

THE HOME MISSION JOURNAL

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ST. JOHN, N. B., APRIL 23, 1903.

WHOLE No. 112

Notice.

Rev. J. H. Hughes, is now moving from Carleton, St. John, (West) to Indiantown, St. John, North End. His correspondents will notice his change of residence and address him accordingly at Charles Street, St. John, North End, N. B.

Resurrection

Resurrection is the foundation of the Christian system. The Church commences specifically with the resurrection of Christ, and is built upon His living, life-giving person. We are crucified with Him, and in His resurrection we are raised with Him to a new and immortal life. The fallen life flowed from the first Adam, immortality comes from the second; up to resurrection He was the Jew, fulfilling the Jewish law, embodying the spirit of the Old Testament and manifesting what a Jew ought to be; from resurrection He is the centre of new life, immortal and glorious, the Head of the Church and the dispenser of the Holy Ghost. Resurrection is the hinge. Up to that He is the Receiver, and from that the Giver; up to that the Anointed, and from that the anointing One; up to that the atoning Lamb, and from that the interceding High Priest in Heaven; up to that He is the Burden-Bearer, and from that the Scripture-Bearer, of creation; up to that He is the weary Man of sorrows, the patient, hidden, sin-bearing Lamb, and from that the all-sustaining, all-filling, life-quickening God. Hence resurrection is not to be considered as an abstract dogma, a proposition to be received or doubted or denied according to the amount of evidence. It is the grand centre of life, and sheds its influence in and over the whole character of the believer. We are united with the risen One, the Conqueror at the right hand of God, and hence our strength, our joyful confidence and our victory over all things. The impregnable fact of His resurrection is the basis on which the New Testament Church rests (I Cor. 15: 17; Rom. 4: 25)—Graham at the Ephesians.

"Your Labor is Not in Vain in the Lord"

I Cor. 15: 58.

BY THE LATE DR. A. J. GORDON.

THE Christian and his work are sanctified in precisely the same way, viz., by partnership and union with the Lord Jesus Christ. "If any man be in Christ he is a new creature." "There is therefore now no condemnation to them that are in Christ Jesus" is the language of Scripture respecting man. "Your labor is not in vain in the Lord," is the language respecting man's work. The same faith that puts the Christian into Christ puts his work there also. His glory becomes henceforth the inspiration of that work; and his love its motive power. Motives of ambition, human praise and party emulation—these ought to be just as needless and abnormal for a true Christian as a stationary engine would be in a healthy body for impelling the lungs or working the valves of the heart. The faith that saves us, couples us on to the great working forces of redemption and life which are garnered up in Jesus Christ. And just as Jesus looked up to His Father and drew down from Him by prayer and communion the divine impetus necessary for the work which He had to do—"My Father worketh hitherto and I work"—so we look up to our ascended Lord and remember His word: "Verily, verily, I say unto you he that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father"—greater works because the stream of inspiration has a higher head, now that Christ has ascended on high.

The life of Jesus gives us the inspiration of example: the cross of Jesus kindled the inspiration of love: the resurrection of Jesus begot the

inspiration of hope; but the ascension of Jesus gave the inspiration of direct power. "All power in heaven and earth is given unto me" He said, as with outstretched hand, He stood waiting to ascend to His Father. "Tarry ye in Jerusalem till ye be endued with power from on high," said He to His disciples. And when after those days of prayerful waiting the Spirit was poured out like a rushing, mighty wind, it was the opening of the flood gates of a power, which never for a single hour has been closed or shut off from the church. And now we can work in direct reliance upon the Son of God. Through the influence of the Holy Spirit we can take hold on His strength, feel its sway, its impulsion, its irresistible might, moving in every work which we undertake for God. This is what is meant by labor in the Lord.

Now there may be those who are skeptical about the reality of any such power as this, that there is a divine force, emanating from the Lord on His throne and operating through the prayers and faith of Christian workers which can move, and is moving, our Christian enterprises, in just as real a sense as the waters of the Merrimac move the manufactories which stand on its banks; this is an assertion that even some Christians find it hard, at times, to credit. As for unbelievers, many of their learned men scout at their idea. Hear what one of them says: "There is no need for any further trial. The results of prayer have been tabulated by statisticians and proved to be a little account. Those persons and undertakings which are the subjects of special prayer are not exceptionally prosperous. No insurance office takes the prayers of the church into consideration in calculating the risks of a missionary or of a ship which carries him. Society is already convinced that prayer produces no results, at all events in the material world." Be it so, that no insurance office does or can make account of the prayers of the church, in calculating its risks, does that prove they are of no account?

