

THE HOME MISSION JOURNAL

VOLUME V, No. 16

ST. JOHN, N. B., AUGUST 27, 1903.

WHOLE No. 120

Quiet Hour Meditation

By May Field McKean.

Readings in John.

John 4: 16. "Go—call—come." I believe that Jesus does not mean to save any soul alone. Zacharias knew that "the day spring from on high hath visited us to give light to them that sit in darkness." That was true as it had been sent. If we have not already let us go, call some one else, and together learn of Jesus.

John 4: 23. "The true worshiper shall worship the Father, in spirit and in truth." I wonder then looking down through the forms, through the rituals, through the conventionalities, through the cares, through the weariness and weaknesses, through the disappointments and worries and pettiness of life, how many true worshipers he finds? Nay, rather, I wonder if he always finds me a true worshiper? It makes little difference where the body is—whether in this mountain or in Jerusalem—what the Father cares for is the spirit of his child. There is a wonderful thought, too, in that word "seeketh." Does God seek worshippers? So Jesus clearly declares. Does he seek the worship of my heart? Does it really make a difference to him? We may say he knows it is for our highest good that we worship him, but there is more than that implied here. There is a deep truth which only he who loves can understand, and God's love is beyond the most exalted conception of human love. Ah! careless soul, wrapped in thine own sorrow, or busy with the world's care, attend this thought! "The Father seeketh such to worship Him."

John 4: 26. "I that speak with thee am." The "he" is wanting in the original. Did Jesus, then, in saying, "I am" proclaim in direct words his partnership with the wonderful, self-existent presence of the Old Testament? Upon two other occasions recorded in this same Gospel he used a similar expression—8: 58 and 18: 5, 6. When spoken to the angry Pharisees, they took up stones to cast at him, and when spoken to the officers of the chief priests, they went backward and fell to the ground. Perhaps they understood a meaning which was not wholly apparent to this Samaritan woman, but which was nevertheless contained in his words here as well as there. He does not declare, "I was," or "I will be," but "I am"—continually, and we are told that the original has in it also the force of "I cause to be." Not only an intelligent self-existent presence, but that which renders every other intelligent self-existent presence possible at any time in eternity's history. He was present when he spoke to Moses. He was present in the incarnate Son of God and Son of man when he spoke to the Samaritan woman, and he is present with us at this moment—present in his eternal self-existence and in his gift of life to me. What wonderful truths to speak to an ignorant woman at a well-side! And as for myself also, "such knowledge is too wonderful for me; it is high, I can not attain unto it," except through the name of him who is called "Wonderful, Counsellor, the Mighty God, the everlasting Father, and the Prince of Peace."

John 4: 27. "His disciples came and marvelled." Often yet do we marvel at the doing of our Lord and sometimes we are impertinent enough to ask "Why doest thou this?" Jesus reveals himself to the receptive heart without regard to the distinctions upon which conventionality and orthodoxy would insist. He sees the foolish things of the world to confound the wise, the weak things to confound the mighty, the base things, and things which are despised, veiled, and things that are not to bring to naught things that are, that no flesh should glory in his presence. Not even to his disciples had he made known in direct words the wonderful truths he had told this unnamed woman. And often today he reveals the most precious and mysterious of His secrets to some simple but receptive soul whom, perhaps the world honors not. But He does other things that we do not understand. There are things in your life and mine—things which

we cannot doubt are of his doing—at which we marvel. Let us know that his purpose is wiser than our view of it. Let us "trust him where we can not trace."

John 4: 29. "A man which told me all things that ever I did." Evidently this woman was conscious of some, or her report of that high and significant conversation would not have been regarding only that part of it which referred to herself. He had told her much more, but she realized that her own life needed to be set straight before she could put herself in right relation to these great ones. To her now the important part was that he knew her, through and through. We sometimes think of the secrets of all hearts being revealed at the judgment, but they are known now. And even now he tells us, if we listen to him in the stillness of our own souls, all things that ever we did. There is a poem which tells us not to go anywhere or do anything, or read any book that we would not like to have Christ discover if he were to return to earth suddenly. But he does not have to come thus in person in order to know. Already all things that ever I did are known to the Christ.

