

# THE HOME MISSION JOURNAL

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WHOLE No 80

## Christianity as Grace.

An essential distinction between Christianity and the ethnic faiths is that every other religion says: "Do good, practice righteousness in order that you may obtain the favor of God." Christianity is primarily a revelation of the grace of God to sinful men and only those who accept this grace can be responsive to the distinctively Christian motive. "Work out your own salvation with fear and trembling," writes the Apostle Paul, not that God may work in you, but because He is working in you. Again he writes, "Having, therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting the lions in the fear of God." He does not say, let us cleanse ourselves in order that we may obtain the promises, but he makes the present possession of them the ground of appeal for a purity that corresponds to them.

No one can overemphasize the importance of personal righteousness. Certainly Jesus Christ laid down more searching tests for the integrity of motive and act than any moral teacher has done. But not for an instant did Jesus give the impression that He was a legalist or that He believed that any man could be saved by his good works. On the contrary, He insisted that He came to bring the Gospel. In the thought of Jesus deeds of righteousness do not win the eternal life. Eternal life is the gift of God, and personal righteousness is the evidence that that gift has been accepted.

As a matter of fact the principal obstacle to the acceptance of the Gospel is the difficulty of making men believe in the grace of God. It is very easy to make men believe that they shall soon what they reap. All their observation of life, their sense of the relation of cause and effect, and their scientific conceptions corroborate that statement. But to make men believe that eternal life is a gift; that the forgiveness of sins and acceptance with God are offered without price is a difficult matter. Their predilections and habits of thought are all against it. Because of this there is a strong and inevitable tendency at work in every community in which Christianity has long been preached to relapse from the basis of grace to that of works, and men almost unconsciously get in the way of conceiving of the Gospel as a moral discipline effected through sympathy with the ideal character of Christ, rather than as a supreme and overwhelming gift of redemption and salvation to sinful men.

Because this essential message of Christianity is obscured the prevailing type of Christian life becomes pale and joyless, and loses the note of confidence and exultation. It does not make any difference how good a man is, he will find comparatively little in his own character upon which to build assurance of acceptance with God, and triumph over death. But the poorest sinner who feels that he has accepted "the unspeakable gift," that Christ has forgiven his sins and accepted him as one of His own has a basis of confidence that fills his heart with heavenly joy and peace. Too many of our failures in Christian service can be traced back to the fact that a sublimated paganism and a legal righteousness has taken the place of the good news of Christ's message.

## The Immortality of the Soul.

BY E. J. FOOTER.

**M**AN'S future existence is not so much an assertion in the Old Testament as it is an assumption. It seems to be regarded by all the writers as an assumed fact—a great truth not needing to be proved. Enoch was not, for God took him, did not extinguish his life, did not put him out of being, but took him—carried him away to some other place. It logically follows that he still existed. Noah, Abraham, Isaac, Jacob, were all

gathered to their fathers,—gathered, not annihilated, not extinguished, but gathered as a husbandman gathered stalks of ripened corn, taken to their fathers who had gone before them, an innumerable host who existed somewhere. What other conception can we have than the transfer of life to other life, the living brought into the company of others who are living, life to life?

David and Solomon slept with their fathers; sleep is not extinction. It is a term used by the Old Testament writers, and more particularly by our Lord, to give a milder thought to death, to lead the mind away from the idea of extinction of being.

Whatever notion we may have of the witch of Endor scene, it is based upon the common belief of Old Testament writers, of the continued life of the dead in the other world. This was the universal belief of God's people from the earliest period. We think this cannot be well doubted; we cannot read the Old Testament writers with any other view. And this harmonizes with the universal desire of the human soul, and it cannot be that God, who surely planted this desire in the soul, would blast this great hope by sending man out at last into the blackness of an eternal night.

"For I know that my Redeemer liveth;  
"And after I shall awake, though this body  
be destroyed, yet out of my flesh shall I see  
God," (marginal rendering), "Whom I shall see  
for myself, and mine eyes shall behold, and not  
another."

Truett, N. J.

