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WHOLE No. 95

Hope as a Saving Element in Life.

G. B. M. CLOUSER.

I Cor. 13: 13

MANY are the agencies divinely given to lessen the burdens of earth's toiling pilgrims, and aid them in preparation for a higher state of existence, but no one has such saving influence as the element of hope in human life. Admirably has the poet set forth the primacy of hope in the following sublime strain:

With the sweet hope, resides the heavenly light
That pours remotest rapture on the sight:
Thine is the charm of life's bewildered way,
That calls each slumbering passion into play;
Waked by thy touch, I see the sister band,
On tip-toe watching, start at thy command.
And fly where'er thy mandate bids them steer,
To pleasure's path or glory's bright career.

When the foundations of earth were laid, love was there to impart design and beauty to the wondrous plan; faith, too, was there, who saw through distant ages a glorious future for creation. But it was when sin had snapped the sacred chord which bound the creature to the Creator in that fair paradise, that faith's sister, hope, was born. In the announcement of final redemption through the "Seed of the Woman," "hope's joyous youth began—but not to fade."

Hope painted the course of time from a lost Eden to Calvary, and illumined the night with her bright stars of prophetic portent; and over the quicksands of sin built a highway for the redeemed to march on their shining way through the centuries. The first announcement of the incarnate Son brought with it that gentle spirit—one of the three sent to give victory in life's battle, and lead mankind back to a lost paradise. Faith, Hope and Love represent to us the divine Trinity seeking the redemption of the race, and working in man toward an ideal life. This trinity found expression in the three great Apostles of our Lord. Paul excels as a teacher in faith, whether in doctrinal statement or the practical life. Peter is the preacher of hope, and it breathes through all his utterances; while John is master in the realm of love. If faith is the mightiest, and love the greatest, hope may be regarded as the "last thing in the world."

An inquiry into the nature of hope will reveal the large place it holds in human experience. It has in it the element of expectation united to that of desire—the offspring from the union of faith and love. Faith sees in the distance the promised land of earthly achievement; hope anticipates it and makes it a present possession, for "we live not in what we hear, but in what we remember and what we hope." Faith beholds from exalted pinion the "palace of the King," the home of the soul; hope brings the sweetness of that home into all of earth's pilgrimage.

Anticipation is said to be more than possession, but this is true in the world of the unreal and shadowy, where men only dream of the ideal, but is not true in the realm of the real. To anticipate that which is true and eternal is a solid and ever enriching pleasure. It unites the present with the future, and gives it undying interest; it gives a divine meaning to the common task, and assuages the grief of mortals. Through hope's beaming eye we can see far into the distance. Through her aid we get visions of the future, big with realization and achievement; her hand beckons us to hasten our steps toward rich fields of wisdom and untrod paths of deep and glad experience. She lends us eyes to behold the battlements of the shining city, whose glory lights up the shores of time and illumines the pathway of earth's pilgrims; and thus the blessings of unborn ages heal time's deepest sorrows. And yet, through the clear vision that hope lends, we see as "through a glass darkly;" at best we now "know in part"—the half remaining untold.

In defining its true place in human existence, it may be regarded as the life of the heart. Very suggestive are the two Latin words, *Spero*—I hope, and *spiro*—I breathe, for they are really one in origin. It may not be the breath of the soul, but it is the strength of the heart. He who

ceases to hope, ceases to live—further advancement is impossible. But "reduce a man to a beast's level, and leave him the friendship of hope, and from the lowest depths of degradation he will mount up higher and higher, until he stands with cherubs in wisdom, and excels seraphs in love."

The Sunday School.

To begin with this issue to give a brief comment on the Sunday school lessons, in which the most salient points are brought out. They will be found very helpful both to teachers and scholars in getting ready for the class exercises and will not take much time in the study of them. They will be found very suggestive of thoughts which the teacher can make his own and use with good effect. We believe our many readers will appreciate them, whether they are teachers of Sunday schools or not, for the points given in them are helpful to any one interested in the study of Scripture.

AUGUST 10.

Nadab and Abihu.

Leviticus 10: 1-11.

TEMPERANCE LESSON.

GOLDEN TEXT. Let us watch and be sober, I Thess. 5: 6.

It was just a year from the exodus of the Israelites from Egypt. The week of consecration for the tabernacle had just ended, and it was the afternoon of the first day upon which the priests had entered on the regular services of the tabernacle.

THE CRUELIEST SIN OF NADAB AND ABIHU.

Nadab and Abihu were priests of the most High God. We do not know the exact details of their transgression, but we have the statement of the Scriptures that they offered strange fire before the Lord, which he commanded them not. This indicates that their offering was in some way contrary to the divine commandment, a fact which they must have known, and which they doubtless would have obeyed but for the indulgence in strong drink, which the context plainly suggests were their besetting sin.