Ministerial Courtesy

A week or two ago we commented on the proper relations of an ex-pastor to his successor and to his former parish. There is also something to be said on the proper attitude of a pastor to his predecessors in the pulpit he occupies. There is no reason why the most hearty good should not exist between the two men. On the contrary, there is every reason for supposing that the relations of these exemplary Christians will be ideal. In most instances we believe that they are so, but the position of the two men is, to quote Mr. James Russell Lowell, "tremulous with difficulty." Misunderstandings easily arise.

For example, a minister leaves a church because he has lost favor with a small but noisy minority. He does not want to go, but he feels that he cannot stay. His successor is probably the candidate and choice of the same minority that made things so uncomfortable for the previous pastor. He will hear much about his shortcomings. Sometimes he will hear his predecessor's fidelity to his work, and even his character impeached. Now it is very easy for the new pastor to look upon his predecessor with suspicion, and to think, if not to say, that his conduct was injudicious and tactless, of course, in comparison with his own.

Now the presumption is enormously against the truth of these representations. The former minister was probably just as good a preacher, just as faithful a pastor, and just as wise and consecrated a man as his successor. And one of the things that a sensible and just pastor always does is to stand up for his predecessor, not criticizing his work, or reflecting on anything he has done.

Still further, a pastor should entertain no sort of jealousy of his predecessor. He should welcome him to his pulpit; he should fraternize with him in all good ways. Not a little of the trouble that some ex-pastors are accused of making really lies at the door of the pastors themselves. They are suspicious, selfish, and over-sensitive. Frequently they resent the former minister's being invited to a funeral or wedding. They are glum, or short, or on their dignity about it.

Now that is all wrong. We can understand perfectly how a young woman should desire to have the pastor marry her who years before baptized her. There are occasions when only one

voice ought to be heard. It may be worn and feeble, but its accents suggest the most precious associations. A pastor who does not realize this and does not welcome the return of the old minister and honor him and enter into the sentiment of the hour is simply a fool. His feelings and perception are so false that he ought to be doing something else besides preaching the Gospel.

The net outcome of this whole matter is that ministers in their relation to each other should be Christians and gentlemen. The jealousies and backbitings that are common between the members of other professions should have no place among ministers. The Golden Rule affords an excellent standard for the conduct of ministers. Following it they will not be apt to go far astray.

A Rule for Happiness.

Make a rule, and pray to God to help you keep it, never, if possible, to lie down at night without being able to say, "I have made one human being at least a little wiser or a little happier or a little better this day." You will find it easier than you think and pleasanter. Easier, because if you wish to do God's work God will surely find you work to do; and pleasanter, because in return for the little trouble it may cost you or the little choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet of temper, a cheerfulness and hopefulness about yourself and all around you, such as you never felt before; and, over and above that, if you look for a reward in the life to come, recollect this: What we have to hope for in the life to come is to enter into the joy of our Lord. And how did he fulfill that joy but by humbling Himself and taking the form of a slave and coming, not to be ministered to, but to minister and give His whole life, even unto the death upon the cross, a ransom for many. Be sure that unless you take up His cross you will never share His crown; be sure that unless you follow in His footsteps you will never reach the place where He is. If you wish to enter into the joy of your Lord be sure that His joy is now, as it was in the Judea of old, over every sinner that repenteth, every mourner that is comforted, every hungry mouth that is fed, every poor soul, sick or in prison, who is visited.—Charles Kingsley.

The Home

In spite of all that is said and written about advantages of a vacation when accustomed tasks are laid aside and one goes back to nature or out to grass, it remains true that the best refreshment of strength does not come from the seashore or the mountains, but from joy. What people need more than a change of air or of diet is simple happiness—a good time. The great trouble is that happiness is something you cannot command. You may make every provision for it, and it will not come. In fact the more you do to gain it the less apt you will be to have it. Like Goethe's singing birds, it comes into your heart, saying "Here I am." But though we may not be able to do much to make ourselves happier, we can do a great deal to bring joy and its refreshment to others. Everybody's happiness is bound up in the conduct of someone else. And the little son or daughter who would like to send the mother away for a vacation that she cannot take, can give her something that will do her as much good perhaps as an outing—the heart-delight that comes from affection and appreciation. There are more people going down to premature graves from a lack of joy than for want of any other sort of stimulant or refreshment.

The Home Mission Journal.

A record of Missionary, Sunday-School and Temperance work, and a reporter of church and ministerial activities and general religious literature. Published semi-monthly. All communications, whether containing money or other news are to be addressed to

REV. J. H. HUGHES,
Canard Street, St. John, (North) N. B.