## The Angelus Bird.

When traveling in the forests of Guiana and Paraguay, it is not uncommon to meet with a bird whose music greatly resembles that of an Angelus bell when heard from a distance. The Spaniards call this singular bird Campanera, or bell-ringer, though it may still be more appropriately designated as the Angelus bird, for, like the Angelus bell, it is heard three times a day—morning, noon and night. Its song, which defies all description, consists of sounds like the stroke of a bell, succeeding one another every two or three minutes, so clearly and in such a resonant manner that the listener, if a stranger, imagines himself to be near a chapel or convent. But it turns out that the forest is the chapel, and the bell is a bird. One writer (Mr. Waterton) has declared that the bird tolls with so sweet a note that "Acteon would stop in midchase, Orpheus himself would drop his lute to listen," while the clear note can be heard at a distance of three miles! The beauty of the Angelus bird is equal to his talent; he is as large as a jay, and as white as snow, besides being graceful in form and swift in motion. But the most curious ornament of the Angelus bird is the tuft of arched feathers on its beautiful head; it is conical in form and about four inches in length.

The following from Rev. S. C. Moore was not written for publication. But we take the liberty of putting it in this issue, as his many friends in the province will be pleased to hear of his work in British Columbia where he has been for over a year:

Waterside, January 2nd, 1902.

REV. J. H. HUGHES:

Dear Brother Hughes, I have returned from the West to my home in the East. I had fourteen months of hard work out there, but I trust, in many ways successful. I found a new church at Ladner of about 16 members, all from the East, some who had formerly been members of my congregation at Salisbury, one young lady who was converted in my meetings held on the Steeves Mountain, but her parents thought her too young to join the church, but after the lapse

of nearly 20 years I had the privilege of leading her down in the Baptismal waters in obedience to the Divine command. It has been up-hill work, but our congregation has increased from about thirty to the largest in the town and numbers now 26. Just think 16 members agreed to raise \$300 and did it, paying every month. The Board gave \$400. In addition to that, the church without asking outside aid, raised \$300 for a building lot and had when I left \$250 towards the building, but they are going to have a hard time to complete the building without making a debt. It will cost \$2000. I have been requested to ask for some assistance down here, and any who from their abundance will contribute to the assistance of that field, will be giving to the Lord. The conditions out there are altogether different from the East. I opened a new station at Steveston with good prospects, but since I left a terrible storm has swept away the dyke and Steveston is under water. How it will affect the church I do not know. The prospects for the Baptists in B. C. is good but they have up-hill work for the present. I left with the idea of returning in the spring, but my wife's health with the difficulty of selling my home for anything near what it is worth may prevent me from going as early as I expected.

I inclose \$1.00. I am sorry I neglected to send it so long. You can send the paper to Waterside, my old address. Pray for the brethren in B. C. Wishing you the compliments of the season, I remain

Yours in the gospel,

S. C. MOORE.

## The Dag of Complete and Absolute Victory.

When the long and fierce campaign shall end, when every wrong shall be righted, every fortress captured, every foeman vanquished, and at the name of Jesus every knee shall bow; "whoe he, who through all the struggle has been the central figure, shall stand forth arrayed in glory and might. Upon the bleeding soil of earth the victory has been won. Here he trod 'the winepress alone;' here he went down to dark Gethsemane, and in that agonized hour of awful passion took the cup of woe and drained damnation dry; here he climbed that 'green hill far away,' and amidst the unfathomable mysteries of human woe and redeeming love, his dyed head drooped, his tender heart broke, and having 'overcome the sharpness of death,' opened 'the kingdom of heaven in all believers.'

But in that day of everlasting victory, "He shall see of the travail of his soul, and shall be satisfied," when surrounded by all who have loved and served him—patriarchs who saw his day and were glad, prophets who, through the darkness of the ages, foretold the eternal dawn, apostles who forsook all for his sake, fathers, confessors, reformers, missionaries trophy laden, pastors with their flocks, teachers with their lambs, the great array of devoted workers, the unknown and the well known, the lofty and the lowly, who, constrained by his love, have led wanderers to the cross—when, enthroned amongst the "sacramental host of God's elect," there shall salute his ears the grateful and triumphant song bursting from a world redeemed and a heaven enriched—

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown him Lord of all."

REV. E. G. GANE.

The so called "dead live" in the ministry is not determined by years. As in every other calling, so in the ministry, there are old men of thirty, and young men of seventy.

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Railroading with Christ.

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CHAPTER V.

**T**O the principles which he had adopted in his talk with his mother, after the merchant's address to the Sabbath-school, Joe steadily adhered during the years immediately following, while in various ways he usefully employed himself—now helping his mother in the house, and again going out to work for a period; sometimes obtaining a taste of schooling, and at other times doing what he could with his books, between the intervals of labor at this or the other job that offered. This was in many respects a discouraging experience and yet it served splendidly to develop Joe's faculties and character, and thus proved really a blessing in disguise.