THEIR AWFUL PUNISHMENT.

Greivous was the sin of these two priests, who were sons of Aaron, and therefore all the more culpable because of their splendid parentage. Awful was the punishment visited upon these two men, who had outraged the divine law. Sin always brings dreadful punishment in its train, but in this case the external features of the divine visitation of wrath were terrible to contemplate. Fire from heaven destroyed Nadab and Abihu, and in their tragic death the people of Israel received an object lesson concerning the awfulness of sin.

A SOLEMN INJUNCTION.

As a divine commentary upon the striking and awful occurrence which had just taken place, we hear the voice of the Lord speaking unto Aaron, and saying, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean."

THE NEED FOR TEMPERANCE.

From earliest times the need of temperance has been demonstrated beyond all possibility of dispute. It was shown in the case of Noah; it is shown in our lesson in the case of Nadab and Abihu; it is shown in almost innumerable cases that come within our daily observation. Intemperance is the source of a vast a nount of crime. It leads men to sin against themselves, against their families, against society, against the nation, as in the case of Nadab and Abihu against God himself.

THE REWARDS OF TOTAL ABSTINENCE.

It is an old and true saying that virtue is its own reward. Abundantly has this saying been verified in the case of total abstinence. No one ever heard of a home wrecked by total abstinence, nor have we ever known of a soul driven to perdition by refraining from indulgence in strong drink. Inestimable indeed are the blessings which flow from total abstinence, which is in itself a virtue tending to enhance and exalt all the other virtues. Perhaps the most blessed reward that comes from the practice of total abstinence is the assurance we have that in abstaining from the use of strong drink ourselves, we may be also helping some brother who is weaker than ourselves to walk in the path of sobriety and happiness.

AUGUST 17.

Journing Toward Canaan.

Numbers 10: 11-13, 29-36

GOLDEN TEXT. For thy name's sake lead me and guide me. Psalm 31: 3.

Since the Israelites had left the Land of Egypt they had received various lessons of trust, of obedience, of worship and of temperance. They had stayed for over a year in the vicinity of Mount Sinai. They were now prepared to go forward on their way toward Canaan. Instead of being a disorganized horde of escaped slaves, they were a well organized nation, with an orderly system of government and divinely appointed order of worship. Humanly speaking, they were well equipped for the arduous journey which faced them.

HEAVENLY GUIDANCE.

There is something at once very striking and very impressive about the method by which the Israelites were led forward on their way. The signal for their going or their staying was given by the movements of the cloud which rested above the ark of the covenant, and which served as the token of the divine presence. The people of Israel needed some visible token of the divine leadership, and the cloud which they could see both by day and by night was a constant reminder to them that God was their guide.

MOSES AND HOBAB.

An interesting episode is given in our lesson in the interview between Moses and Hobab. The latter was one of the Kenites, who were also known as Midianites, and sometimes as Amalekites. Between the Kenites and the Israelites a lasting friendship had already been sealed by a sacrifice offered by Jethro on behalf of the Kenites. Moses now entreats Hobab to throw in his entire lot with the Israelites, using the words which have become so familiar to us, "Come thou with us, and we will do thee good."

What the result of Moses' plea with Hobab was we are not told, but the fact that there are later references to the Kenites as forming a part of the Hebrew nation would seem to indicate that Hobab with his followers did unite with the people of Israel.

OUR JOURNEY TOWARD CANAAN.

In the journey of life, we find as did the Israelites, some things to help and some to hinder us on the way to the Promised Land. Among the hindrances are our own sinful passions. The greatest obstacles to our onward progress in the spiritual life are these with which we meet in our own nature. Pride, selfishness, ambition, intemperance, lust—these are giant mountains which bar the way for us to the Celestial City.

But there are helps as well as hindrances, and if we will but avail ourselves of the helps we shall find that we are more than a match for all the hindrances that we meet. Among these helps are prayer, the study of God's Word, the teaching and example of our blessed Lord and most of all the abiding presence and power of the Holy Spirit. Let us use all the helps which God has provided for us in the journey toward heaven, and let us trust in Christ for that strength and power which shall win for us an abundant entrance into the kingdom above.

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The Coming of Caroline.

BY MARY E. Q. BRURH.

CHAPTER II.

By this time Mrs. Rossman had nearly reached the little cluster of houses that formed one of the suburbs of the town. These buildings had been put up by a real estate agent. New, the most of them were, all beginning with a ghastly attempt at an elaborate Queen Anne or colonial style and ending with a lamentable lack of good paint.

