

THE HOME MISSION JOURNAL

VOLUME I

ST. JOHN, N. B., DECEMBER 26, 1899

No 26

NOTICE.

Subscribers to this paper who have found envelopes wrapped up in their paper, addressed to Rev. J. H. Hughes, with a perforated card in it for placing five ten cent pieces in, will please not use them in sending the fifty cents to pay for the paper, unless you register the letter. We fear that they are being tampered with somewhere on the way. Better send a postal note for fifty cents that is safer and cheaper. We hope that our friends who are behind with their subscriptions will please send them in soon, as we need the money to pay the printer. And be sure to sign your name, and give your post office address. Some have sent money but have given no names nor post office address, and some have sent notice that they do not want the paper but have not signed their names, and have not given their post office address. Now it is impossible for us to know who they are. We do not know who to credit the payment to nor do we know who it is that want their papers stopped where the name is not given.

Will those who have sent us letters without names or post office address please notify us by postal card. And if any one has sent us money since the beginning of this month enclosed in these envelopes found in their papers will you please let us know by postal card immediately as we have received none since the month came in.

Should Christians Pay Their Bills?

A good reasoner of an ethical turn of mind might strike out a strong case in the affirmative. Even Paul may be quoted as saying in a section of a sentence "owe no man anything." Perhaps he would not have been so bold if the credit system had been in vogue in his day, as it is now. There must be two sides to this question. else there would not be so marked a division among us. Christians are over much divided already, and by schisms of varied sorts are torn asunder, but it might clear up the situation if one more cleavage were made. Suppose we took rank in the face of the world as Bill-paying Christians and Nonbill-paying Christians; it would help to save the faith from imputations which the wicked world are too ready to cast upon the fair name of the Church. If the non-paying section openly declared it was not within the circle of Christian ethics to pay what they owe, they would gain a wide reputation for frankness, and be delivered from the charge of hypocrisy, now so freely made. The world loves honest speech, and would applaud their action. Then the other sort would not feel compromised by the peculiar ideas and customs of the rest, who hold that creditors have no claims upon them, and they would enjoy a monopoly of the esteem given those who hold and practice the virtue of honesty. The reason why we think there must be divergent opinions among us about paying bills is the fact that many say it is just as hard to collect money from Christians as from the heathen all around us. We never heard of a merchant opening an account with a man on the basis of his being a church member, and therefore a good payer. If reports, floating about town, in stores and banks, are half true, there must be many who have revised their creed and left honesty out of the category of virtues. Even our spiritual teachers, who are patterns in all things pertaining to godliness, and whose good works and still better speeches, are known and read of all men, are sometimes consigned to the collector's hands, and their names scratched off the merchant's list of honest men. If Christians, divided as we suggest, into Paying and Non-paying sections, the Non-paying would have no difficulty in procuring suitable ministers in full sympathy with their practices. It would be a searching test for the churches to have a consensus of opinion for grocers, bakers, milk-

men and tradesmen of all sorts and sizes as to whether church-members are safer debtors than others, and pay with greater certainty and promptness. It is a commonly stated fact that business people do not like to trust churches because of their slowness and indifference in paying. This is a burning shame upon the financial officers of the churches. The office books of religious papers afford a commentary red with shame on the slackness of their subscribers in paying their debts. Some let their subscriptions run on for years unpaid, and if requested to do what honest people generally do without asking, they exhibit their Christianity by writing ugly letters of resentment. It matters not to them that owners and workers on their papers suffer a thousand inconveniences and losses. The unpaid subscriptions of Christians who do not hold to the principle of paying bills are hampering the press of every denomination more than anything else to-day.

The other day we chanced to see the report of the American Baptist Publication Society, in which was stated that a good deal more than \$100,000 were in outstanding accounts. It appears to be nearer \$125,000. Nearly every dollar of this vast amount is owing by a Baptist Church, or a member of a church. They take the Society's books and papers, and let years go by without paying. Many large churches do this, and many individuals well off do the same. And to request payment is to give offence, and to be met with threats to go to non-denominational houses. We heard the other day that ethical preaching prevails; if so, ethical conduct is not the fruit of it. It would be the beginning of better things if our Baptist Hand-Book were compiled along the lines of ethics, and printed in parallel columns the churches under the heading Bill-paying and Non-Bill-paying Churches. Under which head would your church be found—under which would your name, good reader, be found?

—Baptist Commonwealth.