By the time Joe came of age, however, it seemed essential for him to find some steady line of employment; and as he happened just then to receive the offer of a position as freight brakeman on the railroad on which his father had run as an engineer, he thought it best to accept the place, although the work was not very congenial to him. Yes the times were hard, and a young man with as little capital as Joe possessed was not in a position to pick and choose among occupations. And so it came to pass that Joe Benton began a railroad career by running regularly on the through freight which pulled out of Carter City daily, serving as a member of the crew which took the train as far as Hammerville, on the other side of Giant Mountain.

Though at first certain phases of this railroad life interested Joe, the novelty of it all soon wore off; and there remained only the weary round of such monotonous and often dangerous work as the seeing to couplings, running along the roofs of cars, or crossing tracks to open or shut switches. In warm weather the work seemed simple and light enough, but when the tops of the cars were coated with ice, or fierce gales swept down the mountain gorges, it was no laughing matter to work the handbrakes, or to forward signals to the engineer. But Joe steadily and pluckily kept at his work, avoiding the extreme of senseless recklessness on the one hand, and of cowardly inaction on the other.

Naturally during his runs on the road, when his presence was not required elsewhere, Joe spent a considerable portion of his time in the caboose, where the brakeman would sometimes collect (as for example during long waits at

sidings) for shelter from summer heat or wintry storm. These railroad men were many of them very rough in their ways. Yet a number of them soon came to respect Joe for his simple manliness and sterling Christian character. While there was nothing of cant or pretense about Joe he did not hesitate to let his companions feel that he disapproved entirely of what was low and coarse in conversation or behavior; and sometimes by judicious and significant silence, and again by a word of pointed but not unkind rebuke, he gradually made his mates comprehend that questionable words and ways would win no applause from him. Of course Joe himself, in consequence, became a target for ridicule at the hands of some of his associates, who did not fail to taunt him with being "tied, to his mother's apron strings."

But Joe Benton bore all this raillery with patience, and eventually, with but one exception, won over those who were at first his worst foes and most persistent ridiculers to a hearty respect for his character and principles. He was even allowed to hang up in the caboose a religious motto or two, in place of some of the coarse cuts that had before disgraced it, and to adorn the car in a few other tasteful ways—so that after a time it lost a little of its former ugly roughness, and took on somewhat of the aspect of a plain, but not cheerless, rolling home.

The one man of the train crew who refused to be won over to a respect for Joe, or even to a bare civility of treatment of him, was a surly young fellow, who when a boy, and for a time one of Joe's playmates, had missed few opportunities that offered for teasing and annoying the latter. It was this same Jake Summers, the son of Bill Summers, the engineer whose sudden and mysterious disappearance has been already referred to, who had attempted to upset the dinner-pail which Joe was one day carrying to his father in the round-house. Joe and Jake from that date on had never seemed to agree. This, however, did not appear to be Joe's fault. He always treated Jake squarely, and often went out of his way to do little favors for him—yet he could never win his regard. Jake acted all the while as though he treasured a grudge against Joe. Could it have been on his father's account?

Yet, for a time, no open rupture occurred between the two young brakemen, though Joe suspected that Jake (who was the older) put little difficulties in his way, and imposed on him as much as he could. If anything went wrong with the couplings of the cars, for example, it was always Joe who was blamed. And more than once it happened that Joe patiently endured a sharp reprimand, when he was morally certain that the fault was entirely due to Jake Summers' carelessness.

But there was a limit to the extent to which Jake's exactions and persecutions could be endured. It was all very well while only Joe's personal feelings were hurt; but when Jake's carelessness and misrepresentation threatened to involve the whole train crew in grave difficulties with the authorities, patience ceased to be a virtue. Then, too, Joe had his brave little mother at home to think about. The larger share of his earnings regularly went to her, and thus Mary Benton was supported in comparative comfort—blessing the while the noble lad whom she proudly loved to call his "father's boy." Joe could not afford needlessly to lose his place and thus involve his mother, who had already struggled so hard, in sore want again.

Accordingly, when one day it happened that Jake had been culpably negligent, and yet tried to make it appear that the fault was all Joe

Benton's. Joe told him distinctly that he could stand no more nonsense of that sort.

"Well, what are you going to do about it?" returned Jake, with a stupid, insulting leer on his coarse face. "I can knock you out in two rounds any time!"