If you have been among the mountains, did you find among the items of your board bill, so many magnificent scenes, and so much breath of horizon and such quantity of cool air and woody fragrance? No; of course not. Well, then, does that prove that they did not exist there, or if existing that they had no value? Nay, every tourist that journeyed thither went there for these very things, and no argument of utilitarians could convince them that they did not find exactly what they went for. And it is so universally in this world. The most real and precious things to us are often those which cannot be reckoned up in figures, or valued in dollars and cents.

And how much more so should we expect it to be in Spiritual thin s. That power from on high which Christ promised to His church cannot be estimated by any prayer gauge or faith metre. But there are thousands who have such faith in its reality and efficacy that they are ready to throw themselves into the most arduous and unpromising enterprises with no other resource than the simple promise of this power from God.

The Involvement of the Spirit.

Evolution says, "There is, potentially, in every organism a higher manifestation." This manifestation comes through the relation of organic tendency to environment. We are not now raising a controversy with evolution, but we urge the larger view of this principle.

From a narrow conception of this idea, matter has been made our only environment. This superficial notion is largely responsible for the materialistic spirit of our times. We are all too unconscious of how much we have been affected by the prevailing thought that material surroundings shape the individual and determine his destiny.

We need to recognize anew the teaching of Christ and of Paul that our most immediate environment is not matter but spirit. We are inspired by the Spirit of God. In Him we live and move and have our being. We pray for a

revival. God is waiting to give it. His method is simple. "The Spirit helpeth our infirmities." God works in as we work out. Our impurity is God's opportunity. Humanity exhausted brings God the Exhaustless. Divine involution complements human evolution. Infinite fullness is at hand. Be filled with the Spirit.

The Spirit alone can refresh us, disentangle and emancipate us from our materialistic earthiness. The ice-bound, snow-covered earth will soon yield to the glad, returning, life-giving sun, and early spring will reveal once more the abundance of life. Let the Spirit help and the revival is here. Welcome the Spirit's involution and truest evolution follows. Yield the cold heart to the warmth of the loving, life-bringing Son of God, through the Spirit, and our prayers for revival will not be in vain.

J. W. BRIGHAM.

Shall We Know Each Other, There?

Do you know each other here? Death means larger life, not less. Christ is living, and Christ has not gone to build tombs and make pyramids. It is a living Christ, gone to make a living heaven full of living people. "That where I am, there ye may be also." "This life of which our nerves are scant, more life and fuller, that we want." All things are yours: life, death, heights, depths, princelities and powers. The grave then becomes a stepping stone on which we have a wider horizon, as kings and priests unto God, in an eternal worship in the presence of a living Christ.—O. P. GIFFORD, D. D.

The Christian Hope.

Hope was not only given to sweeten the sorrow of earth's pilgrims, and lead them to noble attainment—she not only deals with the highest and best in this life, but reaches on to eternal ages and points out the soul's future sphere and possessions.

When the Prince of Life explored the regions of death and smote the Lord of that kingdom, he bound to his girdle of strength the keys of death and of Hades, and came forth from that dark domain, the liberator of death's victims, by making them "prisoners of hope." By his victory over the tomb the Christian is begotten unto a living hope—even life forever more. The Christian's hope is big with immortality. With a firm unflinching step he treads the vale of tears, and pursues his pilgrimage toward that city which hath foundations, whose light illumines life's pathway. Beholding this, the soul is filled with visions of life indeed—a life that sin cannot blight and time cannot age—a fadeless life in a sphere of deathlessness. The power of an endless life is beyond human estimate, but it imparts constant strength to the soul. It means a life over which the shadows of time shall never gather, and where decay and death are unknown; where the horizon of finite vision is never seen, but the soul unhindered, unfolds into immortal strength and beauty.

