

THE HOME MISSION JOURNAL

VOLUME I

ST. JOHN, N. B., DECEMBER 12, 1899.

No 25

NOTICE.

We have enclosed envelopes in a recent issue of THE HOME MISSION JOURNAL in papers sent to those who have heretofore subscribed for it and have not paid for the paper, and hope it will be convenient for them to enclose the five ten cent pieces before the end of the present calendar year. Those to whom we have been sending the paper as a sample copy will also enclose five ten cent pieces if they want the paper continued. They will then get it until the end of the year 1900 for the one subscription price.

This is a good offer and we hope all who have been getting it as a sample copy will avail themselves of this arrangement. Enclose the five ten cent pieces in the holes in the envelope, and be sure to sign your name, and give your post office address. Some have sent money but have given no names nor post office address, and some have sent notice that they do not want the paper but have not signed their names, and have not given their post office address. Now it is impossible for us to know who they are. We do not know who to credit the payment to or do we know who it is that wants their paper stopped.

Will those who have sent us letters without names or post office address please notify us by postal card.

Bible Study in Baptist Schools.

A report prepared for the Baptist Educational Union by Dr. A. K. de Blois, until recently president of Shurtleff has just been printed in an enlarged and revised form for the information of those interested in Bible study in Baptist colleges and academies. It presents the results of a most thorough investigation carried on by Dr. de Blois at the request of his colleagues in the Educational Union, in the course of which answers to a list of questions were received from forty-two Baptist colleges and eighteen Baptist academies. The object sought was to ascertain in how many schools any systematic instruction in the Bible is given; whether part of the regular curriculum, either required or elective, or conducted through other agencies, and particularly to discover the degree of thoroughness aimed at and secured, and the influence on the students. By a series of tables, accompanied by full explanations and comments by the author, the report gives a full and accurate idea of the present situation. It is therefore a document of the highest interest and importance. From time to time the observation is made that Bible teaching is not given its proper place even in colleges and academies distinctly Christian and denominational, but the statement has hitherto been unsupported by definite figures.

"The neglect of the study of the Bible in our schools and colleges is surpassingly strange," says Dr. de Blois. "The causes that tend to keep Bible study out of state universities and the public schools have, or should have, no force in avowedly Christian institutions. Although it is incorrect to assume that the Bible cannot be taught as literature without introducing sectarian interpretations, yet that claim may be allowed some plausibility when made for a college supported by public taxation. But that in a school founded by Christian men for the Christian education of young people the instruction in the world's greatest book and Christianity's charter should be left to chance effort on the part of student organizations, or committed to some member of the faculty selected for his piety and obliging nature rather than for scholarly knowledge of the scriptures, is both astonishing and humiliating. Baptists have in some quarters been among the most active in defending the use of the Bible in public schools; Baptist scholars in the United States hold an honorable place among the specialists on both Old and New Testaments. Shall Baptist schools, because of the manifest difficulties involved in Bible teaching which shall be at once scholarly

and attractive to indifferent pupils, abandon the field to the Christian Association, the pastor of the local church, or the Sunday-school? That is what is being done in far too many of our institutions, especially the academies. It is indeed encouraging to learn that Baptist schools are no worse off in the matter of Bible teaching than those of other denominations, but that is a poor reason for complacency.

Eleven Baptist colleges of the forty-two which replied to the inquiries have no organized Bible study in the curriculum. All of these report some substitute, such as lectures by professors or local clergymen. Sunday-school classes, Christian Culture Courses, or Bible classes organized by the Young Men's Christian Association. But as Dr. de Blois points out, such arrangements cannot in most instances be regarded as being on the same plane of thoroughness and required preparation as prevails in the teaching of Greek or mathematics or chemistry. Nearly all the institutions, both colleges and academies, which have thus compromised the matter apologize for the deficiency, recognizing that as thorough work ought to be given and as modern methods used to teach the subject of biblical literature and history as for any other branch of liberal education. In a few cases the opinion was expressed by instructors that the voluntary system of classes organized by the students with spiritual profit as the chief aim and critical study subordinate, is preferable to courses in the regular curriculum, but this view received little support.

Colleges offering Bible courses make them elective in the majority of cases, and this Dr. de Blois finds to be the preferable method; while he inclines to the opinion that some work, at least, in the academies should be required of all students. But it is extremely desirable that if such courses be required they be conducted in as systematic and thorough fashion as possible. Instead of courses occupying one hour a week, usually on Sunday, and running through an entire year or even through several years, there should be "a compact three or five hour a week course, rounded out and completed in a term." The recitation method, requiring no investigation and no thinking, but only memorizing, has survived in Bible teaching in institutions where it long ago disappeared from other instruction. It is of course destructive of any worthy achievement in students of mature age and active minds.