Suspicious People.

One of the most unfortunate habits of mind with which a man can be afflicted is that of suspiciousness,—a disposition to distrust one's fellow men. Of course, a certain amount of circumspection is needful in going through the world; but to treat it habitually as a place of ambushade, to be always on one's guard against trickery or fraud, to be evermore shy, suspicious and distrustful, to have a lynx's eye for spots and blemishes in other men, while, at the same time, blind to their excellences, is inconsistent with the Golden Rule, and is certain to provoke a retributive sentiment on the part of those whom this practice wrongs. It is well known that there is an instinct which leads every man to take his own mind for a microcosm, or mirror of human nature; and, therefore, our opinions of others are determined almost entirely by the passions that sway ourselves, and we believe only in those motives of action of which we are ourselves capable.

An ambitious man most keenly and unerringly detects in other men the vice to which he is most prone, and with which he is most familiar himself. He thinks that the great aim of all men is to gain place or power. Does a man boast or threaten much? He is generally a coward, who thinks that all his fellow men are governed by their fears, as he knows himself to be, and so he works by intimidation. The more exalted a man's motives, the higher regard he will have for others; for it is himself that he sees in them. "The root of guilt flowers in suspicion;" but the good man is not only willing, but anxious, to think well of his fellows, and it is always with pain that he is compelled, by facts too flagrant to be overlooked, to distrust or think meanly of them. "The feeling of distrust," says Racine, "is always the last which a great mind acquires; he is deceived for a long time."

There is a cold-blooded maxim of selfish worldly men, that, if one would get on in the world, he must be suspicious, at first, of all men with whom he mingles in society. "Treat every man as if he were a rogue, till he proves himself honest." Were this a condition of success, success would not be worth attaining. The true policy, on the contrary, is to treat every man as honest until your commerce with him has proved, beyond all reasonable doubt, that he is a rogue. It is true that, by acting on this policy we may be occasionally cozened; but, in the long run, we shall find our faith in our fellow men richly rewarded. The most successful persons of our acquaintance have been men who were free from suspiciousness,—large-minded men, "open of eye and speech, open of heart and hand," who would have scorned to act upon the detestable maxim we have just quoted. Some years ago, in Paris, M. Lafitte rose from the condition of a penniless clerk to be the great leading banker in his time, and one of the most eminent public men in France, although it was notorious that the generosity and trustfulness of his nature made him dupe of every man that sought to impose upon him. His case reminds one of the saying of the knavish Jenkinson in "The Vicar of Wakefield," about his simple, kind-hearted neighbor, Flamborough, whom he had contrived to cheat in one way or another once every year; "and yet," he said, "Flamborough has been regularly growing in riches, while I have come to poverty and a jail."

Considering how many enemies they conjure up in their careers, the successes of the mean, suspicious, distrustful men are far more surprising than those of the generous and confiding. Where, with competent prudence and skill, there is a genuine, instinctive suavity and faith in other men and practical liberality proportional to one's means, all works well, and ultimate triumph is sure; but the prosperity of the scrub, who suspects every man of being a rogue till he proves himself honest can never be other than a miracle when it occurs, and, far more likely, it is strained after in vain.

I Have Promised

It is said of Blucher, that when he was marching to help Wellington at Waterloo, his troops faltered. "It can't be done," said they. "It must be done," was his answer. "I have promised to be there,—promised, do you hear? You would not have me break my word." He was at Waterloo to good purpose; he would not be hindered, for his promise was given.

We praise such faithfulness; we should think little of one who did not exhibit it. Shall the Lord God Almighty fail in his promise? No, he will move heaven and earth, and shake the universe, rather than be behindhand with his word. He seems to say: "It must be done. I have promised,—promised, do you hear?" Sooner than his promise should fail, he spared not his own Son.

Looking Over Trouble.

It is said that John Wesley was once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," asked Wesley, "why that cow looks over the wall?" "No," replied the one in trouble. "I will tell you," said Wesley; "because she cannot look through it, and that is what you must do with your troubles—look over and above them."

If you meet a man who tells you he lives without sin, keep your hand on your pocket book.

The Home Mission Journal.

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The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

XIV

(Continued from last issue.)