Terms - - - 50 Cents a Year.

Rosecroft
CHAPTER IX.

And now the long journey was nearly over, and Elsie and her aunt were seated in the train bound for Berwick. The little lady felt devoutly thankful for though in many ways her adopted daughter was a comfort to her, she was still indisputably considerable of a care to her. For instance, she was so anxious to visit Rags, and to see how he bore the journey, that her aunt, though nervously anxious lest she should "fall off the train," allowed her to go in charge of a good-natured trainman to the place where he was stowed away. The little dog looked so pathetically unhappy, and was so transported with joy at the sight of Elsie, that she could hardly tear herself away from him. Yet he seemed to be well cared for, had his rug on a comfortable bed of straw, and plenty of food and water. This was partly perhaps because Miss Diantha had given a liberal fee to the man who looked after him, but partly also because he was a good-natured fellow, really interested in the dog and his kind-hearted traveling-companions.

"You don't think he'll die or go mad?" asked Elsie, in a half-choked voice, as she looked up into her escort's round, good humored face.

"Bless you no, Miss—he feels a bit strange with the noise of the train and all, but he'll settle down and go to sleep by-and-by. He'll be all right at the end of the journey—don't you be afeared! I come in to keep him company every once in a while, and am looking after him like he was my own dog. Bless you, he's as thick with me now as if he had known me for years, ain't you, Rags?" stroking her pet's shaggy head while the little dog responded by gratefully licking the mate of the rough, but kindly hand.

Elsie felt relieved, though Rags' parting melancholy whine rang in her ears, as she went back to Aunt Diantha. That gentle lady was so touched by her account of the dog that she resolved to pay him a visit herself. But his despair when she and Elsie left him haunted her so that she lay awake a good part of the night, worrying about the little fellow. Elsie, who was up and dressed some time before her aunt, paid him an early visit, and when she came back was shocked at the sight of Miss Hathaway's pale, worn face.

"Dear aunty, you've lain awake, I'm afraid, worrying about Rags"—she did not mention how little she had slept herself—"and really he is doing very nicely."

"You didn't sleep much yourself, I'm afraid, my dear," glancing at the girl's face, "but a good hot breakfast will help to put us both to rights."

Elsie felt relieved at her aunt's cherry rejoinder, but alas, something happened while they were taking breakfast together, that quite dashed her spirits for a time. As she jumped up to look at some interesting prospect they were passing, a hasty movement of her arms upset

Miss Hathaway's cup of coffee, and though that lady rescued it deftly, half its contents were spilled into her lap.

"Oh, aunty!" exclaimed Elsie in dismay and horror, as pulling out a clean handkerchief from her pocket, she sprang to Miss Hathaway's side.

A pink color dashed into Aunt Diantha's pale cheeks, and for an instant a petulant rejoinder trembled on her tongue. But she choked it back.

"No, no, dear, not your handkerchief!" dexterously gathering up, as she spoke, the big napkin over which the coffee had poured itself, and placing it in her plate. "Reach me my bag, please."

Elsie sprang for the bag, and gave it to her aunt, her heart sinking more and more as she saw the ugly smear on the front breadth of Miss Hathaway's pretty travelling suit.

"Oh, how sorry I am! You'll wish you had never brought such a girl!" she exclaimed with tears in her eyes.

Miss Hathaway, who had taken a sponge from her handbag and was rubbing the spot with clear water, glanced up, while the slight remains of her irritation took wing as she saw the distress of her niece.

"My darling," a smile breaking through now, how can you think such a thing of your aunty! Don't feel so badly; if this water leaves a spot, I have material enough for a new dress at home."

"Was there ever such a sweet aunty!" murmured Elsie, her eyes fairly overflowing. "Can't I dry it up with this clean handkerchief!"

"Thank you, dear, but I have an old one here I can use. Drink your coffee now, before it gets quite cold, and try and eat something."

"I can't unless you take some breakfast, too," said Elsie. She looked so downcast that though Miss Hathaway had lost all desire for breakfast, she determined to gratify her charge.

"Well, I'll take a cup of coffee—in a different way, this time—with her silvery laugh that sounded like music in poor Elsie's ears, and a roll, but that's all I could have managed, even if we hadn't had this mishap."