The two difficulties which have hindered improvement in Bible teaching in colleges and academies are these: First, the lack of teachers with special training adequate to enable them to treat the subject properly; or rather, in the case of many small institutions, the lack of money to pay such teachers; second, a confusion of ideas respecting the purpose to be sought in such teaching. As a remedy for the former difficulty Dr. de Blois suggests that "it would be wise for two or three of the smaller colleges to unite in their efforts, and employ a competent teacher, who should divide his time between the different institutions, spending a term in each, and doing full work during his period of residence at each school." As to the aims of Bible teaching in colleges, he believes that the intellectual aim should predominate. That is to say, the object should be to familiarize the student with the Bible as literature; to know its contents as well as what people have written about it; to know enough to be able to read the English poets without stumbling clumsily over every biblical allusion as the average college senior does to-day. There is no danger, in his opinion, that such an aim would lessen the respect of the student for the Bible as a divine revelation, a source of spiritual enlightenment and a guide of life. Rather the religious agencies of the college, co-operating with the biblical instruction given in the curriculum and turning it to their own account, should profit largely thereby.

Ignorance of the English Bible on the part of educated people is a disgrace to Christianity as

well as to the college. It will not cease until large numbers of earnest Christians come to feel the disgrace and the anomaly so keenly as to insist upon energetic and radical reforms.

Dem 'cieties.

An old colored preacher was asked how his church was getting on, and his answer was "Mighty poor, mighty poor, brudder." "What is the trouble?" And he replied, "Dem 'cieties. Dey is jist drawin' all de fatness and marrow outen de body and bones ob de blessed Lord's body. We can't do nuffin widout de 'ciety. Dar is de Lincum 'Ciety, wid Sister Jones and Brudder Brown to run it; Sister Williams mus' march in front of de Daughters of Rebecca. Deu dare is de Dorcases, de Marthas, de Daughters ob Ham, and Liberian Ladies." "Well, you have the brethren to help in the church," we suggested. "No, sar, dar am de Masons, de Odd Fellers, de Sons of Ham, and de Oaklahoma Promised Land Filgrims. Why, brudder, by de time de brudders and sisters pays all de dues an' tends all de meetin's, dere is nuffin left for Mount Pisgah church but jist de cob; de corn has been shelled off and frowed to these speckled chickens."

Going to Jesus.

One evening, after a children's service, a teacher was talking to a young girl who was weeping for her sins, but could not feel that she was pardoned. "Suppose," said he, "that Jesus was in this room, what would you do?" "I would go to him at once," she replied. "And what would you tell him?" "That I was a lost sinner." "And what would you ask him?" "Oh, I would ask him if he would forgive me." "And what would Jesus answer?" She hesitated for a moment, and then she looked up, smiling through her tears, for at once she saw it all. "Why," she said, "he would answer 'Yes.' And, simply trusting in the Saviour's words, she went to him there and then, and Jesus said "Yes."

Is it the Best Way?

Are there any direct and visible results from the booklets and tracts on Systematic Giving which are coming in countless numbers from our presses, and conference discussions on the subject which seem to have become a regular part of association programmes? It would seem as if the churches should be greatly stirred on the question and their treasuries filled to repletion, and the income of our Missionary Societies much increased, if not doubled. We do not hear of these results, although in isolated cases there might be some advance. It may seem somewhat pessimistic, but we confess to a feeling that much of our labor is lost in these perennial discussions. It ought not to be so, for it is rational to enforce the principle of system in our religious life. Perhaps if we magnified the objects for which money is sought and cultivated the faith and sympathy of the people in and for them, we might gain better success. We fear that this hammering away on the dry subject of "giving" is not the best way to attain the desired end. Let us talk of the great objects for which money is needed. If the American people had issued an abstract essay on Charity, with a closing reference to the loss and suffering in Porto Rico the response would have been nothing. They pursued a different line. They said little of the principle of giving, but detailed the dire needs of the people, and that drew out their charity. In the case of appeals for our missionary work too much prominence is given to the organized societies that are conducting the work, and too little to the opportunities, needs and successes of the work itself. Let us "leave behind" the abstract principles and go on to the concrete facts of the work which we have in hand.

The Home Mission Journal.

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Carleton, St. John.

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The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

XIII

(Continued from last issue.)

Authority of Christ and His Apostles.

A similar authority was manifested by Christ himself, as we have already seen. He spoke without hesitancy and with absolute authority. God must be dogmatic. He is of right the only dogmatist in the universe. Could God sin there would be a throneless universe, a lawless cosmos, a Godless world. The God who could be guilty of wrong is an impossible conception. He is the infinitely best being in the universe. If there be a better being in the universe than God, that better being is God. His perfection is his claim upon us for adoration. But while God is thus dogmatic, he is never reasonless, never fickle, never capricious, never vacillating.