Harvey Anticipated

When we turn to Proverbs iv:23, we have these words: "Keep thy heart with all diligence, for out of it are the issues of life." Here again we have a statement which challenges our thought and commands our respect. We are counselled "above all keeping" to guard the heart. This is sound advice. Every observant man knows how apt the affections are to go astray. The reason is assigned for keeping the heart above all other keeping: "For out of it are the issues of life." The Hebrew is here remarkably suggestive; it is *totsoth chayim*: literally translated it is, "the goings out of lives." This is striking language. Its appropriateness is recognized to-day in the bright light which modern science has shed on the whole subject of physiology and anatomy. Discoveries touching this science are the most marked of our time. The discovery of the circulation of the blood has made William Harvey immortal. He was born at Folkestone, Kent, England, on April 1, 1578. His father was a sturdy yeoman. He himself was one of nine children, and five of his brothers became London merchants of considerable wealth and of acknowledged worth. When sixteen years of age, Harvey was matriculated at Caius College, Cambridge. His degree in arts was taken in 1597. The University of Padua was then the most celebrated school of medicine in the world, and thither Harvey went, upon his graduation, to study his profession. Five years he spent in his in this university, under the instruction of the most eminent men in the profession of medicine. In 1602 he received his doctor's diploma, and returned to England in the same year. Cambridge also gave him the doctor's degree. He then settled in London as a physician. In 1615 he was Lucian Lecturer at the College of Physicians. He was also appointed a physician to St. Bartholomew's Hospital. His first course of lectures was delivered in 1616, the year in which Shakespeare died, and about that time he suggested and explained the theories of the circulation of the blood which have made his name a household word in every civilized land. In 1619 he gave some publicity to his views, but it was not until 1628 that he gave them fully to the world. In the meantime he had freed his argument from the objections raised by the most skillful anatomists. He was appointed physician extraordinary to James I, and in 1632 to Charles I. In 1636 he publicly demonstrated to Caspar Hofman, the distinguished professor of Nuremberg, and one of the chief opponents of his views, the foundations upon which his views were founded. He died in his eightieth year, June 3, 1657. He expressed frankly his indebtedness to one of his former instructors, Fabricius, for his discovery. It appears certain that Cæsalpinus, who died at Rome about the time that Harvey left Italy, distinctly expressed, in one of his works, his conviction as to the circulation of the blood. But it is equally true that beyond the inductive method of research practiced by his Paduan professors and some results to which that method led, and their discovery of the valves in the veins, the credit of discovering

the circulation of the blood undoubtedly belongs to Harvey. In this case, as in the case of almost all discoveries, many men had their attention directed about the same time to the results which some one of them would give to the world. As early as the time of Linacre physicians knew that the blood was not stagnant in the body. Homer knew this; so did every angar who inspected the entrails of a victim. Plato uses expressions implicative of this knowledge; so does Shakespeare. But they had no conception of a continuous stream flowing from the heart and returning to its source. This discovery, the true circulation, Harvey made; and this it is the Bible anticipated. He for a time experienced the treatment which is given to all inventors of discoveries, and was looked upon with suspicion, by many and with contempt by some. But he enjoyed the intimacy of kings and of such men as Bacon, Hobbs, Cowley, and other persons of great note in England, and he lived to be considered the first anatomist and physician of his time, and to see his discoveries acknowledged by the ablest physicians throughout the civilized world.

Harvey and Solomon.

We give all credit to William Harvey: not one laurel would we pluck from the wreath which crowns his brow. But we are obliged to say that in this passage in Proverbs, as well as in some passages in the Epistles, and in still other parts of the Bible, Earvey's discovery was anticipated by inspired writers. This passage is a plain allusion to the arteries and to their functions in carrying the blood to the utmost extremities of the body. The heart is the secret source of power. So long as it is capable of receiving and propelling the blood, just so long will at least a reasonable degree of health be enjoyed. When the heart fails to discharge these functions, life must speedily end. Nothing in all the universe is more wonderful than the heart within our bodies. All the blood passes through it. It is stated that in a state of health the heart contracts itself at least sixty times a minute, and consequently 3,600 times in an hour; and that at each beat of the pulse it throws out about two ounces of blood, so that there passes through the heart every hour about three hundred and fifty pounds of blood. In order to throw out this quantity of blood so that it shall reach as far as two feet into the great arteries, the heart must resist a weight of 12,600 pounds. This marvellous instrument keeps on beating whether we wake or sleep, for eighty or one hundred or more years. We are brought into a kind of human sympathy with the throbbing engine in one of our great ocean steamers, as it throbs night and day for six or seven or eight consecutive days. But here is this wonderful mechanism within our own bodies, performing its marvellous functions every second for three score years and ten and more. Truly we are fearfully, wonderfully and gloriously made. The term "heart failure" is a convenient phrase to cover a multitude of sins as well as a great degree of ignorance.

