in just the same way. They have many reasons to offer as to why they do not accept the mercy of God to the saving of their souls, but the first reason is really the true one.

"They have no desire so to do." And because of this the day, or rather the night, is drawing on apace in the which God will say of them as of them of old: "Because I have called and ye refused; I have stretched out My hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh."

Havelock, N. B.

FREDERICK T. SNELL.

When John Newton was in his declining years he wrote:

"When I was young I was sure of many things. There are only two things of which I am sure now; one is that I am a miserable sinner, and the other that Christ is an all-sufficient Saviour. He is well taught who gets these two lessons."

Have you learned them? They are worth more than any other wisdom. There will come a time when they will be worth more to you than all the world's philosophy or all the world's gold.

Married.

O'BLENIS-FOWLER.—At the Baptist Parsonage, Havelock, March 22nd by the Rev. Frederick T. Snell, Hanford O'Blenis to Minnie Fowler.

STEEVES-MORTON.—At the Baptist Parsonage, Havelock, March 23rd, by Rev. Frederick T. Snell, Oscar Steeves to Annie Morton.

LEWIS-ESTABROOKS.—On March 21st by Pastor A. H. Hayward at the home of the bride's parents, Mr. F. S. Lewis of Mount Pleasant, and Miss Ella V., youngest daughter of Joseph H. Estabrook of Rockland, Carleton Co.

GRANT-MUNRO.—On the 2nd inst. at 6 o'clock a. m., by Rev. Dr. Carey, Rev. W. Grant, late acting pastor of the Second Cambridge Baptist Church, and Miss Alice Munro, daughter of George Munro, Esq. of Newcastle, Queens Co.

FILLMORE-PERRY.—At the Baptist Parsonage, Havelock, March 31st, by Rev. Frederick T. Snell, J. Wm. Fillmore of Albert to Selina Perry of Canaan Road, Havelock.

BURNE-MAWHINNEY.—In this city March 29th, by Rev. J. D. Wetmore, Arthur Burnie to Annie Maud Mawhinney all of St. John, N. B.

Died.

STARKEY.—On March the 24th, at Johnston, Queens Co., Hazen Starkey was released from a painful illness to enter upon the eternal rest of the saved in Jesus, aged 52 years. He was much respected in the community and was an active member of the Baptist Church. An aged mother and two sisters mourn his absence. But they sorrow not without hope for the parting is but brief but the reunion will be eternal.

FOWLER.—Charles W. Fowler, of Hammond Vale, Kings Co. entered into rest on the 29th, of March in the 23rd year of his age. He was a lively and zealous member of the Baptist Church, and will be much missed in the church, the Sunday School, and the Young People's Union. He went home singing "Jesus Lover of my soul, let me to Thy bosom fly." The just shall be held in everlasting remembrance.

GIBSON.—After a long and severe illness, Uphemia Gibson of Pentfield, Charlotte Co., was taken to the saints' rest in glory at the age of 83 years. From the 16th year of her life she has been a pious, humble Christian, respected by all who knew her. "Blessed are the dead who die in the Lord."

NOBLES.—Mrs. Margaret, relict of the late F. D. Nobles, fell peacefully asleep in Jesus on the 20th March, at the age of 82 years. From her youth up through all the changing scenes of her life she continued a faithful, humble Christian, and passed away in the hope of a better estate on the immortal shore. To her to die was gain.

HILLMAN.—Mrs. Jane Hillman of Canterbury, York Co., wife of Nehemiah Hillman departed this life on March the 9th, at the age of 66 years. She was for many years a professed Christian having been baptised when young by Elder Knowles of N. S. By her request Brother J. W. S. Young preached her funeral sermon. The large attendance on the occasion showed the high esteem in which the deceased was held by the whole community. She was a faithful wife and a loving mother. Her husband and children mourn her departure.

KEITH.—Deacon Daniel Keith of East Corn Ridge passed peacefully to the rest that remains for the people of God, in the 76th year of his age. He was for many years Deacon of the second Salisbury Baptist Church, better known as the Kinnear Settlement church. The church and community sustain a great loss in his departure. But what is their present loss is his eternal gain. A wife and daughter and three sons mourn his separation from them. But their mourning shall be turned into joy, for they shall see him again, and their hearts shall rejoice.