All that is true in all these regards of God the Father, is equally true of God the Son. Jesus Christ spoke with absolute authority. He never hesitated in the formation or expression of his opinion. A hesitating Christ would be a valueless if not an impossible Christ. We never hear him saying, "I hope so, I trust so, I think so." Such language if ascribed to him would startle us into rightful skepticism as to the correctness of the ascription. He discussed the greatest themes possible to the human mind. He uttered the most terrible woes that ever fell upon ears, but he baptized his most solemn denunciations in tears of divine-human love. It is not too much to say that we had scarcely known Hades but for the teachings of the loving Christ. It is simple truth to declare that he uncovered the pit to the eye of an unbelieving or a wondering world. He spoke with the utmost familiarity of God and of eternity. He was as familiar with his Father in heaven as he was with his reputed father on earth. He stepped from time into eternity, and from eternity back into time, showing equal familiarity with both. He issued his commands with all the authority and sublimity of a heavenly potentate. His last great Commission was the most wonderful declaration ever made in the ears of men. He uttered a positively new thought when he commanded his disciples to go into all the world and preach the gospel to every creature. No founder of any religion up to that time ever dreamed of ever founding a universal religion. One of the glories of many of the religions of the earth, according to their own conceptions, is found in their exclusiveness. Different nations had their gods many and lords many. The worship of these deities was confined to certain definite localities. Some were gods of mountains, others of groves, and still others of streams and fountains. Their worship was incapable of transference. It belonged to some peculiar state of society, whether barbarously savage or classically civilized. It is true that among the more advanced of the nations of antiquity there were men who in this regard rose above the vulgar prejudices and superstitions of their times. These men of larger thought occasionally had some conception of a religion without limitations of race or country; but the great majority believed in a religion that was local, or at most ethnic or national. It is true that among the Jews, sacred books were circulated in which there were hints of a future

gathering of all nations under one faith and one Lord. But as a matter of fact, these hints were universally misunderstood, and the Jew of Christ's time was the narrowest and most bigoted of men. His dress, food, social customs and religious ceremonies separated him from the rest of the race. But here was a young man, ostensibly the son of a Galilean tradesman, without a creed, without an army, without a cabinet, declaring a project and issuing a command more original, comprehensive and sublime than ever before emanated from a human brain. This event is unique in human history. This conception, for originality, comprehensiveness and daring, entitles Christ to receive the crown as the foremost thinker of the human race. Had he done nothing more than originate and disseminate the idea that it was desirable and practical to unite the world under one vast system of belief, to suggest that there was a religion equally needed by, intended for, and adapted to all classes and conditions of men in all countries and centuries, he would have secured for himself the honor of being the most original thinker the world has ever produced, and also the greatest benefactor known to humanity. Here stands Christ, crowned with honor and glory, and invested with an authority, originality and power never possessed by and never before ascribed to any man of woman born.

The apostles shared in their master in this consciousness of authority. They went off to deliver the message given them by their divine Lord and Master; and they wrote under the consciousness of this unquestioned authority. They realized, what we must realize, that his word is the highest law. The Bible, whether giving the teachings of the Father, the Son, or its inspired writers is a book of finalities. We cannot but feel, while we listen to the commands upon its pages, that the last word has been spoken. We do not so feel when we listen to the most authoritative utterances of Socrates or Aristotle, of Polycary or Chrysostom, of Luther or Calvin, of Lord Bacon or Sir William Hamilton. We find in the allocutions of all these men evidences of imperfect knowledge, of partial conceptions, of inadequate reasonings, and of inconclusive decisions. After reading any great but merely human author, we readily see that time has shown many of his conclusions to be entirely erroneous, and many of his positions to have become quite obsolete. But the teachings of the Word of God are like the sun, whose light and heat are indispensable and undiminishable; in like manner the inspiration and instruction of the Bible are as much needed by us to-day, and are as applicable to the wants of to-day as they were at any time in the past. They never become obsolete nor even obsolescent. The Bible is like a flowing fountain, pouring out its refreshing waters upon all generations, and bringing fertility and every other blessing alike in every country and century. Men have thought and written upon the Bible as upon no other book in the world. And yet they have not scaled its lofty heights nor fathomed its profound depths. God's Word is like Himself, "the same yesterday, to-day and forever."

It was the thought of the divine authority of their message which gave the apostles their remarkable power. They could not but speak the things which they had seen and heard. They could appeal to the profoundest convictions even of their bitter foes that it was better to obey God rather than man. The man who realizes that he is but the voice of God, becomes by that realization a resistless force. He is simply the harbinger of his Lord. He is simply the messenger of the King of glory. When Latimer stood in the presence of Henry VIII, he reminded himself that he was in the presence of the king in whose power his earthly life was. He must, therefore, speak with great wisdom, restraint, and consideration. But he reminded himself also that he was in the presence of the King of Heaven. He must, therefore speak the whole counsel of God, whether the earthly king would hear or forbear. This last consideration enabled him so to fear God that he had no fear of man. In this respect he experienced a kinship with the Apostle Paul and with all the disciples and apostles of the Lord Jesus, and with the Lord Jesus himself.