"Summers, you know well enough that it is not my way of settling disputes!" calmly replied Joe Benton. "But I have warned you now in advance; and if when negligent yourself, you try to pass the blame off on me again, be sure that the truth will find some honorable way out for itself. So beware!"

"Oh, you'll blab on a fellow, will you?" sneered Jake.

Joe made no answer; but the locomotive giving a warning whistle just then, he hurried off to his station on the train.

(To be continued.)

The Emmaus Conversation.

**T**HE revelation to Mary seems to have been designed primarily to establish the fact of our Lord's resurrection; the appearance to the two disciples journeying to Emmaus probably fulfilled the added purpose of indicating the future relation of the Risen Lord to his disciples.

Is not this the salient feature of this revelation? The disciples did not see Him, except for one brief moment when their eyes were opened, and then He vanished; but beneath the commonplace conditions of an afternoon walk, a mutual disappointment, and a sympathetic conversation, He was revealing Himself. He made one of their company, though they did not know Him. He taught them, though they did not know who it was who spoke to them. Most of us time and again have shared the experience of which this is a type. In some hour of sorrow or of meditation, during some conversation with a friend, in the services of God's House, the Master has drawn near, and we have been aware of a presence and a fellowship breaking through the ordinary event, as, on the Mount of Transfiguration; the glory of His body transformed His raiment. The events of life veil Christ, but they do not wholly conceal Him, and through them we may come into fellowship with Him.

The special instruction that our Lord gave these disciples bore the closest affinity to the method of the revelation. The method taught them that He was using the experiences of life as a channel of communication, the instruction showed them that the Scriptures were instinct with Him. The Stranger does not seem to have been content with calling the attention of the two friends to a few scattered passages in the Scriptures that might be interpreted as referring to Himself. He found those references in every part of the Scriptures. They were permeated and suffused with the witness to Him. There is reason to believe that the least understood writings in the world are the Old Testament Scriptures. If we had the right insight into them, we should see, as those friends saw, that there runs through them, like a beam of light, the verifying principle of witness to Christ.

And both the method of the revelation and its message bring us to the larger generalization that human history has behind it the divine life and force of the Son of God. Events are something more than happenings, they are shaped by divine forces, and the channels of divine communications. Woodworth could see in all the phases of nature the revelation of the Primal Life. Christ tells us to see not only in nature, but in the events of life, and in the sweep of history Him who is the life of the world.

**VALUE OF MOMENTS.**

Only think how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant; but the grand electric burner of the converted Paul has blazed over all the world for centuries. A half hour's faithful preaching of Jesus by a poor, itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to exchange a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases when every Christian can testify that the best decisions and deeds of his or her lifetimes on the pivot of a few minutes?—*T. L. Gowler.*

**IF I WERE YOU, MY BOY.**

I would learn to be polite to everybody.  
I wouldn't let any other boy get ahead of me in my studies.  
I would never make fun of children who are not well dressed.  
I wouldn't go in the company of bad boys who use bad language.  
I wouldn't get sulky and pout whenever I couldn't have my own way.  
I would see if I couldn't get people to like me by being civil to everybody.  
I would keep my hands and face clean and hair brushed, without being told to do so.  
I would try to see the little things that I could do to help my mother; and do them without being asked.  
I wouldn't conclude that I knew more than my father before I had been more than sixty miles away from home.

**UNANSWERABLE ARGUMENT.**

Caughy tells of a poor and illiterate young man who went to a large city where he was thrown much in the company of infidels. They ridiculed the Bible, and him for studying it. They propounded many objections to the book which he was unable to answer. They proved to their own satisfaction that the Bible was a bad and useless book, and the young man kept silent. Being asked if he would not give it up, he refused. "No," said he, "I know that if it is not true, as you say, I shall be a much better man for living according to its teachings and so it will be better for me in this life. And if it should be true, as I believe, it will be better for me in the next life. So I am going to stick by the Bible; for whether true or not I stand to benefit by it, in this life surely, and the next life, probably." "You will be disappointed about the next life," persisted his tormentors, "for there is no life after this." The young man considered for a moment and for the first time gained a point in the dispute by saying, "How can I be disappointed, if, as you say, I shall not exist?"