Just as the heart is the fountain whence all the issues of life proceed, so the greatest care must be taken that it is preserved in its normal condition. It is not otherwise in spiritual things. The heart is the seat of the affections; the heart ought to be the throne of Jesus Christ. All the streams of spiritual activity must proceed from Him; all the faculties of the soul, when spiritually it is in good condition, show that God is in immediate control. We must, therefore, watch with the utmost care that this fountain and its connecting veins are kept in workable order. If the heart be pure and holy, all its purposes will be just and good; if it be defiled, impure, nothing can proceed from it but evil, and that continually. Well may the Scriptures exhort us in the words, "Son, give me thy heart."

Once more we may well ask. How came Solomon to be so wise as to anticipate the discovery of Harvey? How came Moses to be an authority in sanitary science as well as in cosmological knowledge? Medical science to-day, in certain important respects, has not reached the high point attained by Moses thousands of years ago. How can men explain these facts if they deny the inspiration of the writers of Holy Scripture? These are scientific facts; they are not the speculations

of a pulpit exegete. The time has come when atheism should be discreetly silent, or should honestly give glory to God, honor to His word, and reverence to Jesus Christ as the world's greatest Teacher.

The Preaching Needed.

Several correspondents write us in substance that one reason for short pastorates and the unrest of ministers and people in the pastoral relation is to be found in the increasing secularization of sermons. In the attempt to be "up to the times" and interesting, it is said that ministers take their subjects from current political and social discussions, and the people feel that the preacher is not an expert in these matters, that he does not speak with authority. If they dissent from him they do not care to go to hear him, while, if they agree with him, they soon tire of his discussions.

There is some reason for this criticism; but as a matter of fact, we doubt if many ministers of the gospel choose these topics by deliberate preference. They see that preaching out of the Scriptures does not hold crowded congregations, and the demand is that churches be filled. Hence, against their sober judgement, they adopt the line of pulpit discourse that will draw a congregation immediately. When this device gives out they hope to find something else.

To meet this tendency two things are needed: Willingness on the part of the churches to sustain their pastors in Scriptural preaching, and a larger and stronger spiritual and moral grasp of Biblical truths on the part of ministers.

Suppose a minister does not draw a large congregation. Is it fair to test the success of his ministry by the numbers of persons who may be drawn to a church service by all sorts of worldly motives? Is it not rather the part of wisdom for the half-dozen or dozen men who really represent the church to come together, and say: "Our pastor preaches the gospel. We believe in the truths which he presents. Now we propose to give him a fair chance. We shall give him ample time to build up the church in a Biblical way. We shall not complain if the house is not full, or if there is a deficiency in the income at the end of the year. We purpose to sustain the pastor in his work of preaching the gospel." There are hundreds of pastors who would at once take heart, if they knew this was the attitude of the representative men of the church toward their work.

Still further, ministers need to do a great deal more of hard Bible study. The power of the gospel is in the appeal to the moral nature of man. Christianity has everything against it except the human conscience. The human conscience is on its side. The preachers who really succeed in bringing men to Christ and in building up strong churches, are men who have mastered the moral and spiritual ideas of the Bible, and have learned how to present them effectively in public discourse. It is amazing within what a narrow round of truth the preaching of the average minister is confined. For most of them there are whole undiscovered continents of Biblical truth. "Expansion" is the watchword of the day; but the kind of expansion that is needed in the Christian pulpit is an expansion of the range of preaching, and that is not to be gained by preaching the last week's news, but by broader and a deeper study of Bible ideas.

We believe that if churches would realize that it is their privilege to sustain the preaching of Biblical truth, and if ministers would give themselves to the work of exploring the Bible and mining for the truth as for hid treasure, it would not be more than three or four years when that kind of work would tell upon a community, bringing the people to church, and exerting a profound influence upon personal character, ideals, and conduct.

You cannot tell how much Christianity a man has by the noise he makes in church.

Missionary Forward Movement.

