

THE HOME MISSION JOURNAL

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WHOLE No. 79

With this issue we close the third year of this paper, and we heartily thank all those friends that have given us their patronage during these years, most of whom continue their subscriptions yet, and we hope they will still continue to do so. Our aim is to keep this paper a purely religious journal, with no advertisements, nor patent medicine testimonials, nor any controversial matter. But a helpful journal to both old and young. Our object is to put within easy reach of all our people a knowledge of what our ministers and churches are doing for the Master, and to supply the best religious reading matter that can be obtained. We do not try to interfere with the larger organ of our denomination in any way; but among our people where it does not go we endeavour to put this one in. Our friends may rest assured that we shall spare no time, labour nor means to make the paper helpful, and satisfactory to all who have a taste for religious reading. As there is a strong commendation of it with this issue we will say no more at present.

Wishing you all the compliments of the season will start out on a fourth years' service for you.—
THE MANAGER.

Limiting Ch. ist.

O. P. EACHES, D. D.

JESUS Christ is Christianity, not a part of it, but all of it. To construct the person of Christ, to explain away the claims made by him, is to limit Christianity itself. It has been affirmed by many writers that there was in reality no such thing as demoniacal possession in New Testament times. That this was the general belief is admitted without question. Jesus walked among men with a knowledge superior to the misconceptions and ignorances of that age. Inasmuch as this question did not touch any of the fundamentals of the faith Jesus did not discuss the truth or falsity of their belief, he simply accommodated himself to their harmless delusion. Concerning this view Edersheim says, "This view seems, however, scarcely worth refuting since it imputes to Jesus, on a point so important, a conduct not only unworthy of him or indeed of any truly great man, but implies a canon of accommodation which might equally be applied to his miracles or to anything else that contravened the notions of an interpreter and so might transform the whole gospel narratives into a series of historically unworthy legends." Jesus distinguished between physical sickness and the afflictions caused by evil agencies (Matt. iv: 24). In the quiet discussions with disciples, apart from the public, Jesus asserted the reality of this evil agency. When he sent out the twelve he affirmed very clearly a dark power that made the life wretched. He places this spirit possession along side of sickness and death (Matt. x: 8). When the seventy returned with the assertion that evil spirits were subject to them, Jesus confirmed the truth of their belief and their mastery. He connected this evil agency with the Satanic existence and power (Luke x: 20). Regarded in the light of history impartial criticism can arrive at no other conclusion than that Jesus shared the views of the evangelists as regarded those who were demonized.

The above view seems to impugn his honesty as a teacher. Dr. Gilbert, in the November number of the *Biblical World*, affirms that Jesus shared in the views of the men of his age, not knowing that these beliefs had no foundation.

He affirms the ignorance of Jesus on this point. The position held by Professor Gilbert is that there was no connection of any evil agency with this malady known in the New Testament as spirit possession, but that it was a form of insanity begotten in that age, occasioned by perverted views as to the Messiah. It was a kind of religious mania. He attributes to Jesus a belief in the reality of demoniacal possession. He asks can we believe in him as the Messiah if it appears that he shared in a popular error? He answers the question by saying, "He did not claim any special knowledge outside of the religious sphere. It then in subjects that lay apart from his Messianic work he shared the views of his age, that should not in any way affect our confidence in him as Messiah."