**Quarterly Meeting.**

Carleton, Victoria and Madawaska Co.'s Quarterly gathering convened with Centreville Baptist church on the 13th. Rev. A. A. Hayward preached the opening sermon which was well received.  
The business meeting was preceded by a season of prayer. Rev. B. S. Freeman was elected president. Rev. C. H. Henderson, vice-president for Victoria and Madawaska. Deacon Gregg of Centreville, vice president for Carleton county and R. W. Demmings, Sec'y.-Treas.  
It was moved, seconded, and carried, that the above meeting would begin on the second Tuesday of the month at 2.30 o'clock, instead of on the 2nd Friday at 7.30. As an offset to the

money that is usually collected on the Sabbath, it was suggested that each church take an offering every three months for missions and send it by their delegates to the Quarterly Meeting, and in the acknowledgement of the same by the Sec'y., each church will receive due credit.

The Conference service was of a deep spiritual character and very much enjoyed. Rev. C. H. Henderson preached a helpful and encouraging sermon on Sunday evening which was greatly appreciated. Sabbath morning the quarterly sermon was preached by R. W. Demmings.

In the afternoon Rev. Hayward gave us an excellent sermon and in the evening one of the same character was delivered by Rev. Mr. Balyea, of Calais, Milltown, Me. Florenceville Baptist church has given an invitation for the next quarterly which is accepted.

R. W. DEMMINGS, Sec'y.-Treas.

**NOTICE**

It will be a great relief to us if our subscribers who are in arrears for this paper for the last year or more will please remit us the amount due. You will notice the date to which your payment was made, or the time when you began taking the paper, affixed to your name on this number of the paper. If any mistakes are made please let us know at once and we will rectify it. It will be seen by some that we have extended their time for some two, three and four months, in this way. All whose subscription began at any month after January in any year, we have made their date at July, and any whose subscription was made in any month after July of any year, we have made the date at January following. We have done this to make all subscriptions begin either at the first of the year or at the middle of the year, and we make no charge for the extra months that we in this way give in. We hope that all our subscribers will continue to give us their support by renewing their subscription for this year. And to any one who will send us six subscriptions with three dollars, (50 cents for each) we will send the paper free of charge for one year and we will give the back numbers from first of Dec., 1901.

**Religious News.**

**SUSSEX, N. B.** Work encouraging. Baptized a promising young man, who is connected with the Bank of Nova Scotia, last Sunday. Have received two by letter since last report.

W. CAMP.

**CARLETON, ST. JOHN.** On Sunday, Dec. 18th, one man—the head of a home—was baptized. Another has made request of the pastor for the ordinance. By so much both church and pastor are encouraged.

B. N. NOBLES.

In the last church service of **BRUSSELS STREET.** the old year the home and the church home of one of our deacons were made glad through the baptism of Gordon Kierstead who is thankful for the Christian influences of his home and of Acadia College in which he is our representative.

H. F. W.

We have had a very blessed **CAMBRIDGE, N. B.** reviving here and at McDonald's Corner. Rev. Mr. Martin was with us for some four weeks and it pleased the Lord to greatly bless his labors. The churches are greatly renewed in spirit and seventeen have joined us by baptism and letter and more are expected in the near future. To God be all the glory. The Christmas season has come and gone but it has left behind it a very nice fur coat to remind the pastor of the kindness of heart of the people all over his field and a handsome dinner set to enable the pastor's wife to bear witness to the same.

R. B. SMITH.

**DORCHESTER, N. B.** The absence of items from Dorchester does not mean the absence of encouraging news.

Since the last report the First church has been making history especially in things material. Immediately after the reopening of the property at Woodhurst the Fair View section of the church began the work of remodelling their house of worship on a large scale. The work was completed early in November and on Sabbath, Nov. 17th, the rededication services were held. The Rev. Dr. Brown of Havelock preached morning and afternoon to large audiences and the house was thus reopened for worship amid enthusiasm. In the town a debt has been hanging like a pall over the church edifice since its dedication more than 20 years ago. This debt has been cancelled. During the year 35 have been added to the membership roll. In a word the work is in a healthy condition, although we have suffered from the exodus of our young people. The people have been uniformly kind to us. The pastor received from the 1st church a beautiful and expensive fur coat as a Xmas gift. Many of the citizens subscribed also as an evidence of good will. Among our gifts which were many was a barrel of Apples and a turkey from Mrs. A. R. Emmerson, the Minister's Friend. Mr. P. J. Palmer, who is not a Baptist, sent us a generous donation of about three cords of wood. We thank our Heavenly Father for friends. On Jan. 3rd the church will observe a roll call and reunion. An extensive programme has been arranged. There is not a church in the Maritime Provinces doing more for Home Missions than the First church in Dorchester—visit any or all of the seven outstations and you will be convinced of this. We are planning for the renovation of our church property in the early spring. Let me mention also the fact that we have received a number of generous presents from former parishioners in Digby. May the Lord bless and prosper all our friends. We need the prayers of the Lord's own people.