A meeting of a special committee of the Foreign Mission Board, and a similar committee of the Home Mission Board of New Brunswick, was held in the Foreign Mission rooms, St. John, on 12th inst., to consider the proposal to raise a Twentieth Century Missionary Fund of \$50,000. Rev. J. W. Manning was chosen chairman, and Rev. W. E. McIntyre, secretary, after which the brethren present discussed freely and at some length, the advisability of making an attempt to raise such a fund. There was a general agreement on the part of those present warmly endorsing the suggestion, and on motion of Dr. Gates, seconded by Rev. Ira Smith, the following resolution was unanimously passed:

"In the opinion of this joint meeting representing the Foreign Mission Board of the Maritime Provinces, and the Board of Home Missions of New Brunswick, an effort should be made to raise \$50,000 by August, 1901, as a Forward Movement in the interests of Home and Foreign Missions, and we would urge that the campaign be undertaken as early as possible."

Of this amount the Baptists of New Brunswick are to be asked to raise \$20,000 said fund is also to be over and above the ordinary contributions given annually for the objects of denominational work.

The secretary was instructed to communicate with the secretary of the Maritime H. M. Board to complete arrangements for making a general appeal throughout the Maritime Provinces. The meeting adjourned until the second Tuesday in January.

W. E. MCINTYRE, Sec'y.

Religious News.

A series of special services LOWER JEMSEG, conducted by Evangelist Anderson of London have greatly quickened Baptist interests in this place. Thirteen have obeyed the Saviour in the ordinance of baptism and yet many others have become interested. Bro. Anderson continues services at Upper Jemseg, with large congregations attending.

Rev. J. Bennett Anderson LOWER CAMBRIDGE, has been holding evangelistic services in this church and as a result many have become awakened with a desire for salvation. Nineteen have already been baptized on profession of their faith and several others are inquiring the way.

Rev. J. W. S. Young has been holding some special services at the Range, Queens Co., and a good interest has been manifested in the meetings. Several have risen for prayers and expressed a desire for salvation. One was baptized on the 3rd inst., a brother of the young man who was drowned two weeks previous. The meetings continue at Cumberland Bay with deepening interest.

We have had the pleasure of HAMPTON, N. B. a visit from Rev. A. J. Vining presenting the claims of Northwest and British Columbia Missions. If all those who heard him have enjoyed and profited by his visit as we have in Hampton, we shall be pleased to have him come at least once a year. He leaves such a healthful influence that it needs no prophet to foresee that he comes again. When the West or East is represented by men so under the power of the Spirit the cause is mutually benefited at home and abroad. God bless you Bro. Vining, come again, and may our common cause be more largely productive of good results.

N. A. MACNEILL.

Our little band of faithful FAIRFIELD, workers moves steadily onward. We have a good class of Baptist Sunday School Normal students, also a large addition to our

Sunday School. Our Mission Band, the interest in which never flags, gave at its last meeting \$8 to missions beside the regular contributions to Home and Foreign work. At our last B. Y. P. U. gathering a pleasant surprise awaited the pastor by way of a donation amounting to over 40 dollars. This is but one of many kindnesses received on this field, done for his sake who will bless.

R. M. BYNON.

Rev. T. Bishop has a good GERMANTOWN, report of the condition of the ALBERT CO., work here. Regular services have been maintained throughout the past season, and just now attention is being given to the house of worship which for a long time has needed some repairs. Bro. Bishop writes: "I usually spend a part or all of Friday on the field, holding a prayer meeting the same evening. The church edifice is now being repaired; a new roof has been put on it and paid for. The foundation has also been overhauled and we expect ere long to put on a new ceiling and paper the walls."

Pastor Munro reports the BRAVER HARBOR, interest good here. He writes: "The new station of which I spoke in a previous note I cannot reach until spring for regular services, owing to icebergs and the ebbing and rising of the tide. I hope however to establish a regular service there through the summer season. Our congregations at Beave Harbor are good, we have an evergreen Sunday School, orderly and well conducted. We have of late taken two offerings on the field for benevolent work and hope soon to take another."

Bro. Calder reports eight ABERDEEN, Stations in connection with CARLETON CO., his work at Aberdeen, with about one hundred and twenty resident members. During the winter the amount of work done falls somewhat below that of the summer; but the interest continues good. The present pastor expects to leave February 1st.

Rev. C. Henderson occupies MADAWASKA CO., this field, preaching at St. Lewards, Grand Rivers and Connors Station. He reports in all twenty Baptist families, with twenty-six resident members. Two members have recently been received by letter. A good opening exists here for Baptist work and the prospects seem encouraging.