Nothing, however, could be said against the respectability of the inmates. The expressman lived next door to Mrs. Rossman—an honest, worthy man, who had for a spouse a dame of Hibernian tongue and temper; the little Jew tailor lived across the way; he made, mended and pressed male habiliments, and sometimes these hung on the clothesline in his front yard, or, if the weather was inclement, a line strung from post to post of the little verandah, was decked with coats, vests and trousers all swaying and dancing in the wind after a manner suggesting the "headless horseman" of Sleepy Hollow. The grocer's clerk and the man who ran the "Star Laundry" lived on the right-hand side of Mrs. Rossman, while directly opposite was Miss Spooler, the dressmaker.

Although she and these same neighbors had lived here year in and year out, Mrs. Rossman hardly knew one from the other, certainly not more than by sight. Their joys and sorrows were as a closed book to her; she was supremely indifferent to their affairs. She was, I fear, according to the verdict of the dwellers on "Stubbs' Extension," as the street was unpoetically called, "stuck-up." At any rate it must be acknowledged that she was not "after their kind." She had seen better days, as the common expression is.

Grief, pride and a natural inclination made her hold herself aloof from these people who were so different from her, but she was not ostentatious in her avoidance of them.

She was blessed with but few worldly possessions; all she had was a very small income—an annuity—and the simple little cottage with its five rooms and shed. There was, however, a certain refinement about the place. The windows were always clean and shining; the porch floor void of footprints; the little patch of lawn was kept closely shorn, well-watered and weedless. She rose early and did the work herself. To this latter fact, Mrs. Saltsby, the wife of the expressman, could testify. She had had her suspicions of her neighbor's economy, and, spurred by inquisitiveness, had risen one morning very early—risen not only "at the sound of the bird," but also at the sound of a lawn mower, and had peered through half-closed blinds, and thereby been an interested witness of Mrs. Rossman's maternal labors.

"Eh! To think of the loikes av her a-scttin'

herself above me, when she can't afford to give a boy a quarter to mow down the grass!" had been Mrs. Saltsby's comment as she trailed away like a calico aurora.

The truth was, Mrs. Rossman was trying to save her quarters. There were scores of avenues down which they might roll their silvery discs! There was a little white tombstone to be placed at the head of baby Lois's grave; there was the kitchen to paper and the verandah floor to paint. Then there were the wood and coal to buy for the winter, besides many other things. Also for a woman of Mrs. Rossman's tastes, books, magazines and such things were a necessity; for the brain must have food as well as the body. In her lonely life, books were as true friends, stimulating, sympathetic; but I must say, and say pityingly, the leaves of the Book of books she seldom turned. Though she had heard of the words, "Love thy neighbor as thyself," the beautiful, gracious meaning was as naught to her. She was like too many of us; she viewed society only in a one-sided way and had a contempt for it accordingly. The people with whom we are to come in contact are merely the means to our own selfish ends. We want to get something from them—social recognition, the pleasure of hospitality, money, the stimulus of pleasant companionship; if they can give us nothing, why then they are only great bores! We are prone to forget the other side, the nobler one, that we may give out instead of receive, which is truly "more blessed."

But Mrs. Rossman's ambition had never extended in this direction. Coldly civil, she held herself proudly aloof from her neighbors. "They are all the kind who run in at your back door gingham aprons on, at all hours of the day; they'll want to borrow this or borrow that and they'll bore you with gossip of all kinds. And even if you listen and make no comment, they'll be inventive enough, after they depart, to relate a lot of things you are supposed to have said, and then, the first thing you know, you'll be mixed up in some petty neighborhood squabble! No; let them go their way and I'll go mine!" groth Mrs. Rossman with a little supercilious glance at the cottage nearest her.

Being of this mind, she was not a little puzzled, as well as annoyed, on drawing near her cottage, on this particular occasion, to perceive that for the time being it was apparently the centre of observation; subjected, in short, to the concentrated glances of all around her. The little tailor, who had been brushing off a navy-blue ulster and had come out to hang it on the line, was staring with all the power of his horn-rimmed spectacles across the road. Miss Spooler, in her eagerness to look, had knocked off a flower-pot as well as her pet kitten from the window-sill. Mrs. Barney and Mrs. Cooney, who in their respective yards were taking in their respective weekly washing, stood transfixed, with clothespins in their mouths. As for Mrs. Saltsby, who had just been out to give a belated order to the grocer's boy, Mrs. Saltsby had even ventured to the end of Mrs. Rossman's sidewalk, and, with her apron thrown over her head to keep out the chill of the keen, wintry air, and with one hand holding high the tail of a much-begragged and buttonless watteau-wrapper, keeping it from an adjacent snow-bank, was gazing with her mouth of generous proportions all a-gape, while she ejaculated rhythmically "Well! I never!! Did you ever!!"