B. H. THOMAS.

**FAIRFIELD, N. B.** Our church work here moves steadily forward. The Mission Sunday school conducted by Bro. Sullivan and Sister Floyd is a very hopeful feature. The B. Y. P. U. moves steadily on. Bro. Floyd, our indefatigable superintendent, presses our Sunday school work to the front holding it Baptist in all things. Sister Mrs. J. A. Floyd keeps the mission well to the front. The church has kept the pastor's salary paid ahead ever since we came here and every year gave nearly double what they promised. On New Year's evening they kindly gave a donation which, including gifts before and since given, amounts to \$40.00.

R. M. BYRON.

**PRINCE WILLIAM AND 2ND KINGSCLEAR.** We are still pressing onward the mark for the prize of the high calling of God in Christ Jesus. During the past few weeks we have been

holding special services. Five or six have expressed a desire to be Christians and the church has been revived for which we thank God. On Saturday eve preceding Christmas the Prince William church held the closing exercises of the Sunday school for the winter consisting of a concert and Christmas tree. The church was full and the exercises were a grand success. The pastor and family were not forgotten. On New Year's eve the members of the Prince William and 2nd Kingsclear churches and friends were invited to a social in the Hammondville hall. After tea had been served the meeting was called to order. Mr. M. B. McNally was elected chairman.

Rev. Joseph Holyoke was called upon for an address. After expressing his pleasure at being present, he called the pastor, Rev. C. W. Sables to the platform, and on behalf of the members of the churches presented the pastor with a beautiful fur coat and cap, a pair of slippers and a very handsome slumbering robe.

The pastor's wife was also remembered by being presented with a purse containing \$16.50 and other useful and ornamental gifts.

The pastor in behalf of himself and wife replied thanking them for the beautiful gifts, also for the



expression of goodwill and friendship that existed between them as pastor and people—and expressed the desire that by their united efforts the kingdom of God might be advanced on the field.

After remarks by the Rev. J. A. Cahill, a former pastor, also by Bros. Leverett Estabrook and Jas. Kirk of Prince William and Bro. Fox of Kingsclear, the exercises closed by the chairman extending the compliments of the season and the audience joining in singing God Save the King.

REV. C. W. SABLES.

#### ST. ANDREWS.

The Sabbath school held their Christmas tree festivities in the parsonage where a large gathering of young and old were made happy by Santa Claus who distributed his favors lavishly overlooking no one. His favor to the pastor and wife, being a beautiful and costly willow rocking chair. He would not tell us what it cost him, but we have our suspicions.

The prayer meetings and other services of late have been quite encouraging.

Jan. 1902.

CALVIN CURRIE.

#### Home Courtesy.

**W**HY should we treat those whom we love and with whom we associate familiarly every day with less courtesy than those who are almost strangers?

A few homes we have seen where pleasant politeness and uniform courtesy was the rule; but usually, the more constant our intercourse with a person, the less is the care to be courteous. This is not because we love the strangers more or do not wish to retain the good opinion and love of our friends and family. It seems to proceed rather from an almost unconscious perception that the only opportunity we shall have to make a good impression on strangers is by our courteous manner in the few occasions we have to meet them; while we feel secure in the love of our families, and we are not impressed with the need for treating them with even the ordinary form of politeness. In many families where genuine respect and love prevails the habitual manner of the members toward each other is such as to seem to visitors really rude. Think over carefully your usual manner of speaking to the members of your own household circle, and compare it fairly with your manner toward those whom you meet elsewhere. Perhaps you may be startled at the contrast. If you are, try the effect of a reasonable and easy adaptation of your "society manners" to the members of your own family. They also may be startled at first; but you may be surprised again to find how well they will like it.

Here is another letter that was not written for the public eye. But as our much esteemed brother Murray has many friends here who would like to hear from him in his present circumstances we give his letter in its entirety. It is good for any one to read whether acquainted with him or not.

Dorchester, Jan. 1st., 1902.