There are six regular preaching MUSQUASH, stations here, beside two ST. JOHN CO., others: "My year closes in the early part of January, but as it is the wish of the people for me to remain I purpose doing so. I love the work. We are holding special services and hope soon to report further additions. Three have been already received by baptism and on by experience."

Pastor Baker reports encouragingly from this field. NEWCASTLE, During September and NORTH CO., October, six were added by baptism. Three Sunday Schools have been maintained and the attendance of scholars has been good.

Baptized three young men and one young woman on TABERNACLE, Sunday, Dec. 17th. Have CHURCH, received twenty more into ST. JOHN, the church since the last report. Forty-five have been added to our membership in the last seven weeks, thirty-six of these by baptism. About one hundred people have manifested a desire to lead a new life in our meetings. We are now beginning the eighth week of special evangelistic services. The interest seems to be as great as when we began our services. Expect to baptize again next Sunday. The Lord has done great things for us whereof we are glad."

P. J. STACKHOUSE.

Baptized another happy be- MARYSVILLE, liever yesterday. Sister ANNABEL COLLINGS.

H. B. SLOAT.

October 11th.

One more Savara for Christ. TEWKALI, Last Sunday we had a baptism in one of the small tanks

among the lovely Savara hills. It was about sunset and the scene impressive. Then the Lord's Supper was observed in the presence of a number of heathen Savaras. Miss Archibald is spending a fortnight in tent on those hills and is evidently greatly delighted with the experience. She reports that the Savaras gather daily at the tent in large numbers. We hope there may soon be others converted.

W. V. HIGGINS.

November 14th.

Sunday School Convention.

The Albert County Baptist Sunday School convention met in its regular session at Salem, Dec. 6th. After 30 minutes spent in devotional exercises led by Rev. John Miles, in which a goodly number participated, Rev. F. D. Davidson proceeded to open the convention for regular work. The secretary being absent the office was filled protem by Rev. T. Bishop. There were fifteen schools reported to the convention. Many of the reports were both stimulating and inspiring. A number of conversions were reported. After some discussion bearing upon our work, the business of the session being disposed of, the convention adjourned until 7 p. m. The evening session took the form of a platform meeting, and was addressed first by Rev. John Miles, on "The use and abuse of Lesson Helps." The next speaker was Rev. Truman Bishop, who spoke on "The true purpose of the Sunday-school." The third speaker, Rev. R. D. Davidson, spoke on "The relation of the Christian to the Sunday-school." The speakers all seemed at home with their themes; no doubt good impressions were made. The question box and collection were features of the session, the former being satisfactorily answered by Rev. J. Tiner. The convention then adjourned to meet with the school at Harvey in March next.

The Place of Vision

We are not "working together with God," as Paul expresses it, but are working under God as a builder works under the architect and puts into material form his plans, so are we building up what God has planned. We are following the heavenly pattern as Moses did in erecting the Tabernacle. He was but a worker transcribing God's thoughts into visible structure. It is a great thing to catch and understand the divine idea. It is said that the heavenly pattern was showed to Moses in the Mount. We may never know how it was disclosed to him. Those forty days on the hill-top are hid in mist and cloud—there is often cloud on the highest summit of the soul's experiences. But we may be certain that the finger of God traced those Tabernacle plans not on papyrus or sheepskin, but on the intellect and heart of that receptive man. Prolonged waiting on the lonely Mount with none to molest, fitted Moses for interpreting the divine idea. There is a beautiful picturesqueness in the sentence, "on the Mount with God." Imagination kindled with heavenly fire sees in it a picture of eternal truth. The place of vision is not among the crowded, bustling, noisy tents on the plain, but way up beyond the reach of jangling voices and jarring business. We need elevation and solitude to enter into God's thoughts. The pattern of our life-work is given us in those conditions. The air is clarified on the Mount and the soul's eye sees afar. Contracted and blurred vision belongs to us only when we are abiding in the illumines the lofty heights. All who catch the visions of God and repeat what they have seen unto their fellows are those who climb the Mount of God.

Intemperate Pleasure.

It would seem as though the "last days" were always here, and that the "perilous times" were always at the door; for there never has been a day when the class of people Paul pictures were not in the world in great numbers. They are with us now, and ever shall be, till the end. Looking at the list of evil things Paul condemns, it is easy to see how evil grows, not upward, but downward. The scale goes down till it strikes the last sin possible to man. Look at the grade: beginning with loving of self, which always lies at the entrance to a life of sin, one keeps going down through wickedness of the most awful sort till he comes to a rejection of God—"lovers of pleasures more than lovers of God." And the added sadness of the picture is that such people claim to be good; they have a form of godliness, but deny its power; they have a name to live, but are dead!