(To be Continued)

Successful Men, and Christian Service.

No one would deny that God has chosen the weak and despised to advance the interests of His kingdom. But when we give the full weight to Paul's well-known assertions upon this point, we have not denied that the strong, the able, and the influential have also their own work to do. In any list of the world's great men Paul himself has a prominent place. The men that are brought before us in the pages of the Scriptures are not weaklings. No race has ever produced such a galaxy of men who would be judged as great by any standard as the leading characters of the Bible. In a recent Sunday school lesson we were brought into contact with Nehemiah, a courtier, a statesman, and a general of the first order. Providence does not neglect the smallest contribution of the most insignificant, but God also utilizes the finest of human forces. The Kingdom of God needs the service of men of sagacity, enterprise, leadership, and personal power.

It is also a mistake to suppose that men of the highest position and endowments are not responsive to the highest and finest spiritual motives. Before the occasion arose that determined Nehemiah's life work he had piety, spiritual insight, and religious devotion. When the occasion came, though he held a most enviable position in a foreign court, standing near to the very centre of the world power, he was so moved by the tidings of the struggles of the Hebrews in Jerusalem to maintain themselves against desperate odds that he threw in his lot and identified his personal fortunes with the life of his brethren. To-day there is some reason for fearing that the class of people toward whom religious influences are least directed, are the rich, the able, and the influential. Somehow we distrust the responsiveness of these people to the finest spiritual motives. But great advantages and endowments do not change the essentials of human nature. A Moses standing on the steps of a throne, a Daniel greatest among the great, a Nehemiah the intimate of the sovereign, are as capable of self-sacrifice and self-devotion as the poorest and the least capable. It has been often stated, of late, that the ablest young men are not entering the Christian ministry. If that is so, one reason for it is that Christian people hardly expect them to do so. We have got so in the way of thinking that the interests of the kingdom of God are to be advanced by any sort of agents, and we are so distrustful of the responsiveness of those who have great advantages and powers to spiritual motives, that we are really surprised when a man like the late Phillips Brooks becomes a minister.

The heroism of Nehemiah was largely possible because he had so much to invest and risk. To be humble and self-sacrificing a man must have something to which he is clearly entitled which he voluntarily surrenders. There was no virtue in an Oriental servant's washing the feet of his master's guests. Our Lord's act at the Last Supper derives its entire moral significance from the fact that it was He to whom "the Father had given all things into his hands" who rendered this menial service. Rightly considered, the wealth, the standing, the influence that a man gains, and can hold by a clear title against all comers, are the very conditions of his self-sacrifice and self-devotion. If he has nothing to surrender, he can surrender nothing. The more he has that he can use for his own satisfaction and glorification, the larger is his opportunity for self-denying service. What we ought to envy strong, successful men for is not that they have so much to use for themselves, but that they have so much they can devote to the kingdom of God. The supreme and noble Christian motive for achieving a success that is such even by worldly standards, is that it makes possible a larger self-sacrifice in self-surrender in service to the kingdom of God.

The man who talks in church on Sunday and kicks his horse on Monday better get rid of his religion and become converted.

Religious News.

TABERNACLE,
ST. JOHN.

The influence of the Holy Spirit has been felt to a wonderful degree in our church during the past few weeks. Marvelous results have followed the series of meetings conducted by our beloved pastor. At times we forget that we are merely the sowers and look immediately for the harvest, forgetting that it is God that giveth in his own time the fruit, and also the inspired words, "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." It has been our joyous experience to see many precious souls receive the Word gladly, the seed having fallen on good ground. Three have united by letter, three by experience and twenty-two by baptism, a total of twenty-eight added to our membership. Our pastor, Rev. Perry J. Stackhouse, by his untiring energy and zeal for the Master, his genial and kindly manner, his ready sympathy and manly character has so endeared himself to us that indeed it would seem almost impossible to exist as a church without him. Pray for us that we may be strengthened to hold up his hands in his labors. It is our intention if possible to enlarge our church building the coming spring, as we find it impossible to accommodate the members who wish to attend our meetings. A great many being obliged to leave the doors, every available space being occupied. Our prospects financially are good.

St John, N. B., Nov. 27th.

A. H. PATTERSON.

GERMAIN ST.

Pastor Gates reports a good interest in this church. At the last Communion the band of fellowship was given to four persons, three of whom came into the church by letter and one, Miss L. Fowler, after baptism.

TEKKALI, INDIA.

One candidate was baptized at sunset last Sabbath. His wife who had come to the tank for water, stood with her water-pot upon her head and watched her husband as he was baptized. He returned to the house but was refused an entrance. The wife says she does not want him any more, and his relatives have said the same. In this case they are not persecuting him, but apparently very sorry or angry because he became a Christian. They simply dare not receive him again as the leaders of their caste would not allow it. His name is Pentiah. Pray for him.