Possibly Mrs. Rossman herself felt somewhat like echoing these exclamations as she drew nearer. "What can be the matter with my house?" she murmured, much puzzled. "Is it a fire? or has the cat tipped over the pail of milk the milkman was to leave? Everybody on the

street seems to be staring at my front verandah!"

When she came in sight of the latter, she too stared, for there, on the upper step was a bundle—a big, fantastically-shaped bundle, done up in faded blue denim and all tied in a doughy knot. And close beside the big bundle, sat a little bundle, and this one was not quite so stationary! It moved and stirred restlessly, yawned, stamped its feet, as if from cold, and coughed huskily.

Yes, it was a child—a queer little creature in shabby cloak and hood! A little girl of five or six years, and as Mrs. Rossman drew near she beheld a wan, wistful, little face, a pair of large, eager, brown eyes, a tangle of dark, silky curls, a wondrously luminous smile; while a small, piping voice rang out in tones of great relief: "You're Mrs. Rossman, aren't you? I've asked so many ladies on the street, and they said they weren't! But you are she, I'm sure. I am Caroline, Mrs. Rossman, and I've come to stay with you!"

(To be Continued.)

Baptist Doctrines.

IV.

The Study of Doctrine.

JOSEPH SAGEHEER, PH. D.

The New Testament is a book of doctrine. It is the product, in part, of the human reason and it appeals to the human reason. Its trustworthiness is to be tested by the usual laws of the mind. The production of the Bible was in part a matter of inspiration, but the understanding of it is a matter of the reason. To say that the understanding of the Bible is not a matter of the reason would be a contradiction in terms. There is a divine assistance in the devout study of the Bible, but a mind enlightened by God is still a mind and has acquired no new laws or processes that are not common to other minds. An enlightened mind cannot assent to a self-contradictory proposition any more than an unenlightened mind can. To do so would be an immoral and wicked thing, no matter who made the proposition. There are no self-contradictory propositions in the Bible; but if there were, every sane mind would be forced immediately to reject them as untrue. It may not be possible for one thoroughly to understand all the doctrines of the New Testament; but he can at least understand what phase of the doctrine it is that is not clear to his mind. For example, the doctrine of the Trinity of the Godhead. There are some things about this doctrine that every Christian should know as the result of his own original research; he may be convinced that the doctrine is nowhere taught in the New Testament; or, he may find that it is taught, and may be able to make a reasonable statement of the whole teaching of the New Testament on this subject; or he may be convinced that some of the difficulties of the doctrine arise from our use of the word *persona*, so common in the Latin theologues; or, he may be convinced that the doctrine is a transcendental formula, a formula not derived from knowledge, but necessary to knowledge otherwise gained, and that its necessity is a proof of its truth. He can certainly come to one of these conclusions, and any of them would be better than no conviction at all. The same is true of every doctrine. Religion is brought into contempt when the young Christian says, "I believe in the Atonement, but I have no idea what the Atonement is." He ought to have some definite idea what the life and passion and resurrection of Jesus means; and what he thinks they mean is his theory of the Atonement. There are some doctrines of which the young Christian, by reason of the times, is under the necessity of having a very clear idea. One of these is the doctrine of the Inspiration of the Sacred Scriptures; he should have some clear convictions on that subject, and he should know what those convictions are; and even if he has a theory of a mechanical inspiration and thinks that God speaks out of the Bible as Gladstone speaks out of the phonograph when one has dropped a nickel in the slot, altho such a young person would be the subject of

pity, he had better believe that than believe nothing at all.