It seems to be a matter of great doubt whether an intelligent century would be willing to entrust the final word concerning eternal interests to a person who made clear and definite statements concerning his mission, his work, his power, and these statements are admitted to be erroneous. A man who did not understand himself, his age, his mission, his adversaries, his achievements is not that one who can fittingly represent the truth itself. That Jesus lived an emptied life is taught in Phil. ii: 8. That Jesus was not in the exercise of unlimited knowledge in his early ministry is plain from Mark xiii: 32. That he depended on the fullness of the Holy Spirit for guidance and the revelation of the truth is taught in John iii: 34. But when Jesus spoke on any subject he spoke in an authoritative way, his words were the truth, were a finality. He gave to his teachings more fixity than belongs to the laws of nature. It was as the Messiah, the Lord of the new kingdom, that Jesus sent out the twelve and endowed them with power against this evil malady. He taught that it required his supernatural help to achieve conquest against evil possession. He taught that it required his supernatural help to achieve conquest against him as Messiah were enrolled the hosts of darkness, under a Satanic agency. It was a part of his Messianic mission to relieve distress occasioned by sickness. Having power as the Messiah over sickness he distinguished other physical infirmities and healed them. He taught that it required a special spiritual power to overcome these evil agencies (Mark ix: 29). We cannot make two Messiahs or cut up the one Messiah into two parts, making the one authoritative and investing the other with serious errors in teaching. A mistaken Christ cannot long remain a Christ to build on. He said nothing concerning chemistry or geology. God gave him no mission on these subjects. His supreme mission was to understand that age and all ages, to understand his work, the obstacles, the method of overcoming them, to teach men righteously concerning unseen agencies. If Jesus was mistaken on this point, may he not be mistaken as to miracles, the finality of his words, his supreme leadership? That Jesus did not fall into the absurdities of the Jewish misconception concerning demonized persons is evident from a statement of the Jewish beliefs prevalent. But we may build up a calm and sane statement of Jesus' distinct teachings on this subject, given all through his ministry, spoken as teacher in answer to inquiries. There are many subjects on which Jesus did not speak. But when he did speak he spoke as the Messiah. To draw a line through the New Testament and affirm certain teachings as distinctly erroneous, admittedly so in our age, is to create a secondary Christ.

Overcoming the world implies overcoming a state of worldly anxiety. Worldly men are almost incessantly in a fever of anxiety lest their worldly schemes should fail. But the man who gets above the world gets above this state of ceaseless and corroding anxiety.

"NUMBER ONE."

"He is a number one boy," said grandmother, proudly. "A great boy for his books; indeed, he would rather read than play, and that is saying a good deal for a boy of seven."

"It is, certainly," returned Uncle John, "but what a pity it is that he is blind."

"Blind!" exclaimed grandmother, and the number one boy looked up too, in wonder.

"Yes, blind, and a little deaf, also, I fear," answered Uncle John.

"Why, John! what put that into your head?" asked grandmother, looking perplexed.

"Why, the number one boy himself," said Uncle John. "He has been occupying the one easy chair in the room all the afternoon, never seeing you, nor his mother when she came in for a few minutes' rest. Then when your glasses were mislaid, and you had to climb upstairs two or three times to look for them, he neither saw nor heard anything that was going on."

"Oh, he is so busy reading," apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling. "If 'Number One' is not blind nor deaf, he must be very selfish indeed to occupy the best seat in the room, and let other people run up and down stairs while he takes his ease."

"Nobody asked me to give up my seat nor to run no errands," said "Number One."

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books, but if a pretty story makes you forget all things except amusing 'Number One,' better run out and play with the other seven-year-old boys, and let grandmother enjoy the comfort of her rocker in quiet."—*Youth's Evangelist*.

It is admittedly difficult to construct a clear and definite hypothesis concerning demoniacal possession, admitting only the truth, keeping out the untrue. But concerning the mysteries that surround our physical and moral natures perhaps Jesus was as accurate an observer as modern scientific men. If Jesus declared that certain physical ailments were the result of evil agencies and theological professors declare that they were a form of insanity and that Jesus was undoubtedly mistaken, it ought not to be a stigma on one's sanity if he affirm that he prefers the teaching of Jesus to that of the professor. A professor may be mistaken, it is less probable that Jesus was.—*Hightstown, N. J.*

It will be a great relief to us if as many as possibly can, who are in arrears for this paper will remit us at an early date, and renew their subscription at the same time. Any subscriptions that began in any month after July, 1901, will not be charged for any time that they have been getting the paper until Jan. 1902. We want all our subscriptions to begin either with January or July. Therefore we are giving free of charge any time between January and July, and between July and January.

Rev. F. B. Meyer was recently asked: How did you find Christ? This is his written reply: "I do not remember when I first became a Christian. The love of God came over me as the dawn over a summer sky; and it was only in after years that I realized what God had done for me in those early days. My mother and father were godly people. They expected me to be a Christian, and at my mother's knee I said my morning and evening prayers. It is to their prayer and faith and unremitting care that I owe everything."

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Ra trading with Christ.

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CHAPTER IV.