MCCREADY.—Henry McCreedy of Wickham, Queens Co., departed to be with Christ on the 16th of March in the 63rd year of his age. Brother McCreedy enjoyed much of the Divine presence during his tedious illness of cancer, and was sweetly sustained by the assurance of faith in his dear Lord, and he passed away triumphing over death's power to hold him in its grasp. He leaves four sons and one daughter to enjoy the fruit of his successful toil while they mourn his absence from them. He was a respected member of the church at Belyea's Cove, where his loss will be deeply felt.

GRAVES.—Brother James Graves of Goshen, Albert Co., at the age of 88 years, after a short illness passed sweetly in the faith of God's elect ones to the house not made with hands, eternal in the heavens, on March 21st. He was for many years identified with the church in Goshen and lived the life of the righteous. His funeral was largely attended. Pastor F. D. Davidson and E. C. Corey conducted the services.

FREEZE.—At the homestead, Havelock, on March 30th, Anson Freeze in the 77th year of his age. He was a brother of the late E. C. Freeze, who preceded him into the great unseen some few years since. The deceased man was born in Upper Sussex and moved to Havelock 53 years ago and was married shortly after to Elizabeth Miller of Salisbury, who died 25 years ago. There were five children all of whom are living. Wilfred H., Truman, Willard who settled in Arizona many years ago, Munroe, who is in Connecticut, and Almira, Mrs. Asa Keath. An elder brother, Harry, also survives him. The deceased was lovingly attended by his children, Truman, Wilfred, and Mrs. Keath unto the last. For over seventy days he had taken very little nourishment and the marvel was that he held out so long, but early Thursday morning in the presence of his beloved ones he gently passed away. The funeral was held on Saturday and was attended by a great concourse of people, and the service was conducted by the Rev. Frederick T. Snell. Over 40 well loaded teams followed the remains to the cemetery. [St. John papers please copy.]

ESTABROOKS.—Abraham Estabrooks died at his home Upper Gagetown on March 22nd, of pneumonia, in the 42nd year of his age. He was a member of the Baptist Church in that place and leaves, to mourn his loss, a wife and three children. May the kind Father above comfort and care for the bereaved ones.

McVICAR.—At the Range on March 29th, Samuel McVicar departed this life. He was one of the first fruits of the ministry of brother F. W. Patterson in this place and was baptized by Rev. W. E. McIntyre about five years ago. Bro. McVicar was a faithful Christian and died the death of the righteous which is precious in the sight of the Lord.

WE hope our subscribers will pardon us for being a week behind time with this issue, making a change in the printing has been the cause of the delay. It will not occur again.

Speech is Silver, Silence is Golden.

"Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this man."

"Then said Pilate unto Him, Hearst thou not how many things they witness against Thee? And he answered him to never a word."

In these two accounts we have presented to us two ideals of Christian life. It is expected of every Christian that his speech should be with power and conviction, and it is expected too that he will possess the virtue of silence, when silence is desirable.

I. Under what conditions will a Christian be able to speak as one having authority?

1. *When he really and truly has a burden on his soul.* No formalist can speak as one having authority; neither can any Christian who is only luke-warm.

2. *When he feels that he is directed of God, or moved by the Holy Ghost.* Animal enthusiasm or intellectual acumen is never sufficient.

3. *When he knows the word of God.* No man ignorant of the revealed will of God can speak with authority.

4. *When his life illustrates his teaching.* No one who heard Christ could doubt his sincerity, nor could He be accused of inconsistency. The most potent speech is an act.

5. *When he is sure in his own soul that he has a message and a commission to deliver it.* Nothing in Christ's life is more apparent than His consciousness of His mission, and His whole-souled consecration towards its realization. The Christian who can speak with authority is one who knows the truth, and feels that his only duty is to speak it—that his work is to do God's will.