Timothy is advised to turn away from such people. It is most significant advice. In the previous chapter he is advised to carefully seek to win back certain people who have wandered. But from this crowd he should turn away. It is a serious thought; for we cannot always be sure as to the hopeless ones, from whom we should turn away; but there is a time when it is a clear duty to turn from those who are so abandoned in sin, covered with a cloak of pretension. There is no evil so great in this world, or so difficult to deal with, as vice covered with a religious cloak; as, witness the trouble Christ had with the Pharisees.

How far can we go in worldly pleasures? Where is the dividing line between wholesome pleasure and dissipation? There is hardly an indulgence in the Scripture chosen that is not wicked all the way through; every commandment is broken in the list of crimes Paul enumerates. So we can turn away from them as not being even partially permissible. We should shun the things as well as the people who indulge in them. The subject is, an old one, yet always needing consideration. It is easy to say severe things, not so easy to come to wisest conclusions. We must have pleasures: God intended we should. How shall we be guided in them, that they may subserve our highest interests, leading to the development of character; for if pleasure does not lead to character development, it is vicious, no matter whether we have much or little.

Let us remember that there are no sweet and pure things in the world that are forbidden of God; any pleasure that has dregs at the bottom of it is wicked, God has nothing to do with it. Look to the bottom see the end of that which you call pleasure; there is a pleasure that seems right to many young people, but the end of it is death. Hold up your pleasure to the light—God's light!

It should also be borne in upon us with much force that we cannot be temperate in anything evil in itself. Look not upon the wine when it is red; when it giveth its color in the cup; notice, "in the cup;" do not look on it even in such a small quantity as a cup; the whole business, from a cup to a hog head, is bad, utterly, irremediably bad. Have nothing to do with it. So with every pleasure. The only safe thing is to shut out entirely everything that has evil in it, small or great. It is a great pity that so many of God's children must go to the enemy's camp for recreation; for pleasure. They invariably get to Peter's end, as he stood warming at the wrong fire—they deny their Lord.

We can think of one more aspect of the subject, which perhaps may sum it up for us all; any pleasure that goes beyond the point of renewal of spirit, of recreation, should be abandoned. There is a society just forming in Washington looking to an early closing movement of a most necessary character. Society folks at the American capital sleep too much while the sun shines, and do not sleep enough in the night. They are seeing the folly of it. It is a good beginning. Our young people's unions might well join in with it. How often our receptions and socials reach the point of dissipation. We need some lessons in temperance right there.

How Christ Makes Something of Us.

An English preacher used the following illustration: "Once there was a brier growing in a ditch and there came along a gardener with his spade. As he dug around it and lifted it out, the brier said to itself, 'What is he doing that for? Doesn't he know that I am only an old worthless brier?' But the gardener took it into the garden and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife, made a slot in the brier, and, as we say in England, 'budded' it with a rose; and by and by when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them up out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life.

Same with the Beasts.

"No sir," said the rabid freethinker, "the idea that there is a God has never for a moment entered my head." "Same way with my dog," replied the deacon, "but he doesn't go 'round howling about it."

Evil Company.

John B. Gough said: "I would give my right hand if I could forget that which I have learned in evil society; if I could tear from my remembrance the scenes which I have witnessed, the transactions that have taken place before me."

We are walking photographs, and register with a fearful accuracy everything we see, touch, feel, think, experience. "Men become false," says Charles Kingsley, "if they live with liars; cynics if they live with scorners, mean if they live with the covetous, affected if they live with the affected, and actually catch the expression of each other's faces." Every youth should choose a high ideal in the person of some one to whom he can look up, and whose character he would like to resemble. This constant struggle to attain the character of our ideal is a wonderful uplift to the mind. It sustains and strengthens it.

The immediate cause of the ruin of John Howard's son was the servant of his father. The young man was led into the lowest places of vice, where he contracted diseases that were treated with the most powerful medicines, which planted the seeds of insanity. He was past remedy before his father realized he had gone astray. His life in college was one of riot and debauchery.

Stronger Than the Men.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chafing him a little for being so small, and said to him:

"You will never amount to much; you can never do much, you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am, I can do something that neither of you can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied.