Christian doctrine lies at the base of Christian character. The Christian life that begins and ends with "Come to Jesus," will sooner or later fail. Notwithstanding the margin of the Revised Version, the first verse of Romans xii says that presenting ourselves unto God is a reasonable service, a service of the mind, a rational service. The belief that influences the life most is the belief that lies in the realm of the affections as well as in the realm of the intellect. The principles that determine character are those that are approved by the intellect, held dear by the heart and obeyed by the will, and these principles are one's doctrines; they are his creed. For example, the Athanasian creed says: "I believe in the Holy Ghost who proceedeth from the Father and the Son." The Eastern Church believes that the Holy Ghost proceeds from the Father but not from the Son; yet one would hardly suppose that the character of a member of the Greek Church differs from that of a member of the Latin Church because he does not believe that the Holy Ghost proceeds from the Son; because that distinction, if it can find a place in the intellect, is perhaps too subtle to be apprehended by the affections. But to believe in the Holy Ghost does influence conduct, because to believe in Him is to believe in the imminence of God, it is to believe that God is concerned with the affairs of men; it is to believe that communion between God and man is possible, Christian doctrine lies at the base of Christian character as philosophy lies at the base of natural science. Science is systematized knowledge, and philosophy furnishes the scheme on which the facts of knowledge are systematized. Evolution as a philosophy lies at the base of biology; but evolution as a philosophy was taught by the Greek biologists before the Christian era, while biology belongs to the present century. The truth of any science depends upon whether the observation of facts is correct and upon whether the philosophy, in the light of which the facts and relations are interpreted, is true. Now theology is that part of philosophy that lies in the realm of religion, and there is a theological basis for every religious function and a theological conception at the base of every social problem. Whether we send a loaf to a starving Elijah by the white hand of a King's daughter, or whether we let him wait for it to come on the black wing of a raven, depends upon whether we believe that human agency or that supernatural agency is the normal method of God's providence. Whether or not it is always right to buy in the cheapest market and sell in the dearest, depends upon whether or not we believe in the fatherhood of God and the brotherhood of man. And so there is a theological conception at the base of every moral problem, and Christian doctrine lies at the base of Christian character.

Baptist Young People, having no authoritative statement of creed or ritual or discipline, are peculiarly fitted for original research into the doctrines of the New Testament.

Influence of Prayer.

Dean Farrar tells us that his mother's habit was, every morning immediately after breakfast, to withdraw for an hour to her own room, and to spend the hour in reading the Bible and other devotional books, and in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties and to remain unruffled by the worries and pettishness which are often the intolerable trials of narrow neighbors. He says he never saw her temper disturbed, nor heard her speak one word of anger or calumny or idle gossip, nor saw in her any sign or any sentiment unbecoming to a Christian soul. Her life was very strong, pure, rich and full of blessing and healing. And he says it was all due to the daily morning hour spent with God in the place of prayer.

The Power of Love.

Do we comprehend the power of love, when it truly reigns in us; how it encircles us with an atmosphere, pervades those around us, melts

down resistance, soothes excitement? A mighty love, showing itself in the eye, in the voice, in the form, what can it not accomplish? Should we not raise ourselves to this state of calm intensity of love? No man knows the measure of his influence till this force abides in him. Christ's life was a revelation of the spiritual love which filled Him. Such a love, and such a life, should be sought by us.

All that you do, do with your might;
Things done by halves are never done right.
One thing each time, and that done well,
Is a very good rule, as many can tell.

M. A. Stodard.

Your Life.

What shall we do with our life, in the little while that we have it? Make the best of it. Devote it to the very highest aims and purposes. "Hitch your wagon to a star." Do not degrade it by tying it to material things." Alexander and Caesar and Napoleon conquered empires, and won transient applause; but the Galilean carpenter, who spent his life in doing good, dominates the thought of the world today.

Do you admire such a life? and do you purpose in your heart to begin, sometime, to live for others rather than self? "Now then, perform the doing of it." There is no time like the present. In the mad race for wealth, for power, social position, we forget how few are content when their goal is reached; how invariably "much wants more"; how often the fruit of the desire proves to be but Dead Sea fruit after all. There is only one way to make our life worth living—one key that unlocks all its problems—and that is, "Living unto God." The Search-Light.

The Bright Face.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. If the light of love shines, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces and see what wonders they will work when there are fretting, anxious cares, and uncomfortable people about to deal with.—*Selected.*

Who Succeeds?

The young man who is making his way through the world, depending upon his energy, industry and intelligence to lift him higher, must not neglect to cultivate the study of mankind. No matter how he may be in other qualities, if he is not a judge of men he is doomed to failure.

A man must possess the faculty of winning the confidence of other men and of making them his friends if he would be successful in any way. This faculty, or gift, is born with some. They touch a sympathetic chord in every one they meet, are given a hearing when more worthy men are turned away, and succeed along their chosen lines when men of immensely greater ability plod along at the foot.

If we say they possess tact, we only half express it. Tact is saying and doing the right thing at the right time to the right person. Tact prevents blunders that would make enemies, but does not necessarily make friends. Tact is the form, but the feeling lies deeper down. To make friends, tact must be present, but the heart only can tie the knot of friendship.—

A Father's Example.

Often, but not too often, do we hear of the abiding influence of the mother's life and example in the lives of the boys who go from home into the busy world, but too seldom is the inestimable value of the father's influence ex-

pressed. With inexpressible gratitude for all that mother represents, the father is the boy's ideal of a man, and stands as the head of the household and the unit of society. A noble father, upright, honorable, conscientious, in all the relations of life, toward the wife and mother, toward all the children in the home, in business, and social engagements, of unswerving integrity, just and self-controlled, honored in all the community in which he dwells, is a silent but irresistible power in deciding the future character of his sons. Never can they forget that they are the children of such a father, and while the love of mother will keep them tender, the example of father will make them noble.