TO the disconsolate widow Mary Benton and her fatherless boy the future looked very dark. John Benton had left his wife almost nothing to live upon, since all his savings the last year or two of his life had gone in payment of the remnants of indebtedness upon the home in which they lived.

Wearily and with a heavy heart Mary Benton looked around for a little work. But few, however, seemed to care very much for an engineer's widow; and the difficulties of her situation were many. At first she was dazed and bewildered by her sudden grief; but the poor have little time to spend in idle sentiment or morbid brooding over their troubles—the calls of life and the problems of existence are too stern and sharp for that. So Mary Benton speedily dried her tears, and took up bravely the struggle of a lonely life, denied now as she was the wise counsels and tender protection of a devoted husband.

But in her little son Joe, Mary Benton had a constant and genuine source of comfort. Joe was the soul of manliness, and so like his father! His determined, resolute way of speaking and acting vividly recalled that of the brave engineer who had died at his post. And Joe was so thoughtful, so practical, so quick to see the thing that was to be done, and to do it! He kept the fires in the house all burning brightly; brought in all the water needed for the kitchen; chopped the wood; ran errands to the grocery; sifted over the ashes; tidied up the backyard; and before going to bed at night saw that all the windows were fastened, and the doors securely locked and bolted.

But yet the struggle for Mary Benton, even with Joe's help, was a hard and a weary one. She had been out one day making a long and unsuccessful search for work, and returning discouraged and forlorn to her lonely home, sank wearily into a chair, and pressing her hands against her face sat there dejectedly in the gathering dusk. Losing consciousness for a while the poor woman began dreaming of the years of happy married life she had enjoyed with honest, affectionate John Benton after he had begun to lead a Christian life. Suddenly she was aroused by a light touch upon her arm, and saw beside her manful little Joe.

"See, mother, here is something to help you!" said Joe, holding up a bright, new dime in his hands: "I earned it myself today, carrying a

valise for a gentleman!"

The mother clasped her boy to her heart, while the hot tears fell upon his upturned cheek. "Dear, dear Joe!" she murmured, "You are trying to take your father's place a bit, aren't you? You are a great comfort to me. Try to be as noble a man as your father was and you will be an honor to his memory!"

Then Joe went on to tell his mother how he had earned the dime. It seemed that a portly gentleman had been hurrying to catch a train, and upon Joe's offering to carry his valise, had accepted his aid; and pleased with the boy's bright and alert appearance had given him a few words of kindly commendation, in addition to the dime he had so well earned.

"Do you know the gentleman's name, Joe?" asked his mother.

"No, mother dear," answered Joe; "but heard someone say that he is a wealthy merchant, and lives somewhere here in the city."

"Did he say anything to you, Joe?"

"Yes, mother! He asked me my name, and inquired whether I went to school week days, and to Sunday school, too?"

"And what did you tell him?"

"I said that I hadn't all the chances to study that I would like to have, since I had to help my mother a good deal; but that I read at odd times all the good books I could get hold of. Then he said, 'keep a stiff upper lip,' and told me not to let myself become discouraged. He told me, too, that he himself had once been a poor boy, but by hard work and constant saving, as well as by trying to deal honestly in trade, he had come now to have a large business."

Neither Joe nor his mother thought anything more of the incident until a few weeks later, when one Sunday the different classes of the Sunday school they attended were called to gether to listen to remarks from a friend of the Superintendent.

"Boys and girls!" said the Superintendent, introducing the visitor, "Some of you are rich and others are poor; and some of you who are rich today may be poor tomorrow, or if poor now may some day gain large wealth. I have thought that it would do you all good to listen for a few minutes to a gentleman whose large store in this city many of you have seen. He will give you some useful hints, drawn from his own experience, as to how real success in life is to be obtained."

Then a portly man mounted the platform, whom Joe instantly recognized as the gentleman whose bag he had carried a short time before. The visitor went on to tell the school how he had started in life as a poor boy, but by dint of steady application and the intelligent use of the opportunities afforded him, he had gradually worked his way up to the ownership of the great store in which once he had served as a cash-boy. His success, under God, he ascribed to the fact that he had tried at every juncture of his career to a what was the right, and not just the paying, thing to do—and while he had tried never to act from motives of mere policy, yet he had proved that honesty was the best policy.