DEAR BROTHER HUGHES:

I have owed you a letter ever since the word contest; have put it off from month to month. My hand is very shaky from that shock, so much so that I dread the thought of trying to write. I will begin my letter by reminding you that forty five years ago today you married us. Where have all these years gone, truly our life is but a span. I feel that I have outlived my usefulness, if I ever had any, so I am just staying here indefinitely. My general health never was better, eat pretty well, sleep well, and I long, have not an ache or a pain, but pretty helpless. My wife is pretty well, but not so young as she was. The rest of the family are very well. Allen is in Maine, pastor of the South St. George church. We spent last July with him; he is fairly successful in his work, and we enjoyed it much. His wife has still to be assisted in and out of bed,

but she is such a worker; it is wonderful what she can do; she has a mission band. They meet at her room once a week. It is really wonderful what she does. John is living in Weymouth, ten miles from home; they spent Christmas with us; they have one child, Susie, four years old; very smart, I think so. Millidge is living with us; they occupy the upper rooms, we the lower; they have a boy fourteen months; a great comfort. Eva, Alonzo and Ed., like chickens, come home to roost each night, and we enjoy it very much. I am really spending my happiest days. When I awoke on Christmas morning one of my stockings was missing. I found it after a time hanging to the mantle, and in it a gold watch and chain. I told them I feared they were overdoing the thing; but I think I am about as proud of it as a boy with his first watch; it is a good one. I also had a little note with a dollar in it, and as I have no use for money I enclose it to you for that little paper that comes so regularly, and that I appreciate so much. I hope you may be able before long to make it a weekly.

Now I should like much to hear from you and Mrs. H. and family. I had a very encouraging and happy letter from you some years ago, telling me how good the Lord was to you, how he provided for you, supplied your wants and was near in every trouble. I am happy to say that I can endorse it all. He has been good to me, O, so good. We hope to hear from you very soon. My wife joins in love to yourself and Mrs. Hughes.

Wishing you all the compliments of the season I remain as ever

Yours in Christian fellowship,  
N. H. MURRAY.

#### Married.

**CONNERS-WARD**—At the residence of David Ward, Blissfield, by Pastor M. P. King, Dec. 22d, Nathaniel Connors of Blackville to Gracie E. Ward of Blissfield.

**ATKINSON-TOWNSEND**—At Joliceau, N. B., 24th Dec., by Rev. D. A. Steele, Byron Atkinson to Nellie Townsend.

**CHAPMAN-SMITH**—At the parsonage, Cambridge, N. B., on Dec. 26th, by Rev. R. Barry Smith, Walter S. Chapman of Port Egan, N. B., and Eleanor Barry, crowd daughter of the officiating minister.

**GIBSON-CLOSE**—At Fredericton, N. B., Dec. 18, by Rev. J. H. MacDonald, Milton Gibson and Beatha Close, both of Kingslear.

**OLMSTEAD-McCREADY**—At the bride's home, Jacksonville, on Dec. 25th, by Rev. Jos. A. Cahill, Herbert L. Olmstead, of Wicklow to Miss Mary M. McCready.

**PICKLE-WIGGINS**—At the Baptist parsonage, Hampton, N. B., Dec. 18th, by Rev. H. S. Shaw, Joseph N. Pickle to Mary C. Wiggins, all of Norton.

**WILSON-McLEAN**—At the Baptist church, Hampton, N. B., Dec. 26th, by Rev. H. S. Shaw, Edson M. Wilson, D. D. S. of St. John to Lela M. McLean of Hampton.

**HOSEA TINGLEY**—At the residence of the bride's parents, Dec. 25th, by Rev. F. D. Davidson, Harry W. Hosea of Montvale, Mass., U. S. A., and Sarah A., second daughter of John M. Tingley of Cape Hill, Albert Co., N. B.

**GOGGIN-DOWNIE**—At the First Baptist church, Harvey, Albert county N. B., Dec. 25th, by Rev. M. E. Fletcher, James H. Goggin of Millstream, Kings county to Clara J. Downie, daughter of Deacon Ezra Downie of Harvey, Albert county.

**TINGLEY-OUTTON**—At the residence of Mr. Albert E. Outton, Point De Bute, on Dec. 25th, by Rev. R. H. Thomas, assisted by Rev. Thomas Marshall, R. Frank Tingley of Upper Dorchester to Lily T. Outton of Point De Bute.