Charles C. Earle.

Hillsdale Sunday School Convention.

The seventh annual Baptist Sunday-school Convention of Hillsdale, convened at that place on Thursday evening, July 17th, 1902. Pres., the Rev. R. M. Bynon, in the chair. The first session consisted mostly of business routine. Towards close of session an interesting discussion took place on the methods employed in carrying on Sunday school work.

The 2nd session, Friday, 2.30 p. m., opened with a devotional service conducted by Bro. Jacob Titus, of St. Martins. Rev. C. W. Townsend, of St. Martins, then delivered an instructive address upon the subject, "The Best Methods of Preparing a Sunday School Lesson," claiming that the lesson should be prepared Scripturally, Prayerfully, Originally, thoroughly, Spiritually and Denominationally.

The Model Lesson was ably taught by the Rev. H. S. Shaw, of the Hampton field. Subject, "Duties to Men." Ex 20: 12-17.

The 3rd session met at 8 p. m. After a short Temperance Programme, the Rev. H. S. Shaw, spoke upon "The Relation of the Pastor to the Sunday School, and of the Sunday School to the Pastor." The address was full of good points and was well received. Rev. C. W. Townsend in an eloquent address on "Why Baptists Should Support Their Own Sunday Schools," grouped his remarks under the three reasons: 1. Fidelity to the Master demands it. 2. Indebtedness to Baptist ancestry demands it. 3. Self-preservation demands it. After a short testimony service the Convention closed with singing, "The Half Has Never Yet Been Told."

All the sessions were well attended and a deep interest in the work was manifested throughout.

JOE HOWE, Sec'y.

Notice.

The Baptist Convention of the Maritime Provinces will hold its fifty-seventh annual meeting in the First Baptist Church of Yarmouth, N. S., opening on Saturday, the 23rd of August, at 10 a. m. Notices are now being mailed to the clerks of all churches, with blanks for credentials of delegates, to be returned to me before August 17. The sending of this credential does not secure entertainment during convention, but application must be made to Mr. I. H. Goudey, Box 184, Yarmouth.

HERBERT C. CREED,
Secretary of Convention,

Fredericton, July 16.

Religious News.

"A correspondent calls attention to a report in the *Globe* that five Baptist ministers had applied for admission into the Presbyterian body, and inquires of our knowledge of them. Their names are David Smith, N. P. Gross, John A. Mair, Rev. C. Wooley and I. J. Manthorn. With one exception their names do not appear in our Year Book, and though we have made careful inquiry of several Baptist ministers and officials who would be likely to know something of them, we have not been able to trace them, and if they are Baptists they certainly never have come to the surface in Ontario or Quebec. Mr. Wooley we have heard of as a Congregationalist. Mr. Manthorn we know."

CAN. BAPTIST.

PRINCE WILLIAM, N. B. On Sunday forenoon, July 13th, at the close of the preaching service we visited the banks of the St. John river and Miss Hattie Jewett, in obedience to the command and on a public profession of her faith in Christ, followed the Lord in the ordinance of baptism.

ORDINATION AND WEDDING.

On Sabbath morning, June 1, 1902, Brethren Smith, Perry and Pinnock of the African Mission, S. B. C., met to satisfy themselves as to the call of Bro. Louis Mayfield Duval, B. A., of St. John, to the Christian ministry. At the morning service Bro. C. E. Smith preached on "Be instant in season and out of season." Then followed the "laying on of hands" and prayer offered by Bro. Pinnock, who also gave the charge to the candidate. The Bible, "sword and trowel" of the preacher was presented by Bro. Perry in a few choice expressions. On Monday morning at 9 o'clock the Rev. L. M. Duval, B. A., was united in matrimony to Miss Alice May Spragg, of St. John. The Rev. S. G. Furock officiated, assisted by the Rev. C. E. Smith, who gave away the bride. A large number of friends gathered to witness the ceremony and six missionaries were present to sign the register as witnesses of the marriage. At the breakfast the guests had the privilege of looking at a number of most useful and pretty presents, which the bride had brought with her from America and Canada. We congratulate the groom and wish the bride all joy and blessing.

S. G. PINNOCK.

Amyan Logos, West Africa, June 4, 1902.

A Publican's Best Day's Work.