We received one candidate for baptism on the 28th, adult. The ordinance was administered in the river behind our Mission House. This is our Jordan. Two gentlemen of English extraction who were present to witness the baptism said it was the first that they had seen. One of the two was converted in our meetings a few weeks ago. We hope he may be the next to follow Jesus in the matter of immersion. October 2nd. W. V. HIGGINS.

SUSSEX, N. B.

A few Sundays ago we held a roll call service. At the close of this roll call, to which a large number responded with appropriate passages of Scripture, a thank offering was taken which amounted to \$60.86. Our services are interesting at present. A large number attended these meetings. W. C.

ALMA, N. B.

Rev. J. A. Marple has been with us for the last two weeks and the Lord has greatly blessed our united efforts in his name. It was my privilege last Sabbath to baptize two happy believers, 8 others have been received for baptism. Bro. Marple is a good worker, he is one who has power with God and with men. Any pastor needing the assistance of an able evangelist would do well to write to Bro. Marple. We trust that God will continue to save precious souls.

On Sunday morning, Nov. 1ST HILLSBOROUGH, N. B.

we departed from our usual order of service, when a missionary concert was given by our Sunday school, in behalf of Grand Ligne mission. The programme furnished by the Board of that mission was very efficiently carried out, and gave much satisfaction. The collection amounted to \$20. Our branch school at Salem voted \$5. toward the same object, making a total of \$25. Brother Vining was with us recently in the interests of the North West. We had but a short notice of his visit, consequently the audience was small. Over \$30 was subscribed. C. W. T.

MUSQUASH, N. B.

Our people here continue to use their pastor with uniform kindness. Since coming we have been made happy by many practical tokens of good-will. For the many expressions of kindness the pastor wishes to express appreciation and gratitude. We had the privilege of baptizing three rejoicing converts on Sunday last. Two of the candidates are engaged in the teaching profession. They have studied the New Testament in the devout spirit of true disciples and have come to the light. It has been truly said that God's ways are past finding out. Men may come, and men may go, but God's work lives, and abides, and goes on forever amid all the changes of time. We very much miss the presence of our dear brother, C. F. Clinch and wife, who, owing to the infirmities of the flesh are unable to meet with us in the outlying districts of this field. Through their untiring efforts in the past the work here has been greatly sustained. Our brother kept in touch with the work of the denomination, having acted as a member of the Foreign Mission Board and also having presided over the Maritime Convention in the past. We ask for the prayers of our people on behalf of our respected brother and sister. We see some things to encourage and we press forward hopefully. The interest is large all over the field. WM. M. FIELD.

SALISBURY.

The good work is moving on in this church. Twenty converts have been baptized, and others are coming forward in the meetings. The Lord is prospering His work among us, and blessed be His name.

Communicant.

CENTREVILLE,
N. B.

The Baptist church at Centreville is without a minister for the ensuing year and are at liberty to correspond with some smart young man filled with the good spirit of the Master, not particular whether he is married or not. We have a good parsonage for a minister. The pastorate takes in four preaching stations, plenty work for a strong man. Address, W. J. WEBB, Centreville, Carleton Co., N. B.

GIBSON, N. B.

Since last report five have been baptized, and six received by letter. Two of those baptized were members of the Roman Catholic church, and all of the eleven were adults. Of the number, one sister, Ella Grant, has since received Heaven's hand of fellowship. This church, on Nov. 16th, celebrated its tenth anniversary. Both church and vestry were packed on that occasion, and an interesting programme was carried out. Brother Thos. Hoben acted as chairman; Revs. W. D. Manzer, W. L. Gregg, E. C. Turner, of Gibson, and H. B. Sloat, B. A., of Marysville, conducted the opening exercises. Four of Fredericton's pastors delivered addresses; Rev. F. C. Hartley, on "The Church and its Prayer Meeting;" Rev. G. M. Campbell on "The Church and its Young People's Society;" Rev. J. D. Freeman, M. A., on "The Church and its Sunday School;" Rev. Jos. McLeod, D. D. on "The Financial and Missionary Aim of the Church." These addresses in point of form and matter were excellent. Choice music was also

provided by the choir, kindly assisted by some outside talent. An historical sketch of the decade was read by the pastor. The offering of fifty dollars taken at this service, together with that of thirty dollars at the thanksgiving services a few weeks ago, indicates the benevolence of this thrifty little church. J. B. CHAMPION.

SPRINGFIELD,
KINGS CO.

As a result of some special services held at Cromwell's Hill and East Scotch Settlement, assisted by our highly esteemed and much loved brother, Elder G. W. Springer, on the 1st inst. we baptized two happy believers in Christ. This section of our field gives promise of fruitfulness. We hope, pray, and labor that the time of harvest may be soon. At present a house of worship is our great need, if some large hearted brother could give us a start this necessity would be met. May God direct all concerned in the work. Pray for us. S. D. ERVIN.