The most sustaining secret in the Christian's hope is the hour of home-coming, when the wilderness shall be forever past, and the person of him whose words ever quickened the soul to new affection becomes an eternal possession. To reach the goal of all earthly toil and longing, and stand at last in the presence of the most lovely object in the universe, to hear His words of approval and worthy mention, and rest in the warm sunshine of His love—that will be realization! All hope and desire lost in fruition!

The power of His holy presence will repay for life's weary journey; the experience of His unhindered love will atone for all of earth's disappointments; and a moment's gaze upon His matchless form will suffice for all of life's sorrows and anguish.

"No one is living right unless he so loves that whoever meets him goes away more confident and joyous for the contact."

The Home Mission Journal.

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Rosecroft.

BY CHARA BROUGHTON CONANT.

CHAPTER I.

"**T**HINK of those two cold-blooded heartless women! Looking us over through their gold eye-glasses as if we were samples of dry goods instead of being their own nieces, see them whispering together and shaking their heads! And that little old maid in the corner eyes me in such a frightened way, as if she fancied she might have to adopt the 'black sheep' in spite of herself. She needn't be frightened—I'd rather be whipped than go with any of them, and I'll tell them so too! It would do me good, they've showed so unmistakably that they don't want me. Aunt Diantha was the only one who offered to kiss me, and she did it in a frightened way, as if I were a cat that might scratch her.

"How pretty she is, though," mused Eliza Hardy, after another hasty glance at the lady in the corner," and looks as meek as a lamb. But her gentleness may be only skin deep, and she's so aggravatingly prim! Neat as a pink after that long journey, looks as if she'd traveled in a hand-box all the way! If she carried me off, I'd be the death of the poor lady, or she of me, before a week was out! And then Rags, poor Rags, he'd surely die for want of me! No, I'll hire out as a cash girl, or to work in a factory, and then my poor dear dog can share a room with me, somewhere."

A tear was gathering in Eliza's eye, but she forced it back, looking all the sulkier because she fancied "those aunts" would notice her emotion. The scowl on her thin, dark face certainly made it very unattractive; what a contrast she was to her pretty half-sisters, who, seated apart from her upon a sofa, their arms about each other's waists, looked like three apple-blossoms in a row. All three had delicate white and rose-complexions, blue eyes and soft flaxen hair curling in ringlets. Gertrude and Gladys were twins, seven years old, but so large for their age that they looked nearly as tall as Maud, a fairy-like creature of ten. She had not their cherubic plumpness, and her face had decidedly more character than her sisters.

All three were in white, for their late father, Claude Fullerton, detested mourning, and would not allow the four children to be dressed in black even when their mother died two years before. And as he had made a special stipulation in his will that no one should wear mourning for him, his wishes were respected. Not that he had any religious scruples upon the subject; it was only his natural shrinking from anything lugubrious or funereal. He had died as he had lived, believing that death was an "eternal sleep," his only regret that he must leave so soon this pleasant earth, where he had led an easy, self-indulgent, epicurean life for nearly forty years.

Unfortunately for the four children, their mother's influence had been almost as pernicious as his. A handsome woman, brilliant in a super-

ficial way, passionately fond of society and amusement, she found little time to spare for her family. Yet in her own selfish way she was fond of her gay, good-natured husband, and her three youngest daughters. For Eliza, the child of her first marriage, she cared little; perhaps she reminded her too much of Mr. Hardy, that morose hard-featured man, of whom both mother and daughter were very much afraid. Though Eliza was only three years old when he died, she retained for some time the painful remembrance of his harsh looks and tones, and the severe whippings she often received from him in spite of her tender age.

Mrs. Hardy was married again in a year. Her second husband was just the opposite of her first, and little Eliza might have learned to love the gay, easy-tempered man, if he had seemed to care for her. But though he never punished her in any way, and supplied her liberally with money, bonbons and playthings, the secret yearning of her heart for his affection was never gratified. The quick-witted child felt instinctively that her presence annoyed him, that she was too plain and awkward to please this beauty-loving father, and as she grew older she learned more and more to keep out of his way. "There, run off and play, little girl; papa's busy," he would say, as he patted her head without looking at her; but often a few minutes later, stealing past the arbor where she had left him with his book and cigar, she would see him showering caresses upon his own beautiful little Maud, who was always brought to him when he took his "after-noon coffee" alone in the garden. It was a pretty sight, the handsome young father frolicking with his "Queen Titania," as he playfully called the tiny creature on account of her elf-like beauty, and the little imperious airs that amused him so much. The nursemaid, hovering near, thought him the nicest father and the most good-natured gentleman she had ever seen, "so free with his money, too!" None of the trio noticed the tragic little face peering through the vine-leaves a moment, nor observed that Eliza had sped away, to sob out her grief and anger in some secluded corner.