A man whom I know well, and whom I will call Mr. Brown (a correspondent writes), was, until lately, landlord of a public-house in a moderate-sized town in an eastern county. It was neither a first-class nor a third-class house, but was considered decidedly respectable. Mr. Brown got out of it, and obtained a situation on the railway at eighteen shillings a week. Giving me his reasons for making the change, he said: "I could not possibly endure it. Life there, for me, was absolutely insufferable. I was the most miserable man in the town. I did awake almost the whole night, writhing in agony at the thought of getting my living in that way. On Saturday, when the wages were paid, mechanics living in the neighborhood would come in and sit and spend and spend until the biggest part of their week's earnings was spent. Little children would come in and beg their father's to come home, the children with hardly a rag to their backs. Half-starved women would come and try and get the men home. Many a time I have done my best to persuade the men to go, and sometimes I would refuse to let them have any more. Then in saecrum angustiarum they would go to some house near, and drink all the more in their madness at being stopped in any house. How I did loathe their money! I seemed to be taking part in starving those poor women and children. Then there was my child serving in the bar, and breathing an atmosphere of blasphemy, and do what I would I could not check it. At last I vowed that if I scraped the roads I would get out of that awful trade. I could easily save a hundred pounds a year, but a thousand pounds a year would not have kept me in it. When I got eighteen shillings a week offered me I jumped at it, and I have been a thousand times happier ever since. Getting out of that place was the best day's work I ever did."—*Christian World.*

Personal.

Rev. B. N. Nobles, pastor of the Carleton Baptist church, left last week for a month's vacation. He will spend the time in visiting the various mission fields throughout the province in the interest of the Home Mission Board of New Brunswick, of which he is Secretary. Only by the application of the postulate that a change is

as good as a rest can Pastor Nobles' absence be termed a vacation, but the information thus gained will without doubt materially aid in the conduct of our Home Mission work.

The communication in another column respecting the ordination and marriage of L. M. Duval, B. A. (Acadia 1900), will be of interest to many of our readers. Last fall he sailed to West Africa under appointment as a missionary with the Foreign Mission Board of the Southern Baptist Convention. Many will remember his letter in reference to the work there which appeared in our issue of May 21st. We join with their many other friends in wishing Mr. and Mrs. Duval success and happiness in their life work.

Rev. Dr. Thomas of Jarvis St. Church, and Rev. Dr. Weeks of Walmer Road Church, Toronto, were in St. John last week. They will visit Sydney, Halifax, Wolfville and other points of interest before returning west. Their presence on Monday afternoon at the Eastern Association, then in session at Dorchester, was an event of interest to the delegates.

Rev. Dr. Gates has signified his acceptance of the call of the Germain St. church to become for a second time its pastor. A letter indicating his decision in the matter was read at the conference meeting of the church on Friday evening last and was received with great satisfaction. Dr. Gates may be sure of a warm welcome not only from the Germain St. church, but from his many friends of all churches and denominations in the city.

Married.

FIDIAS HAYWARD.—At Goshen, Albert County, N. B., July 9, by Pastor H. H. Saunders, Douglas Fraser, of Sussex, to Mabel Hayward, of Goshen.

PARENT JEWETT.—At the residence of the bride's parents, July 2, by Rev. Geo. Howard, assisted by Rev. T. A. Blackadar, D. Edwin Parent, of Qu'ebec, to Etta B. Jewett, of Keswick Ridge, York Co.

WILSON LAVIGNE.—At Campbellton, N. B., July 7, by Rev. J. W. Keirstead, B. A., Et and W is in to Elizabeth Lavigne, both of Campbellton.

GRANT JEWETT.—At the residence of the bride's parents, June 18, by Rev. Geo. Howard, Jacob L. Grant to Ida M. Jewett. All of Monaghan, York County.

WILLIAMS GODDARD.—At the Baptist parsonage, Sussex, on the 11th inst., by Rev. W. Camp, William Williams, of St. John, to Ella Goddard, of Millstream, Kings County.

RITTER PRIOR.—At the parsonage, Centreville, N. B., July 9, by Rev. B. S. Freeman, Albert Ritter, of Blood Id., to Evelyn Prior, of Good's Corner.

JACKSON FLEMING.—At the home of the bride's parents, "Bunshire," S. C. ville, N. S., on Wednesday, July 2, by the Rev. A. P. Logan, assisted by Rev. G. O. Gates, D. D., Alice Mary, young st. daughter of Alexander Fleming, Edinburgh, Scotland, (now of H. M. Customs, Halifax), to Rev. Chas. Wilfred Jackson, B. A., B. D., of Liverpool, N. S., now pastor Baptist church, B. H. Falls, N. S.

GILBERT COLLIER.—At the residence of the bride's parents, Lake Road, Elgin, Albert Co., on July 23rd, by Rev. I. N. Thorne, Harvey J. Gildart to Adella Collier, all of Albert Co., N. B.