FREDERICTON.

On Sunday, Nov. 6th, three more young converts, all students at the Normal school, made confession of Christ in baptism. At a special business meeting of the church held on Friday evening, Nov. 10th, Mr. H. C. Creed was elected to serve as deacon, in the room of the late deacon, Mr. James G. McNally. The election was most hearty, and evidenced the esteem in which Mr. Creed is held by his brethren in this church. At the same meeting the office of church clerk, so long and admirably occupied by Bro. Creed, was refilled by the appointment of Mr. R. H. Phillips, a brother who is held in high regard, and is eminently qualified for the duties of the position. J. D. F.

The second year of our past-MAUVERVILLE. orage has just closed, and as SUNBURY CO. we look back over these two years we see much to thank

our God for. He has given us tokens of his love in saving souls, reviving Christians, and providing for us the necessities of life; never have we gone hungry, and our raiment has been as good as we deserve. Fifty-nine were baptised at our hands, and one for us at Fredericton; one from the Free Baptists have joined our communion; and nine have been received by letter. The three churches to which we minister have shared in these additions as follows:—Maugerville 49, Second Sheffield 17, and First Sheffield 4. We have also to mention a new house of worship at Upper Maugerville, which is up and almost finished outside, but we need more money than we have in hand to finish it inside. The Lord has shown his kindness in opening the hearts of many to aid us financially, and I trust he will continue to do as he knew our great need. Peradventure: He might use a word from our pen now, allow us to say, money from any friend for this building would be thankfully received. The kindness this people has shown us, which is as manifest now as when we came, is another thing for which we are grateful, for only last week the 1st and 2nd Sheffield churches made Mrs. Brown a present of all but enough to buy her a nice fur coat that will make the cold winter up here seem warmer, and she desires to most heartily thank those friends who so kindly considered her comfort. However, amid these blessings from above and kindnesses from about us we have had some reasons to mourn. Death has visited our members and taken quite a number of the older members. But pray for us that we mourn not over the departed, but for those who know not of Christ. O. P. BROWN.

On Sunday, November 26th, MARYSVILLE. another happy believer, a mother, was buried with Christ in Baptism. Others are deeply interested. H. B. SLOAT.

The individual who tries to be funny when personal sin is being spoken of reveals his guilt.

Married.

STEEVES-SMITH—At the residence of the bride's parents, at Buctouche, Sept. 27th, by Rev. K. Barry Smith, R. N. Steeves, and Miss Cora Smith, daughter of Mr. and Mrs. John Smith.

MARLIN-JAMIESON—At Hopewell Cape, Aug. 10th, at the residence of the bride's parents, by Rev. F. W. Patterson, Jas. R. Carlin to Edna Jamieson, all of Hopewell Cape.

DONAH-WARD—On Oct. 14th at Chipman, by Rev. W. E. McIntyre, J. W. Donah of Chipman, and Miss Nettie Ward of Oromocto, N. B.

COOK-COOK—At the Baptist Parsonage, Penfield, Oct. 4th by Rev. T. M. Munro, Edwin Cook, and Elizabeth Cook, both of Back Bay, Charlotte Co.

CUMMING-MCKNIGHT—At Petrolia, Sept. 25th, in the Baptist Parsonage by Pastor J. B. Colwell, Alexander Cumming of Fredericton, and Sophia McKnight of Havelock, Kings Co.

LEWIS-DICKINSON—On Sept. 27th, at Oak Bay, Charlotte Co., in the Baptist Parsonage by Pastor H. D. Worden, John S. Lewis, and Minnie M. Dickison, both of Canterbury Station, York Co.

M. RAE-MCCANN—Sept. 27th, at Oak Bay, by Pastor H. D. Worden, Arthur McKee, and Edie McCann, both of the parish of St. Patrick, Charlotte Co.

TWEEDIE-CAHILL—At Centreville, Carleton Co., at the home of the bride's parents, Oct. 4th, by Rev. J. A. Cahill, father of the bride, assisted by Rev. Mr. Spargo, Fred D. Tweedie, B. A., and Kate D. Cahill.

ALLINGHAM-COLE—At Milford, St. John Co., in the home of the bride's parents, by Pastor A. T. Dickson, Frank Allingham of Fairville, and Katie Cole of Milford.

NEVERS-LOUG—On Oct. 15th, at Prince William, by Rev. W. S. Young, Robert McKee Loug, and Annie Leil Nevers, daughter of Elisha Nevers.

ROBERTS-BLATCHFORD—On Sept. 26th, by Rev. P. J. Stackhouse, Charles G. Roberts and Alice May Blatchford.

PERRY-CUMMING—At Havelock, in the home of the groom's father, Mr. Asa Perry, by Rev. E. T. Snell, on November 16th, William H. Perry and Essie Cumming, all of Havelock, Kings Co., N. B.