The child saw almost as little of her beautiful young mother as of her step-father. Mrs. Fullerton was too absorbed in balls, receptions, garden parties and the Library Club, of which she was a member, to give much time to her family. Why, she asked superciliously, should she make a domestic drudge of herself when she had a capable housekeeper, and several servants, with two nursemaids and two governesses to look after the children?

Her husband owned a beautiful place in a suburban town of Colorado. The large, handsome house was surrounded by three acres of land, most tastefully laid out. The grounds included a large grove in the rear, that was the delight and solace of Eliza's heart. Here she spent much of her leisure time during the pleasant months, and here, even in winter, she and "Rags," a homely little dog whom she had ransomed from some boys who were going to drown him, would sport and frolic for hours. For Eliza was too hardy and robust, too much of a young Spartan, to dread the frost and snow, like her delicately nurtured sisters.

We have called her plain; but if she had not been so thin, the description would scarcely have suited her. When twelve years old there seemed scarcely any flesh on her bones, and perhaps the servants were right when they declared that she worked it off, rowing, swimming, skating, tramping around the country like a little wild girl. Yet an artist might have made a picturesque study of her face, with its brown gypsy complexion, its background of magnificent black

hair, and the brown eyes full of fire, yet darkening often with a pensive shadow. A sympathetic observer could have read in their depths the story of a clouded childhood, of love and aspirations as yet unsatisfied. But her own mother never understood the girl, never dreamed that she had natural gifts that needed to be trained and developed, and a warm, generous heart that yearned to love and be loved in return. When she thought of her at all, it was with a feeling of impatience, almost of repulsion, as a sulky, intractable child, so homely, awkward and brusque that she was ashamed to have her seen by her fastidious friends. Eliza was early made to understand that when her mother was entertaining guests, she was expected to keep entirely out of the way.

To be Continued.

How to Reach the Masses who do not Attend Church.

The Salvation Army method is one way. Go out and seek them. If need be, use drum and cornet, anything to draw the attention of the careless and win a hearing for the message. This is successful up to a certain point and with a certain class. But it will not avail with the great mass of those outside the church. It does not and can not reach the many educated nonchurchgoers. The use of proper and improper devices in the modification of the church service to suit imagined demands also in some places has swollen audiences for a time, but rarely with any permanent advantage. Experience proves that nothing draws so well or holds steadily as the old Gospel. The churches best filled, and with the largest proportion of those desired to be reached, are those where the Cross of Christ is held up most constantly as the one hope of the sinner. This indicates the one hopeful method of reaching the unchurched. It is by faithful preaching, so enthusiastic with zeal for Christ those who are of the Church, that every member of the Church becomes a seeker of souls. Every preacher must be a pastor as well; each Christian a seeker after those without. The use of social prestige, friendly persuasion, wise tact in influencing the one nearest us, will go far, farther than aught else, in winning to the Church those who are without.—*Christian Intelligence*.

Preaching to the Unconverted.

By Rev. Theodore L. Cuyler, D. D.

I am convinced that with happy exceptions there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular; preaching to Christians has been relatively overdone, and preaching to the impenitent underdone. I do not mean denunciations that only irritate, or mere hortations that are often a waste of breath. I mean that the preacher should hold up the ugliness and the doom of sin before the sinner's eye that he should feel his own guiltiness, and so present Jesus Christ that that sinner should flee to Him as his only Saviour. "Warn them from me," is God's solemn injunction to every minister, he has therefore no more right to cap Sinai or conceal hell than he has to hide the sin-atonement cross of Calvary. In short, I mean logic set on fire by love.