Elsie's appetite was gone, too, and after they had swallowed their coffee and a roll apiece, they left the dining-car, the young girl too subdued to recover her spirits for a time. She guessed what a trial it must have been to Miss Hathaway, dainty as a white roseleaf, to have that accident happen to her pretty gown, and fairly adored her for her gentle forbearance.

"What is the secret of it all, I wonder?" mused Elsie, who had coaxed Aunt Diantha to take the nap she so much needed, assuring her that she did not feel a bit sleepy herself. As soon as the little lady dropped off, Elsie gently laid her head upon her own strong young shoulder, where she had placed a folded shawl. As she looked with a feeling of mingled reverence and protection into the pale, sweet face, the thought came to her again and again: "What is the secret of her beautiful life?"

"She is lovely by nature, of course, but sometimes it seems as if there were some secret influence at work I can't understand." Then a recollection flashed upon her. "Was it Aunt Diantha I heard mamma laughing about to my stepmother when I was scarcely nine years old? Yes, I remember now, distinctly; she said, 'Oh, Mrs. Fairchild has brought Aunt Diantha up to be a saint like herself; you would find it a fearful bore to have her here!'"

"She did not know her—she must have loved her if she had! Yet her own sisters do not seem to care much for Aunt Diantha, and Mrs. Shill-drake looks down upon her, and lords it over her so!

"Well, if to be a saint—I suppose mamma meant a Christian—is to be like her, I could almost wish to become one myself. I a Christian! Now I would have I grieved at the idea two weeks ago! Oh, dearest aunty, you have taught me so much already, perhaps you may teach me to believe in God, a God whom I can love and trust!"

(To be Continued.)

New Brunswick Convention.

The tenth annual session of this body will be held with the Oak Bay church, Charlotte Co., beginning on Friday, Sept. 25th at 10 a. m. Delegates coming from St. John will take the N. B. Southern, on Carleton side, at 7.50 a. m., arriving at Oak Bay at 1 p. m. Those coming from the west side of the province by C. P. R. will arrive in St. Stephen 11.30 a. m.; then taking the N. B. Southern for Oak Bay, five miles distant, will reach there at 2.30 p. m.

Delegates attending the Convention will have abundant time also to take in the Young People's meetings in St. John, Tuesday and Wednesday, 29th and 30th, on their return that way.

The programme of exercises for the Convention and fuller traveling arrangements will be announced later.

Amounts Collected by H. M. Supt.

1st Johnston Church,	\$2 00
Mrs. J. Hetherington,	2 00
1st Chipman Church,	1 30
Jemseg "	7 04
1st Springfield "	5 74
1st St. Andrews "	4 01
L. Kingsclear "	2 94
1st Hillsborough "	7 41
Rolli g Dam "	2 84
Oak Bay "	2 82
Bayside "	2 38
Steeves' Mountain "	2 22
1st Salisbury Church,	5 49
J. McIntyre,	1 00
I. T. Hetherington,	1 00
2nd Johnston Church,	3 90
Rothsay "	2 00
L. Cambridge "	1 82
2nd St. Andrews "	2 60
M. Ivilley,	4 08
L. Kingsclear "	1 02
Mrs. C. Plummer,	1 00
Bartlett Mills Church,	1 55
Pt. Elgin "	2 64
Lutes' Mountain Church,	11 78
Boundary Creek,	1 15
Kars Church,	2 75

Total, \$84 39

Aug. 1st, 1903.

Personals.

Rev. Alexander White, former pastor of Main St., is at present supplying College St. church, Toronto. We wish our brother every success in the west.

Rev. W. W. Field of Hatfield's Point, King's Co. supplied Hampton Village, and Norton on 26th inst., in the absence of the pastor, Mr. Shaw who was on vacation.

Rev. C. W. Townsend visited Salisbury on 26th 26th inst., exchanging with Pastor Daires. He also lectured on Monday evening to a large audience, his subject being "Marriage and Giving in Marriage." Those who heard the lecture speak of it as characterized by rich humor as well as filled with homely truths interspersed throughout. Bro. Townsend has much of the genius of John Ploughman and turns his talent to good account.

Rev. C. W. Sables has removed to New Maryland and has taken with this church the Nashua and Glencove interests. On his first Sunday at Nashua he baptized a man who gives promise of being a helper with his brethren. The outlook is good.