REICKER-SPRAGG—At the residence of the bride's father, Mr. L. E. Spragg of Springfield, Kings Co., N. B., on Nov. 22nd, by Pastor S. D. Ervine, Geo. W. Reiser to Miss Bertha A. Spragg.

CASE-MORRELL—At the First Springfield Baptist Church, on November 14th, by Pastor S. D. Ervine, Arthur B. Case of Wickham, Queens Co., N. B., and Miss Augusta A. Morrell of Springfield, Kings Co., N. B.

JUSTASON-MUNRO—On November 1st, at the Baptist Church by Rev. T. M. Munro, Ralph Justason and Mary A. Munro, daughter of Rev. T. Munro, both of Penfield, Charlotte Co.

DEMSTER-YEOMANS—At the Baptist parsonage, Hampton Village, on November 8th, by Rev. N. A. MacNeil, Andrew D. Dempster and Mary A. Yeomans, of Hampton, N. B.

WHITE-RICHARDSON—At the Baptist parsonage, Sussex, on November 8th, by Rev. W. Camp, Mr. Charles B. White, of Harvey, Albert Co., to Miss Sarah Richardson of Waterford, Kings Co.

MCCREA-ARMSTRONG—At the residence of the bride's father, Barnabas Armstrong, Perth, Victoria Co., N. B. on October 25th, by Rev. A. H. Hayward, Robert J. McCrea, of Fort Fairfield, Me., to Ida M. Armstrong of Perth.

LEVETT-HOOPER—At St. George, on October 25th, by Rev. T. M. Munro, George E. Levett and Elizabeth H. Hooper, both of Back Bay, Charlotte Co.

OLMSTEAD-DAVIDSON—At the Baptist Church, Forest Glen, Victoria Co., on October 25th, by Rev. A. H. Hayward, Charles L. Olmstead of Perth, and Mary Annie Davidson of Forest Glen.

MITCHEL-DUNPHY—At the residence of the bride's father, on November 1st, by Rev. George Howard, Alexander Mitchel of Scotch Settlement, and Gertrude Dunphy of Keswick, York Co.

SMITH-DONAGHY—At the residence of the bride's mother, Forest Glenn, on November 8th, by Rev. A. H. Hayward, Herbert E. Smith to Helen G. Donaghy, both of Forest Glenn.

WARNOCK-McPHERSON—On the 11th inst, at the ministers residence, St. John, West, by Rev. Dr. Hartley, William Warnock, of Hillsborough, Albert Co., and Miss. Eliza McPherson of St. John city.

HOPPER-DELONG—On Nov. 19th, at the residence of the bride's father, Mr. Levi DeLong, Simonds St., St. John, by Rev. E. W. Kelly, Mr. Lemuel A. Hopper to Helen Maude DeLong, both of St. John.

Died.

BRANSCOMBE—At the Range, Queens Co., N. B., on 19th inst. HARRY, second son of Manning Branscombe, aged 16 years. Death came suddenly to one young friend, who when out skating broke through the ice and sank. May the God of all grace comfort the mourning ones.

HENDRY—At Wickham, Queens Co., on the 3rd inst., Thomas M. Hendry, aged 48 years. A member of Lower Wickham Baptist church. He was one of the men who constitute the real strength of our community. A prosperous farmer, honest and truthful, faithfully and successfully seeking to do his duty in all the relations of life. The church and community unite with the bereaved widow and daughters of the departed, in mourning the loss of one so helpful and so well beloved.

GRAVES—At Penobscot, on Nov. 7th, the little child of Mr. and Mrs. Willard Graves, aged 6 years. Mr. and Mrs. Graves felt keenly the loss of their little girl who was a smart bright child. "Suffer the little children to come unto me and forbid them not."

ANDERSON—At Penobscot, King's Co., on Nov. 7th, after a lingering illness, Mrs. Charles Anderson, aged 79 years. Mrs. Anderson, was a member of the Cordwell Baptist church, and was an excellent Christian woman. She leaves a husband over 80 years, and a number of children, some of them in the Western States. During her illness she had the attention of a kind and loving daughter and grand daughter, who did all they could to smooth the pathway to the grave. She died in the triumphs of the gospel, leaving behind a precious memory.

COATES—Died at Penobscot, on October 16th, of heart failure, Lavinia A., beloved wife of H. N. Coates, St. John, and only daughter of the late John McCready, aged 56.

WEBSTER—At St. John, on November 9th, of paralysis, E. Josiah Webster, aged 61 years, leaving two daughters, three sons and many sincere friends to mourn their loss. Deceased was a member of the Upper Wickham Baptist Church. He lived an exemplary Christian life, and died in hope of the glory of God.