LUTES MILTON.—At the parsonage, Dawson Settlement, June 15, by Pastor A. A. Rutledge, Wetmore to Ronda Milton, all of Albert Co., N. B.

SPEED PRICE.—At the Baptist parsonage, Sussex, on the 12th, by Rev. W. Camp, William Speed to Miss Edith Bianche Price, both of the parish of Sussex.

IRVING TURNER.—At the parsonage, Dawson Settlement, Albert Co., N. B., by Pastor A. A. Rutledge, Walter H. Irving to Maggie L. Turner, all of Albert Co., N. B.

NICHOLS-BELYEA.—At the residence of the bride's parents, Hampton, N. B., July 10, by Rev. J. D. Wetmore, William W. Nichols to Elizabeth M. Belyea.

LAWRENCE WALLACE.—At the residence of Mr. J. F. Wallace, Hillsboro, July 9th, by Rev. J. B. Gauzon, Hugh R. Lawrence of St. George, N. B., to Sarah

Eleanor Wallace, daughter of Wm. Wallace of Moncton, N. B.

LUDGATE MCVICAR.—At the Baptist parsonage, on July 6th, by Rev. T. M. Munro, Morton Ludgate of St. George and Ella McVicar of Back Bay, Charlotte county, N. B.

THOMPSON BERRY.—At the home of the bridegroom, on the 9th of July, by the Rev. T. M. Munro, Sydney Thompson of Black's Harbor, Charlotte county, N. B., and Carrie Berry of Havelock, Kings Co., N. B.

JUSTASON ELDRIDGE.—At the Baptist parsonage, on the 24th of June, by the Rev. T. M. Munro, Edward C. Justason of Penfield, Charlotte county and Alma Eldridge of Beaver Harbor, Charlotte Co., N. B.

SMYTH BARTON.—At Cumberland Bay, Queens county, on 23rd inst., by Rev. W. E. McIntyre, Joseph A. Smyth to Adela E. Barton, both of Waterborough, N. B.

WILLIAMS-McBEAN.—At Plaster Rock, July 16th, at the residence of the officiating minister, Chas. Stirling, John James Williams of Long Island, Victoria Co., to Grace, daughter of John and Barbara McBean of Nashwaak, York county.

Died.

HOWE.—At Victoria Hospital, July 11th, Mr. George Howe of Hants-ndville, Kings'ear, aged 21 years. The funeral service was held at the 2nd Kings'ear church Sunday, July 13th, a large number of young men being present to pay the last tribute of respect to the deceased. The sermon was preached by the pastor, Rev. C. W. Sables.

FLOWERS.—At his late residence, Lower Newcastle, Queens County, Deacon Gilbert Flowers, aged 84 years. Bro. Flowers made a profession of religion and was baptized into the Baptist church by the late Rev. Mr. Chase, over sixty years ago, and he was a worthy deacon of the Lower Newcastle Baptist church for many years. The closing days of his life found him not only ready but anxious to depart and with Christ, which he felt would be far better. The funeral services were conducted by his pastor, Rev. W. J. Bleakney assisted by the Rev. J. C. Bleakney.

WATSON.—At Upper Salmon Creek, Sunbury Co., on 14th inst., of consumption, William Watson, aged 56 years, leaving a widow, one son and seven daughters.

EAGERS.—At Upper Newcastle, N. B., on 15th inst., of bronchitis, Mrs. Ann Eagers, aged 84 years. Three sons and four daughters are left in mourning yet not without hope. Our sister possessed a clear evidence of her acceptance with Christ and longed to depart.

Burma.

The missionary statistics for Burma for 1901 are given as follows: Ordained preachers, 208; unordained preachers, 497; teachers, 832; Bible women 32; total native helpers, 1588; outstations, 607; organized churches, 713; churches entirely self-supporting, 593; church members, 1,193; baptisms during the year, 2516; Sunday schools, 424; Sunday School membership, 12,760; students preparing for the ministry, 138; pupils in Women's Bible schools, 61; secular schools, 564; pupils in secular schools, 18,683; schools self-supporting, 455; church building, 759. Native contributions: For church and congregational expenses, \$23,240; for building and repairs, \$15,473; for home and foreign missions, \$6,030. These figures show a gain during the year of 10 ordained preachers, 55 total native helpers, 61 outstations, 24 organized churches, 2188 church members, 294 baptisms, 19 Sunday Schools, 42 church buildings. Other gains have been slight. There has been a loss of five in the number of Bible women employed, 18 in students preparing for the ministry and of 640 in the membership of the Sunday schools.