Rev. A. H. Hayward has been of late with Bro. Sterling. He plans to visit Oak Bay next, and after that Rotheray, Kings Co. During June and July he reports seven baptisms, five received in experience, 48 sermons preached and 15 other meetings attended. We are glad to note the blessing of God upon our brother's labours.

Robert J. Burdette, formerly the Burlington Hawkeye Man has recently taken pastoral charge of a new interest in Los Angeles, California. About 300 Baptists, composed largely of those not attached to any church in the city have formed themselves into a church organization and Mr. Burdette was called to the pastorate.

Rev. D. Hutchinson of Moncton, with Mrs. H. and son, left this city on 21st inst. for Boston, and other parts of New England. During his absence his pulpit will be supplied by Rev. C. W. Corey.

Pastor C. W. Townsend paid a hurried visit to the city on 12th inst. He came to meet his children who have been spending their holidays at Lower Cambridge. During his visit here he led the Young People's meeting at Main St., and his bright and humorous address proved highly gratifying to all present. Bro. Townsend is quite at home on the platform and his lectures have been highly appreciated wherever delivered.

Rev. Calvin Currie closes his labors at St. Andrews with the last Sabbath of this month. His work in that town has been productive of great good and the Baptist cause is now in better condition than it has been for many years. Bro. Currie purposes removing to Gibson.

Rev. Isaiah Wallace, after spending a few Sabbaths at Campbellton and Newcastle has returned to his home in Wolville, N. S. He still continues vigorous and more than ever loves his favorite work.

Rev. A. H. Hayward, general missionary, has been of late holding meetings at Oak Bay with Pastor Worden, and several have made a profession of religion. The churches on that field are in good working condition and display a strong spiritual life.

Mrs. Bradshaw, widow of the late Capt. Jacob Bradshaw of Hampton, is at present living in San Francisco, Cal., with her daughter, Mrs. B. R. Keith. Her son-in-law, Mr. Keith, died in June of the present year. Mrs. Bradshaw's mental faculties have greatly failed her; her memory is almost wholly gone, and she does not recollect events from one day to another. Apart from this she is in fairly good health. She is about 84 years of age.

Rev. W. H. McLeod is at present enjoying a visit to his old home at Norton. His many friends will be glad to see him and renew old friendships.

Bro. E. Auger, a student of the Gordon Training School, Boston, has been spending the summer in work at Grand Falls and St. Leonards. A good interest is developed in the meetings and the cause there promises much better than heretofore. The Baptists at Grand Falls are preparing to erect a house of worship and have now a good portion of the funds in hand.

Rev. W. H. McLeod, after having been for two years pastor of the First church, at Hutchinson, Kansas, has resigned and is at present residing in Chicago. Bro. McLeod intends taking a two years' graduate course in the University of Chicago. He will be remembered here as a former resident of Norton, N. B.

Religious News.

We are in the midst of a great revival, a large number made a move, six requested baptism. We continue the meetings next week. Rev. Bro. Wilson takes charge of this field next month.

J. A. MARP.E.

We closed meetings here last Lord's Day. This is part of Derby N. B. Newcastle Church, six miles from town on the South West Miramichi. Bro. Steeves and I labored some time here and found the people kind, generous and active and the Lord blessed. About fifteen professed to have found Christ as Saviour and others asked prayers. During the meetings we enjoyed a visit from Bro. Thorpe who is settling on the North West also Bros. I. Wallace and J. H. Hughes. They all gave to the people helpful messages. We begin special meetings in Newcastle this evening 18th. While writing, I would suggest that our General Missionary visit Germantown, A. Co., N. B. A good work was begun there and should be looked after as that church is without preaching now. It may be another opening for the Sandfordites or some other new sect if the Baptists do not care for it. Our address is Grangeville, Kent Co., N. B.