REICKER—At Kars, on November 21st, Elizabeth, aged 58 years, beloved wife of Martin Reiker, Esq., passed gently to her eternal reward, leaving a husband, daughter and a son, beside many other relatives and friends to mourn. The deceased was a member of the Free Baptist Church. She left the evidence that she loved, trusted and rested upon the solid grounds of the Christian's hope, even the blood and righteousness of the crucified, risen and exalted Saviour. May God comfort the bereft.

MOORE—In this city, on November 28th, of paralysis of the brain, Mary J., relict of the late John Moore, in her 71st year. Three sons and five daughters are left to mourn the loss of an affectionate Christian mother. Our departed sister was baptised more than forty years since, by Elder March Wallace, and united with the Scotchtown Church. The grace of God sustained her to the end. The remains were brought to Chipman for interment, and laid beside those of her husband.

HUGHSON—In this city, on November 30th, of typhoid fever, Charles A., eldest son of George and Matild: Hughson, in his 32nd year. Our young brother professed religion nine years since, during a revival at Chipman Station conducted by Rev. M. Addison, uniting with the Second Chipman Church. Two brothers and three sisters besides father and mother and an aged grand-mother remain to cherish his memory. His remains were brought for interment to the burial ground at Salmon Creek, Chipman, and were followed by a large number of friends from the depot to the place of burial. Appropriate funeral services were held at Chipman Station on Sabbath evening. The discourse on that occasion was founded on the words: "For here have we no continuing city, but we seek one to come." May the God of consolation give peace and comfort to the stricken household.

Personal.

Rev. J. F. Parshey has resigned his pastorate at Lawrence, Me. to accept the call recently given him by the church at Moncton' N. B., one of the strongest of our churches in the province.

The Brussels Street Church has extended a call to Rev. H. F. Waring, now pastor of Immanuel Church, Truro.

You cannot judge a man's character by the clothes he wears. Beneath a clerical suit there is often a black heart.

"If you can't catch any fish yourself don't throw stones into the water where other people are fishing."

The Modern Minister.

Christianity has changed its type. It is more cultured. Culture is her child. There is no finer photograph of true culture than that in the 13th of 1st Corinthians. Knowledge, kindness, and gentleness are the elements of true style. Kindness and gentleness have always marked the real Christian. But there has been a lack of the culture of schools and society.

Christianity first reaches the uneducated classes. There are such yet; but they are largely foreign. The modern congregation is educated. It knows the touch of culture. All have not passed through higher schools, but all have come into touch with the school of literature. Besides, the educated classes are so large that even business life is underdone with a cultured consciousness.

The older preachers are not wanted, for lack of such equipment. In the first years of their ministry they fitted their congregations. The new generation has outgrown them. Old modes of thought and expression have passed. The people at once recognize the new type.

But the new preacher as well as the old is at a disadvantage at this point. He is generally from the country, and from the poorer families. He has done well in the schools; he may have scholarship, but he lacks cultivation. His style is provincial. He has no *poise* or *tone* in the pulpit. He has not had the benefit of society. It takes more than one generation to make a gentleman. He must also know literature. It is not necessary that he should often refer to Greece and Rome. Most congregations have had enough of Greece and Rome. But there will be incidental allusions and illustrations which show that he knows more than he expresses.

He should also know current literature. He need not mention the leaders of modern unbelief, but his well read hearers will quickly discern his strength or weakness in preaching the gospel so as to counteract the ozone of "an age of doubt."

Sermons must be cast in a new mould. They must bear the stamp of modern personality. This is not decadence, but progress. The new is better than the old. This is an age of naturalness, in the pulpit and out of it. Mr. Moody has done much to kill pulpit oratory, by bringing in a direct style. But far more necessary than culture is spirituality. They should go together. They are often separated. Culture and spirituality are mutually enhancing. The highest culture is refined by spirituality, and spirituality is enforced by culture.

Jonathan Edwards is the true type. He united the highest intellectualism with the deepest spirituality. The preacher's work is supernatural. He must be an open circuit for the Divine current. This means isolation from world influences: not bodily absence, but such spiritual fellowship with God and heaven as to make him look on mere world-life with repugnance and pity. This produces an enthusiasm for humanity. It kills ambition for city pulpits. The minister of Carthage, with its mill-workers, will not pine for the Market Street Church of Hampton, with its aristocratic college congregation. Spirituality denationalizes character. It measures all men at the Cross, and finds them of equal value. Such a minister's heart will be as large as Boston harbor, which finds room for the mud-suck as well as the costly ocean liner. He must incarnate the missionary spirit. Spirituality united with an educated mind and polite manners is what is wanted and expected in a modern minister.

ONE OF THEM.

"Lord Jesus, take care of my temper, whether I remain in the home or go out into the world this day. Keep my feet when I am tempted to walk on a forbidden path. Give me strength when I am about to shirk my duty." Begin each day with that prayer, and it will help you in making the days happy and prosperous.

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