Ministers ought to go back to the fountainhead, and remember that 'esus Christ ' began to preach, and to say, Repent, for the kingdom of Heaven is at hand." They ought to remember that Peter began the great apostolic campaign by preaching repentance to the unconverted, and Paul ceased

not to wain night and day with tears

They ought to remember that the most successful preachers from Whitfield and Wesley on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any "revivals" in his great church; and for the good reason that there were no spiritual darknesses to be revived from. He sowed the gospel with one hand and reaped conversions with the other. His church was like the orange trees I saw in California; there were white blossoms on some limbs, and ripe golden fruit on some other limbs. Unless a minister intensely loves souls, and longs for souls, he will never save souls; if he does, and uses the right means seasoned with prayer, God will give him souls converted as his rich reward.

In my own experience of forty-three years of pastoral work I delivered hundreds of discourses to the unpenitent, and did not limit them to seasons of special outpourings of the Holy Spirit.

My Bible gave me abundant ammunition in such texts as "choose life," "come, for all things are now ready," "Jesus only," "quench not the Spirit," and that piercing passage "past feeling." Preaching to the unconverted is not easy work; it costs more mental labor than any other sermon work—except during a great descent of the Holy Spirit, and at such times all sermons make themselves. Preaching is a luxury when every stroke echoes in converted souls.

LENDING TO THE LORD.—"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now, if you can find any boy whom you can trust, who will take this money, and pay you interest for it, you may lend it to him; and if you invest this wisely I'll increase your capital." When night came the banker said, "My son, how did you invest money to-day?" "Well, Father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with." "You'll never make a business man in the world," said the banker; "business is business. But I will try you once more. Now, here is a dollar to invest; see how well you can do it." A loud peal of laughter from the boy followed this speech, which was thus explained: "My Sunday school teacher said giving to the poor was lending to the Lord; and she said He would return to us double; but I did not think He would do it quite so quick."—*James H. White.*

Spiritual Transformation.

THE main thought of the passage Ephesians chap. 2, is the moral transformation of life through the Gospel. It is difficult to imagine a more startling contrast than the one Paul draws in this second chapter to the Ephesians. On the one hand he sees a man "dead in trespasses and sins"; "walking according to the course of this world"; subject to "the spirit that worketh in the sons of disobedience." On the other hand, he sees him "made alive," walking according to a new and heavenly law, and obedience to the Spirit of God. And in the closing verses of the chapter he declares that those who have shared this experience are members of the family of God. They are a part of His spiritual temple, and He is fitting and shaping them for their places, so that the whole structure, harmonious and beautiful, may rise into a perfect dwelling-place for the Spirit of God.

The experience which Paul describes in this passage is the vital and outstanding fact of Christianity. If the acceptance of the Gospel does not make men partakers of this spiritual transformation, then no matter what the evidence for the authenticity of its documents, the argument fails. But with our own eyes we have seen this evidence. We have seen the self-seeking and sensual life made self-devoted and spiritual, and into dull and carnal eyes there has come the light of heavenly realms. Through response to the Gospel the purposes and incentives of existence have been shifted, and life has been newly centered in the conscious experience of fellowship with God.

But in these things no testimony of a fellow-man is absolutely conclusive. We can never be entirely certain that another is not deceiving or self-deceived in his account of a spiritual change. We can tell whether bad habits have been abandoned, and whether another seems to be converted in his tastes and conduct. But we can be absolutely sure about ourselves. In our own hearts we touch ultimate reality. We know whether or not our dominant purposes have been changed by the Gospel; we know whether or not the word of God or the will of God is precious to us. John wrote: "He that believeth on the Son of God hath the witness in himself." And by the same token that a man and woman at the marriage altar know whether or not God has blessed them with a supreme human affection, we know in the recesses of our spirit whether or not we have come to the relation of filial fellowship with God.

The remark is often made today that we ought not expect a marked change in the life of those who are brought up in Christian homes under all manner of blessed influences. Undoubtedly that is true, but it is also true that even such will discover before they have lived many years that the lower nature asserts itself against the higher, and that the reality and power of the divine life in the soul vindicates itself in the conquest of the temptation.

Salvation is not of works. Repeatedly Paul insists on that in this very passage. At the same time it vindicates itself as a reality in the responsiveness of the soul to the vast motives to righteousness that center in the Christian revelation. And it is the privilege of the Christian to have an assurance of the reality of his membership in the family of God deeper than the interpretation of the words of any document; it is the answer of his own spirit to God—the witness in himself.

Dr. Barbour and Tremont Temple.