GEO. H. BEAMAN

The work on this field has been carried on quietly and without ostentation. Since my last report, we have had the blessings of peace and unity, while the churches are blest in having in their ranks many willing workers who are also ready to do and give to their utmost for the support of the work. There are also others who claim the ministrations of the church who do and give very little, so the burden falls upon those who are willing to spend and be spent in the Master's service. There are several points of interest to be noticed chief among them the building and completion of two new edifices. We fully expected to have the pleasure to include in this report an account of the dedication of our church at Cromwell Hill; but circumstances which we could not command have arisen to retard a little the seating of the building. The house is a well designed and well finished building, of suitable dimensions and appointments for the purposes of its erection. The building is free of debt with a surplus of \$40 still in the treasury. The house of worship erected at Belleisle Station called [Mount Olivet] was dedicated on Lord's day, June 14th. Dr. Kierstead of Acadia occupied the pulpit morning and evening and in the presence of large congregations preached two eloquent, practical and effective sermons. Rev. H. S. Shaw M. A. of Hampton preached in the afternoon. Our brother spoke effectively on the churches opportunity to do Home Mission Work. This building cost \$1300 and there remains the small debt of \$75. The church is equipped with bell and cabinet organ.

WM. M. FIELD.

I close my work on this field the last Sunday in August. The churches are in a fairly good condition spiritually, and will need a man at once to carry on the work. Whoever may come will meet with a good reception, and be the recipient of much kindness.

C. CURRIE.

We have recently had a pleasant visit to Maugeville, Gibson and parts of Northumberland county. At Gibson on Sunday evening, the 9th, there was a pleasant episode took place in connection with the service, which was the presentation of a very fine Bible to the pastor for the use of the church as a pulpit Bible, by an officer of the Orange Lodge of that place, in recognition of Brother Robinson's able sermon which he preached for them on the 12th of July. A very enlogistic address accompanied the presentation, to which Bro. Robinson made a very grateful reply, in which we took occasion to reply to some of his critics without velvet on his lips. He said that to preach politics without partyism was a part of a minister's duty; denounce bribery and corruption as a violation of the law of God and man, as subversive of morality and honesty among the people.

On Monday we proceeded on to Baistown and Ludlow, where we took a goodly number of subscriptions for "THE HOME MISSION JOURNAL," and collected from old subscribers also at Doaktown and Blackville. Later in the week we went to Derby, Whitteyville and Newcastle. In all these places we obtained subscriptions and heard many high commendations of the paper. The only difficulty with the paper is, that in many instances the people cannot get them from the post-offices when they go for them, and after going a number of times they will get a lot of them that has been in the office for weeks. This kind of work on the part of post office keepers is an imposition on both the publishers and the subscribers. It is detrimental to all concerned, and the sooner that a stop is put to such a way of doing, the better for all parties. Our visit was somewhat marred by one man denying that he ever subscribed for our paper, and refused to pay for it after having had it for over three years. He is the third man that has treated us in that way. In each case they have had the paper for over three years, and then wilfully lied us out of the payment of them. Well, if they can enjoy such rongery, and go to the Judgment Seat of God Almighty and take the consequence of such villainy we shall not envy them their position. Our object is to make the paper helpful to all our readers, both in spiritual attainments and moral principles, and if it fails in this respect with any who get it, we are sorry for them. But we are encouraged in our work by the many who appreciate the bye-monthly visits of the little sheet, and shall spare no time nor work to make it still more useful.

Leave To-morrow With God

Would it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-People.

The man who seeks easy things will never make much of his life. One who is afraid of hard work will never achieve anything worth while.

Ministerial Record.

Rev. Austen T. Kempton of Fitchburg, Mass., with Mrs. Kemp on, is spending the summer at Dartmouth, N. S.

Chancellor O. C. S. Wallace of McMaster University, Toronto, has returned from his trip abroad and will spend the summer in Nova Scotia.

Mr. J. B. Grimshaw of the graduating class of McMaster University has settled with the Union Street Church, Kingston, Ont.

Licentiate William A. White was ordained to the ministry at Wolfville, N. S., on June 24.

Rev. C. W. Sables resigns at Prince William and removed to New Maryland, N. B.

Rev. W. B. Hinson of San Diego, Cal., has declined the pastorate of the First Church, San Francisco.

Rev. David Alexander, Hartney, Manitoba, has resigned the pastorate of that church and intends to return east.

Licentiate L. A. Lockhart has been ordained to the ministry at Woodton, N. B.

Rev. J. B. Woodland closes a five years' pastorate at Lockport, N. S., and accepts call to Sicilburne, in the same province.

Rev. J. E. Chute and his wife, Dr. Paul Chute, of India, will be located at Strathroy, Ont., during their furlough in America.

Rev. Warren L. Parker, died at Hill Grove, N. S., May 13th, aged 75 years. He baptized 550 converts.