**SISSON-MARSTEN**—At the Baptist church, Sisson Ridge, Vico in Co., on Dec. 25, by Rev. C. Sterling, Richard A. Sisson to Maudie Pearl Marsten. Both of Sisson Ridge.

**WILLIAMS-WILLIAMS**—At Mouth Kewwick, York Co., on the 25th inst., by Rev. G. W. Foster Mr. Alfred E. Williams to Miss Margaret A. Williams, both of Mouth Kewwick, York Co.

**GUNNING-STEEVES**—At the Free Baptist Parsonage Moncton, December 25th 1901, by Rev. Gideon Steamp, Reuben S. Gunning, of Coverdale, Albert Co., and Nellie G. Steeves, of Upper Dover, W. Co.

**HALL-KING**—At Free Baptist Parsonage, Sussex Dec. 25, by Rev. B. H. Nobles Edward W. Hall of Jordan Mountain and Mary Alice King of St. Martins.

At the Free Baptist parsonage, Mon ton, Dec. 25th, by Rev. Gideon Swinn, Reuben S. Gunning of Coverdale, Albert Co., and Nellie G. Steeves, of Upper Dover, W. Co.

At the First Baptist Church, Harvey, Dec. 25th, by Rev. M. E. Fletcher, James H. Goggin of Millstream, Kings Co., N. B., to Clara J. Downie, of Harvey, A. Co.

At the residence of the bride's parents, Dec. 25, by Rev. F. D. Davidson, Harry W. Hosea of Montvale, Mass., U. S. A., and Sarah A., second daughter of John M. Tingley of Hopewell Hill, Albert Co., N. B.

At the residence of the bride's parents, A. county, Dec. 25th, by Rev. B. McLatchey, uncle of the bride, assisted by Rev. J. K. King, Margaret L., second daughter of R. C. Atkinson, to Truman E. Bishop, M. D., of Norton, King's Co., N. B., formerly of Harvey.

**TUCKER-MILLER**—At the parsonage, St. George, N. B., Dec. 30th, by A. H. Lavers, Albert A. Tucker of Le Tote, Carleton Co., and Miss Eva L. Miller, formerly of Guysboro Co., N. S.

**CHAPMAN-McVICAR**—At the Range, Queen's Co., on 21st inst., by Rev. W. E. McIntyre, Harvey Chapman of Canning, to Alice McVicar of Waterboro, N. B.

#### Died.

**ARBAN**—At Blissfield, Nov. 11, Allen Arban, in the sixteenth year of his age.

**ACORN**—At Amherst, Dec. 24, after a lingering illness, Isaac Acorn, a native of P. E. Island, in his 60th year.

**HORSEMAN**—At Hillsboro, Albert Co., N. B., Dec. 25th, Sarah Horseman, aged 83 years. She died in the faith.

**WIGGINS**—At the residence of her brother, Eben Wiggins, Newton Centre, Mass., Nov. 13th, of consumption, Lillian G., fourth daughter of the late Gilbert Wiggins of Wiggins Cove, Queens county, N. B. She crossed was born Nov. 4, 1872. Was born again March 17th, 1888 and was baptized the following day, by the late Rev. G. W. Springer and united with the Wiggins Cove Baptist church. Some time after, she came to Waltham, Mass., and united with the Beth Eden Baptist church, Waltham, where she lived and labored in many ways for the cause she loved so much, and died trusting in the Saviour whom she tried to serve. Her remains were taken to Waltham and a sermon preached by her former pastor, Rev. J. D. Oakes, from 1 John 1:3, a text of her own choosing. Our sister by her bright happy disposition, and strong Christian character won for her a host of friends, who came to pay the last tribute of respect to the one they loved.

**HITCHINS**—Matthew M. Hutchins, aged 71 years, died December 29, at Hampton, N. B. Bro. Hutchins joined the Cumberland Bay church when a young man, and has been faithful unto death. For the past two years he has been living with his daughter in Hampton, where he died. His remains were buried at Cumberland Bay. May God bless those of his family who are left to mourn.

**ESTABROOKS**—At Chipman, N. B., on 20th inst. Ann, relict of the late Joseph Estabrooks, aged 99 years, 3 months. Deceased professed religion when a little girl ten years of age and was baptized by her uncle, Elijah Estabrooks, then pastor of the Canning church. She had been over 89 years a member of the Baptist church, and her consistent and humble life gave evidence of her Christian hope and her complete acceptance of Christ. Two daughters, two sisters, and a large number of grandchildren and great-grandchildren survive her.