The action of Tremont Temple Church in extending a call to Rev. Dr. Clarence A. Barbour of the Lake Avenue Church at Rochester, New York, will be heartily welcomed. At the meeting at which this was done there were 527 members present, and of this number, when Dr. Barbour's name was presented by the committee, 372 voted "yes" and 155 "no." That this negative vote was complicated with other questions, and did not indicate opposition to extending a call to Dr. Barbour, was pleasantly shown when the vote was taken to make the call unanimous. Then there were only fifteen dissentients, and it is likely that these were not opposed to Dr. Barbour. The call therefore may properly be considered as practically unanimous.

Dr. Barbour's attitude with reference to this whole matter strikes us as admirable. He has not given the slightest indication of a desire to

become the pastor of Tremont Temple. On the contrary, it has been evident to him from the first that this is a work only to be undertaken under the gravest sense of duty. His position has been that he would not shrink from the fulfillment of any clear duty, but that his own preference would be to remain in the happy and successful work in which he is engaged in Rochester.

We have the brightest anticipations of Dr. Barbour's success if he comes to Boston. But that will not depend wholly upon him. It will largely depend on the co-operation of the members of Tremont Temple Church with the new pastor. And we are satisfied that there is so much genuine Christian spirit in that great congregation, so much willingness to forego personal opinion, and so much earnest desire to promote the interests of the cause of Christ as represented by this church, that Dr. Barbour will find a congregation cordially united in making this church even a greater power in the community.

Dr. Lorimer did a great work in Boston. Many were very earnest that he should return to Tremont Temple. For ourselves we should have rejoiced to have had him back here. But we are not at all sure that New York does not need him quite as much as Boston. Certainly our advices indicate that he is laying the foundations there for a work that may surpass even his great achievements in Chicago and Boston. The best compliment that the friends of Dr. Lorimer, who have been disappointed that the Tremont Temple Church failed to secure him as pastor for the third time, is to give his successor a support that will make this noble congregation a still greater power.

Religious News.

DOAKTOWN. Six have joined the church by baptism.
J. A. MARPLE.

MONCTON, N. B. At the close of the morning service, Sunday April 5th, Pastor Hutchinson again had occasion to visit the baptistry. In the evening before administering the ordinance of the Lord's Supper, the hand of fellowship, was given to four. We are expecting others soon to follow their Lord.

BAILLIE, CHARLOTTE CO. We have been blessed with a visit from our General Missionary Hayward. He came to us the first of March, and stopped three weeks. While here, seven were added by baptism, one on experience, two have been added by baptism since, making ten in all. The Board is to be congratulated in having so faithful a worker as Mr. Hayward.

C. J. STEEVES.

HOPEWELL. We have had our annual donation and it has broken all previous records. In fact we were taken all by surprise by its magnitude. The people of Hopewell have a reputation for generosity and the fact that they rank sixth in point of giving in this province would prove that. They presented us with the sum of \$194.40. If it is "more blessed to give than to receive" their experience must be something sublime. We wish to thank all the donors and hope we may prove ourselves worthy of the confidence thus expressed.

F. D. DAVIDSON.

We have spent some weeks **SHEDIAC, N. B.** at Albert where 8 or to confessed Christ as Saviour and others asked prayers. Two weeks before Christmas was spent on Steeves' Mountain with Bros. Davies and Perry. Some expressed a desire to become Christians. The weather was very cold

and the roads bad; we are sad as we have to think probably the meetings were closed too soon. I spent a pleasant week with old friends at Centre Village. It seems too bad that these people and Cookville have to go for months without any minister to help them. One Sunday was spent at Lutz Mountain, Second Moncton Church. They have a large building which they are talking of repairing. We enjoyed large congregations there and it seems too bad that this once large and flourishing Church has been terribly scattered and going to build up other Churches. The Board and people should surely do all they can to have a good preacher there. My next step was to Campbellton to supply a few weeks for Bro. P., on the way up had meeting at Canaan Station, Westmoreland Co., N. B. and at Belledune River, Gloucester Co., N. B. Campbellton is a nice town of over two people. The Baptist Church which did not exist there 18 years ago, now is strong and active and has a beautiful \$5000 building with Y. M. C. A. room in connection, due largely to energy of pastor Keirstead and his faithful supporters. We are sorry he has been four months in failing health. During the five weeks here we also had meetings at Flat Loods, R. Co., N. B. and Mana and Morse Settlements in the Province of Quebec, Shediac comes next. The Baptists were on the lead here but now have to take a back seat and are somewhat despised. This town is 75 per cent French and the Protestants are divided into 4 other churches. We had a number of special meetings here, eight new ones spoke for Christ, others stood showing they had accepted the Saviour and a number expressed a desire to be saved. It is very important that they should have a man here now. Quite a few in town belong to churches elsewhere with a pastor these could be persuaded to bring their letters, this would be a great help. Others who have just found the Lord I think will unite with the church. Thank God for the faithful brothers and sisters who are holding on here doing what they can against much discouragement. Our brother offers \$50 a year towards a pastor's salary. Some of the leading people of the town we are sorry to say have apparently given to other churches; the young people are also going that way. The Lord has enabled me to arrange with a singing Evangelist to join me early this summer. We hope to do more and better work. I shall be pleased to hear from any neglected churches that we may be able to help.