Rev. W. B. Boggs, D. D., principal of Samulcotta Seminary, and Mrs. Boggs have arrived in Wolfville, N. S., from India. Their son, Albert M. Boggs, graduated from Acadia this year.

Rev. H. G. Mellick, after a pastorate of six years at Emmerson, Manitoba, accepts call to Regina, the capital of the Canadian northeast territories.

Rev. E. N. Archibald died June 7 at Lawrence town, N. S. He has three sons in the ministry, and a daughter and brother are missionaries in India.

Rev. Mr. Bates of Amherst, N. S., has declined the call to the Baptist Church, North End, St. John.

All the students from the Maritime Provinces who graduated from Newton Theological Institution this year have accepted pastorates in the United States.

Personal Choice

Your strength dwells in your personal life of faith in God; and that is a matter between you and Him. No man has the right to dictate to you there, and no man really has the power. Whether your faith take familiar or unfamiliar forms, that is a matter for God and your own spirit. Learn to be independent of men's control, but grateful for their help; and learn that there can be no substitute for the clear and simple faith of your own soul in the living God and Father of our Lord Jesus Christ. And thus may it come to pass, in spite of all our fears and faults, that this time of new conditions only translates us farther on into the kingdom of faith and power, and gives us a new hold upon the realities that are eternal.

Let me give a single instance. The great revival which introduced the Christian church to the world, with the marvellous outpouring of

the Holy Spirit, the continuous meetings for praise and prayer and exhortation and testimony, with the conversion and baptism of thousands, was some weeks after the Resurrection. These displays of grace and spiritual power were attestations of the truth and divine significance of that sublime fact in which Paul says: "Jesus Christ was declared to be the son of God with power according to the spirit of holiness, by the resurrection from the dead."

Christ knew that He was to give His life as a ransom; the Apostles knew that He had done it, and had made peace with the blood of His cross; and their preaching, though it was never over-bearing or unjust, though it never tries to intimidate men, or (as one may sometimes have been tempted to think in a mission service) to bully them into faith is as urgent and passionate as the sense of atoning death can make it. To receive the reconciliation, or not to receive it—to be a Christian or not a Christian—is not a matter of comparative indifference; it is not the case of being a somewhat better man, or a man, perhaps, not quite so good; it is a case of life or death.

It is difficult to speak of this as it ought to be spoken of, and to urge it in any given situation may easily expose the preacher to the charge of intolerance, uncharitableness, or moral blindness; but difficult as it may be to preach the Gospel in the spirit of the Gospel, with a sense at the same time of the infinite love which is in it, and the infinite responsibility it puts upon us, it is not a difficulty which the preacher's vocation will allow him to evade. He may easily be represented as saying that he is making the acceptance of his own theology the condition of acceptance with God and arrogating to himself the right to judge others; but while he repudiates such charges as inconsistent with his whole relations both to God and man, he will not abandon his conviction that the apostolic sense of the infinite consequences determined by man's relation to the Gospel is justified, and that it is justified because it is in harmony with all that the New Testament teaches about the finished work of Christ.

Married.

MCLAN IRVINE.—In this city, at the residence of the bride's mother, 29 Portland St., on 12th inst., by Rev. W. E. McIntyre, M. G. McLean, of Upper Woodstock, N. B., to Etta Irvine, of St. John.

SAUNDERS SHARP.—At Wakefield, Cal. Co., Aug. 5th, by Rev. G. D. Wetmore, Edward Saunders, to Martha A. Sharp, both of the above named place.

BLAKNEY SHEPARD.—At the Baptist parsonage, Jacksonville, on the 11th inst., by Rev. Jos. A. Cahill, assisted by Rev. F. A. Currier, Rev. Jos. C. Blakney to Mrs. Anna B. Shepard both of Woodstock.

MCLAN CLARK.—At the residence of the bride's grandfather, Belleisle Creek, on August 5th, by pastor Wm. M. Field, Wm. Edwin McLean of Shannon, to Alvesta Irene Clark of Belleisle Station, Kings Co.

CARROLL LAMFORD.—Everitt Carroll of Ludlow to Sadie H. Bamford of Blissfield by Rev. J. A. Marple assisted by Rev. C. P. Wilson.

MURPHY-BAMFORD.—Melvin Murphy and Arty Bamford both of Boiestown, by Rev. J. A. Marple.