II. Under what conditions should a Christian be silent?

1. *When he cannot help God by speaking.* If it is only a matter of helping one's self, or backing up one's personal views, a Christian might just about as well keep still.

2. *When he meets those who are angrily opposed to him.* Very little good comes from heated arguments such as are sometimes heard on baptism, temperance and the like. In such cases prayer counts for more than discussion.

3. *When he has nothing to say.* Christ's words all have meaning—there is nothing vague or empty in His sayings. The most annoying Christian, in the assembly, or on the street, who has nothing but words to give.

Baptist Doctrines.

If Baptist doctrines are worth anything, they are worth everything. It is the duty of our ministers to lovingly make them known, not only to their own people, but to the outside world as well. Doctrinal sermons should be preached frequently, but in preaching them our ministers should be careful not to give offence to those who do not agree with our position. They should not be preached argumentatively, but simply presented as God's truth, in faith and love. Converts are not made by arguments, but by winning their hearts.

Let this ever be kept in mind.—*The Baptist Standard.*

Do You Know Your A B Cs?

A stands for Acceptance of Christ by Repentance and Faith. B stands for Baptism, which is the immersion in water of a Believer in Christ.

C stands for Communion, which is to be partaken of by members of the church alone; being such persons as are Regenerated and are Baptised on a Profession of Faith in Christ, and are walking in the Faith and Fellowship of the Gospel.

B never comes before A, nor C before B.—*Rev. L. Tomme in The Baptist Standard.*

It will avail little in the conversion of your children for you to be a regular attendant on public worship, if they find in your home-life you are untrue to the professions you make on Sundays. And be it known to every parent who reads these words, that your children observe you more closely than you can ever know. They study the secret spring by which your life is moved. There is no duty more important to you than to live your religion faithfully in your home.

One Tenth or Ten-Tenths.

A cheap religion wins a cheap return. It is right for a man to give a tenth of his income directly to the Lord's work; yet a man who thinks he has thereby done his whole duty is but a tenth of a man and a tenth of a Christian. Only the man who dedicates himself and all that he has to the service of his Master will get all that the Master has to give him.—*S. C. Triles.*

The Pupil.

The reception of the lesson by the scholar is partly dependant upon his physical condition. The temperature in the schoolroom may be too high. The scholar of necessity will become sleepy and lazy, especially if he has just eaten a big dinner or if he had slept very late in the morning, and eaten a big breakfast he is liable to suffer with the headache.

The pupil, if he is a pupil, is going to receive instruction, and of whom so freely as from his teacher. The teacher, therefore, should set a good example. His breath should not smell of tobacco or his face be stamped with indifference, his mouth yawn with laziness, or his eyes close with sleepiness.

The pupil should be taught to be always on time. There is nothing worse for a Sunday-school than scholars habitually coming in late unless it be that of teachers or officers.

THE PUPIL'S MENTAL POWERS.

To fasten anything on a scholar's mind we must have his attention. This must be through one of the five senses of the body. The eye reads the teacher's act; the ear the words. But both act and word touch the feelings, and feelings are the inner door to the heart.

THE PUPIL'S SURROUNDINGS.

The home should cooperate with the school. If the home is forever criticizing the school, the parents refraining from attending school, calling themselves Christians and never praying for the workers in the school, think you, shall not these parents reap as they sowed. If the older ones neglect the school and the teaching there given which "is able to make wise unto salvation," will not those who follow their footsteps, the little ones in the home, alike scorn the message which Christ in love, and His faithful followers for His sake, presented. Better that a millstone were hanged about any man's or woman's neck and he or she were dumped into the deepest part of the Atlantic than that he or she should lead the precious young lives further and further from Christ.

INFLUENCES AGAINST US.

Sometimes bad associations, sometimes recreations which may lead into evil companionships, as the dance. "Evil, only evil and that continually. The reading of trashy literature, sensational lies, etc. is another.

FOR THE TEACHER'S ENCOURAGEMENT.

Influences against us are legion. The teacher has but a half hour, other influences the rest of the week. The teacher one hour, other influences two hundred and one hours. But they that be with us are greater than all that can be against us.