But they were anxious to know and urged him to tell what he could do that neither of them was able to do.

"I can keep from swearing," said the little fellow.

There were some flushes on four faces, and there seemed to be no more anxiety for further information.

At Lake-road Baptist Chapel, Portsmouth Miss Ada Ward, the actress, who some time ago created a sensation by joining the Salvation Army, has been received in baptism.

London Baptist.

The man who brings the individual and his sin together will lose his head sometime. John the Baptist did this.

Married.

STEEVES-EDGEY.—At the Baptist parsonage, Sussex, N. B., Dec. 13th, by Rev. W. Camp, Prof. Frank J. Steeves to Mrs. Annie B. Edget, both of Hillsboro, Albert Co., N. B.

DAVIS-HENDRY.—At Wickham, N. B., on Dec. 13th, by Rev. A. D. Macdonald, Oscar E. Davis, Esq. of Springfield, and Marianna Hendry, eldest daughter of the late Thomas Hendry, Esq. of Wickham.

CHAMBERS-CHAMBERS.—At Sussex, N. B., on December 6th, by Rev. W. Camp, Mr. James A. Chambers, to Mrs. Annie Jane Chambers, both of Waterford, Kings Co.

MCLEOD-TARRIS.—At the residence of the bride's father, Ass Tarris, Esq., Harvey Bank, on November 9th, by Rev. Truman Bishop, Mr. George McLeod, of Harvey, and Miss Ethel Tarris.

TRENHOLM-TRENHOLM.—At the parsonage, Port Elgin, by Rev. J. W. Gardiner, on Wednesday the 29th of Nov., William C. Trenholm to Bernice Trenholm, both of Capt. Spear, Bot. Ard Pa ish, N. B.

SNOW-WEATHERS.—At Florenceville, N. B., November 6th, by Rev. A. H. Hayward, Fred W. Snow, of Bridge-water, Me., to Annie M. Weathers, of East Florenceville.

Died.

STEWART.—At Highgate, Carleton Co., on November 28th, Etta, only and beloved child of Decher and Florence Stewart, died from being scalded by falling in boiler of hot water. She was aged two years and one month. Much sympathy was expressed towards the parents, and many prayers were offered that grace might be given for the trying hour. The body was interred at Rockland, and service conducted by the pastor J. D. Wetmore.

VERNON.—At Harvey, on the 8th inst., Mary, aged 71 years, relict of the late Gideon Vernon, Esq.

FAIRWEATHER.—At Cumberland Bay, Queens Co., N. B., on the 14th inst., Hilyard Fairweather, aged 62 years.

LOYD.—At Cambridge, N. B., on December 1st, J. Hartford Loyd, aged 42 years, leaving a widow and one child. He was a member of the First Cambridge Baptist Church, and a respected member of the community where he lived.

BISHOP.—At Hopewell Hill, December 7th, Jessie Bishop, aged 32 years. Our sister had been in the United States for the past summer, and about two months ago came home to die. The cause of death was consumption. Her father died of the same disease less than one year ago. She was an only child, and the widowed mother is left alone to mourn. She however has the comfort of knowing they are at rest. The funeral Sunday afternoon was very largely attended. Services were conducted by the pastor.

DUSTON.—At Belfast, Me., on December 8th, at the residence of her daughter, Mrs. W. W. Rich, Hannah, relict of the late Farnum A. Dunstan, formerly of St. George, N. B., aged 94 years and 2 months. Deceased had long been an exemplary Christian, having been baptized into the fellowship of the Second Falls Baptist Church more than sixty years ago, by the late Samuel Robinson. Her life has been that of a faithful and consistent follower of Christ. She leaves a family of two sons and four daughters, one of whom is Mrs. C. F. Clinch of Clinch's Mills, N. B.

HUGHSON.—At St. John, N. B., on the 30th of November, of typhoid fever, Charles A., eldest son of George Hughson, of Chipman, in his 32nd year. The deceased professed religion during services held at Chipman Station, by Rev. M. Addison, in 1890, and united with the Second Chipman Church. A father, mother, two brothers, and three sisters remain to mourn his early departure.

In this city, on November 28th, of paralysis of the brain, Mary J., relict of the late John Moore, of Chipman, aged 72 years. Sister Moore professed religion over forty years since and united with the Scotchtown church. Three sons and five daughters remain, besides a large number of other kindred and friends.