STEEVES-HARRISON.—At Elgin, on July 9 by Wylie H. Smith, Hamilton G. Steeves to Amanda Harrison, both of Elgin.

SMITH-STEEVES.—On July 29th by Wylie H. Smith, Bane A. Smith of Elgin to Mable V. Steeves of Moncton.

MCCAIN-HUTCHINSON.—At the home of the bride's parents, Wickwood, N. B., on August 5th, by pastor Wylie H. Smith, J. Frazer McCain of Florenceville to Maude A. Hutchinson.

ROAKE-SMITH.—At Andover, Aug. 6th by R. W. Dennings, Arthur H. Roake and Gertrude A. Smith both of Mapleton, Me.

BAKER BURNS.—At Carleton Place on the 12th inst. by R. W. Dennings, Mabel only daughter of James Burns to Charles L. Baker of Biley Brook, Victoria Co.

SMITH WINTERS.—At Andover, August 12th by R. W. Dennings, Silas Smith of Arthursville and Annie Winters of Upper Kintore.

WHITE OAKMAN.—At Newcastle Bridge, Aug. 8th by Rev. M. P. King, Jacob White of Adamsville, Kent Co., to Rebecca Oakman of Chipman, Queens Co.

STILLWELL FERRIS.—At Newcastle Bridge Aug. 29th by R. W. M. P. King, George Stillwell of Waterboro to Ida May Ferris of the same place.

Died.

STEEVES.—At the residence of her son Dr. B. L. Steeves widow of the late Aaron Steeves in the 60th year of her age, of Salem, Oregon, formerly of Hillsboro, Albert Co., N. B.

DAVIS.—At Perth Centre on August 14th of cholera infantum, Anna Vivian aged 7 weeks only daughter of James and Grace Davis.

BELLEFLO.—At Somerville, Cal. Co., July 31st of consumption, Adelaide, daughter of Ephraim and Augusta Burdock, aged 23 years. This sister was born blind. While attending the school for blind at Halifax some years ago Jesus met her in the way and placed the light of his love in her heart and from that time until summoned higher rejoiced in him daily. She was baptized into the fellowship of the Baptist church in Halifax and remained a member of it until death. Parents four sisters and a brother mourn her departure.

SHERWOOD.—Suddenly on the train, Aug. 14th of heart failure, shortly after leaving Woodstock en route for home Annie, beloved wife of Chas. M. Sherwood of Centreville, N. B., aged 58 years. The news came with a shock to not only her own family—a husband and two daughters—but to the whole community. The Baptist church of Centreville loses in Mrs. Sherwood a valued worker, the community a kind friend and her immediate family a loving wife and mother. She had the interests of the church at heart. Possessing executive ability above the ordinary she used it to advantage in the cause of the Master. Now she's gone. Quietly without a struggle her soul took its flight. "God buries his workers, but he carries on his work" is a consolation for the church community. May the consoling power of Christ's love, be the balm to soothe and heal the broken hearted husband and daughters.

ARBO.—Elijah Arbo fell quietly asleep in Jesus on Sunday, 10th of July in the 78th year of his age. Leaving to mourn a wife and four sons and five daughters. Bro. Arbo was for many years a useful and respected member of the Baptist church at Upper Blackville. His funeral was attended by a large concourse of people who came together to show their respect for the departed, and their sympathy for the bereaved ones. Revs. J. A. Marple and C. P. Wilson, conducted the services which were highly appreciated.

ESTABROOKS.—In this city, on 16th inst., Hannah Ann, widow of the late C. H. Estabrooks, aged 82 years. Funeral service from the home of her daughter, Mrs. T. H. Hall.

STARKEY.—Miss Euphemia Starkey, beloved wife of Archibald Starkey of St. John, New Brunswick, joyfully passed over to the eternal resting place of the saved, on July 17th in the 39th year of her age, leaving a husband and one son to mourn her absence. She was in early life the subject of re-awakening, she was in her belief in, and love to Jesus, and confessed to Rev. M. P. King, and united with the Baptist church at Thorne town; and after her marriage came to live at what is called in Tantown, St. John, and by latter was received into the Main Street Baptist church of which she was an active member until her dear Lord called her to the reward of the faithful. May supporting grace be given to the sorrowing ones.

What I have done for God is worthy of nothing but silence and forgetfulness; but what God has done for me is worthy of everlasting and thankful memory.— Bishop Hall.