GEO. H. BEAMAN.

TEKKALL. We baptized one candidate last Sunday. His wife and daughter had been baptized a few weeks before. May the Lord give us a large harvest this year. W. V. HIGGINS.

COLDSTREAM. God has been pleased to revive his work in this place and strengthen the hearts of his children. Five were baptized last Sabbath two of the candidates being sons of the late Rev. H. Shaw. Others are awaiting ordination. We take courage and press on. J. D. W.

SAINT STEPHEN, N. B. Four were received by baptism on Easter Sunday, and there are indications that more will soon follow. The interest in all departments of church work has been well sustained during the winter season. W. C. GOTCHER.

SACKVILLE 1ST. We ourselves are always interested in the news from other churches and pastors and doubtless others would be pleased to hear from Sackville. The work has moved quietly during our stay of over two years. Scarcely a communion has passed without the reception of new members of which you have not received any intimation. We decided with the new year that we should report occasionally and let our habit of reticence should annul our good resolution we hasten to give some of the visible results of the first quarter. Eleven have been received into the church since January. Three others are awaiting baptism. Had our roll call on April 9th. Despite the rain and mud a fair congregation gathered to listen to a powerful sermon from

Pastor Hutchinson of Moncton, the effects of which were very marked in the after meeting. The roll call collection so far is about \$200.

E. B. McLATCHY.

Albert Co. Quarterly Meeting.

The day was beautiful and the representation from the churches was good. We had Rev. J. W. Brown from Havelock, Rev. H. V. Davis of Salisbury, Rev. A. T. Robinson of Sackville, Rev. N. A. McNeill of Petitcodiac, from the Westmorland County quarterly meeting. We were all delighted to see our dear old brother Rev. Isa. Wallace and to hear him as well. From the conference led by Rev. Milton Addison, to the close of the Sunday School convention the interest was deep and powerful. The reports from the churches showed a progress all along the line. The sermon in the evening by Rev. M. E. Fletcher was a stirring and touching discourse, appealing to the heart as well as the head, and will be productive of great good. The evangelistic service under the direction of Rev. Isaiah Wallace brought quite a number to their feet for prayers, and the whole service was a great blessing.

Wednesday dawned cloudy and proved to be rather unfavorable so far as the weather was concerned. But the people came if it did rain. The interest did not abate, and when Rev. N. A. McNeill rose to read his paper on the subject, "The Obligation of the Church to give the Gospel to the Whole World", there was a fine congregation present. Dr. Brown followed in an eloquent address along the line of paper read. Revs. A. T. Robinson, Isaiah Wallace and E. D. Davidson also spoke on the subject of discussion.

I am not supposed to report the Sunday School convention, but it was run by the same men and in the same spirit. Dr. Brown taught a lesson which was very much enjoyed. The evening found a good congregation and a splendid meeting. Rev. A. T. Robinson was the first speaker. His subject was "The Church and the Sunday School." He held the congregation's close attention and we were all delighted with this splendid address. Rev. N. A. McNeill was the next speaker. His subject was "The Necessity of Instruction in the Home." It was a grand address right from the heart to the heart. The choir rendered some fine selections of music. Mrs. Tringly sang a solo and Messrs. McNeill and Davidson a duet. We enjoyed our visiting brethren very much and hope they will come again. A brother remarked at the close: "If your quarterlies are all like this I will surely attend them after this." The next quarterly will be at Baltimore.

E. D. DAVIDSON, Sec'y-Treas.

The habit of looking on the best side of every event is worth more than a thousand pounds a year.—Dr. Samuel Johnson.

"Make one person happy each day and in forty years you have made 14,600 human beings happy for a little time at least."

"Out of suffering have emerged the strongest souls; the most massive characters are seamed with scars.—Rev. E. H. Chapin.

Married.

HENRY SHEPHERD. At the residence of the officiating minister, Rev. R. M. Bynon, Lewisville, N. B., April 3rd George Harry and Annie Shepherd, both of Moncton, N. B.

BROCK MURPHY.—At Harvey, N. B., April 1st, by Rev. H. H. Saunders James Brock, of Essex County, and Florence B. Murphy, of Harvey, Albert Co., N. B.

POST DAVIS.—At the parsonage, Centerville, Carleton Co., N. B., April 11th, by Rev. B. S. Freeman, Hayward Post, to Cora E. Davis, both of Bridgewater, Me.

REID LONGSTAFF.—At the home of the bride's father, Upper Kaxton, Carleton County, N. B., April 15th, by Rev. B. S. Freeman, Ludlow E. Reid, to Annie M. Longstaff.

Died.

HOVEY.—At Ludlow, March 15th, of consumption, Hugh Hovey, 24 years of age, died rejoicing in Jesus Christ. Hugh will be greatly missed in the church and community. He leaves a sorrowing father, brothers and sisters, with a large circle of friends and kindred to mourn his departure.

BANFOUR.—At Ludlow, April 4th, in the 55th year of his age, James Banfour, departed this life rejoicing in the promises of God. Brother Banfour has been a sufferer for years and to him death was a happy release. A sorrowing wife, five sons and three daughters mourn his departure.

SMITH.—At Brookway, March 9th, of diphtheria, Stillman Smith, at the age of 15 years, the eldest son of Deacon Ernest Smith, Bible Baptist church loses an esteemed member. Stillman was one of the ten that was baptized a year ago last fall at Brookway. He gave promise of a useful life.

DEWAR.—Deacon H. V. Dewar and wife of St. George have been called upon to mourn the loss of their young son, a bright little boy about three and a half years of age. He died very suddenly on Sunday, March 22nd, and it became the writer's sad duty to attend the funeral on the next day. We are glad to know that the other members of the family are recovering from their severe illness.

LANSON.—At his father's home, Chatham, Queens Co., on March 18th, Greer J. Lanson passed away in the nineteenth year of his age. More than a year ago he received an injury from which he never recovered, and went into rapid decline. He had never made a public profession of Christ but during his illness he found as he said so often "how sweet it is to trust in Jesus" with the result that death's approach was not feared. At his request several dear relatives and friends were summoned to his bedside for a last farewell. One by one the good byes were said and messages sent to two brothers in the far west; then he longed to go to meet the Master and spoke with joy of soon seeing his father Oxville, who fourteen months ago, passed away with the same sure hope of a home in Heaven. The end soon came and without bodily pain or distress he passed peacefully away. Thus in a short time two bright young lives have been taken from this happy home circle, leaving to mourn parents, six brothers and three sisters, yet not without hope of a safe reunion in the bright home where there is no parting. "God's mercies calls his children home whose years are in their prime. But He has better measures than the pendulum of time.

They pass from work to better work
And rest to love the noon
Ah! God is very good to them
They do not die too soon."

WILSON.—Francis E. Wilson fell peacefully asleep in Jesus at his sons, Z. O. Wilson, at Carleton St. John, on Friday, April 10th. He was born and always lived at the Narrows, Washademoak, Queens Co. But recently came to live with his son at Carleton. He was eighty six years of age, and a respected member of the Baptist Church in Cambridge. He leaves six sons and one daughter to cherish the memory of a kind and best father. They sorrow not as those who have no hope. May they all meet him in glory.

GANTER.—At Woodstock, N. B., April 11th, of typhoid fever, Mrs. J. P. Gaunter, aged 42 years. She leaves a husband and four children. Mrs. Gaunter had a good hope.

You can't buy a home. A man buys a house, but only a woman can make it a home. A house is a body, a home is a soul.—The Outlook.