"I have made many mistakes in my life," added the speaker; "but God has helped me all along. Whatever success in life I have attained, is because of God's good grace; and if I am proud of anything today it is of the fact that I am a Christian. And if I were now to give you a motto, it would be in the words of Scripture: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'"

The members of the school paid close attention while the merchant was speaking; and on the way home Joe and his mother talked together of the subjects the successful business man had so forcibly presented.

"I wonder, mother, whether it is really true what the gentleman said about its *paying* to do right?"

"I haven't a doubt of it, Joe; but to do right just for pay would be a very poor motive for action!"

"Do you think, mother, that a boy who was starting out in life could trust that Bible verse about 'seeking first the kingdom of God' and then good things would be added unto him?"

"Certainly, I do, although the good things may

not be just the ones you feel that you want most—yet they will be blessings all the same! Be sure, my boy, that God puts a difference between him that serveth Him, and him that serveth Him not; and that godliness is profitable for two worlds, and not only for the next, as some people wrongly think."

"Well, mother, I do believe that verse, and will act on it all my life!" cried Joe, earnestly, looking up, with a bright, sunny smile, into his mother's face.

Mary Benton thought that she saw there John Benton's smile and look. And then she bestowed upon Joe a commendation than which none could have been more prized by him:

"Joe, you are your father's boy!"

(To be continued.)

We have been very much interested in the discussion that has been going on by some of our brethren in the Messenger and Visitor of late, upon the Fatherhood of God, or rather, who has a right to claim Him as Father. While there seems to be some divergence of opinion among the disputants, there is also some agreement. For each of them seem to have the idea that all mankind are children of God by creation. To this view we have no objection if it is not carried too far. The genealogy from Christ is traced back to Adam, "*which was the Son of God.*" The reference here surely must be to his creation by the divine Father, and so far as that relation existed in or belonged to Adam it must belong to all his posterity. For fatherhood of ancestry is recognized in the Scriptures frequently; for instance the Messiah is called the son of David, because his humanity was of the lineage of David and many others are called sons of their ancestors. An offspring is the child of a parent. The Apostle Paul says we are the offspring of God, Acts 17: 29. Therefore we are his children by creation. But sin has elevated us from the life of God; and we are now in our created condition, strangers and foreigners; without God and without hope in the world, and I do not believe that our Lord used the term Father as embracing all mankind. His use of that term mostly had reference to himself as being the Son of God; and when he included any others it only included those who were believers in and followers of himself. The pattern language of approach to God, as given in what is called The Lord's Prayer was not given to all men irrespective of their character, for before he put this prayer into the lips of his disciples he took them away from the multitudes, and addressed them by themselves and drew a distinction between them and the hypocrites, and the heathen, and called God their Father, and told them to address Him as such. See Mat. 6: 8, and what he gave to them as a privilege claim in address rightfully belongs to all his followers, because they have the spirit of adoption whereby they cry Abba, Father. But the unsaved sinner has not that spirit, and has not that right in calling upon God. But says the objector to this view, then a sinner has no right to pray at all, because he has not the spirit of prayer. Not so, for our Lord has given him the language he should use also if he deserves mercy at the throne of grace; and would be justified before God. It is given in the publican's prayer: "God be merciful to me a sinner;" and when he goes down to his house justified, he is no longer a "stranger nor foreigner," but belongs to the household of faith; and has the right to say "Our Father who art in Heaven, in a sense, and with a joy that he could not say it before. It is evident from the contents of the Lord's prayer that it is not put into the mouths of unregenerate souls; for they have no share in, nor sympathy with what it asks for. But to the renewed soul it is a precious claim to say our Father. We give in another column a very rich article written by Rev. Dr. Messer, upon the words, "Our Father," in which we think our readers will find much comfort. He does not discuss the matter of who has the right to use these words in prayer. He seems to leave that to the individuals own conscience.

"Our" Father."

BY SPENSER B. MEESER, D. D.

LET us take this last name of God,—Christ's name for Him, that almost exclusive name which Jesus used which he taught us to use, by which he referred to God constantly, the name Father,—and see what follows concerning prayer. The Christian conception of God, as gleaned from all names given Him in the Holy Scripture, but especially from this one, is of a Divine Person. That such is the Biblical conception can be freely admitted: what relation has it to prayer and answer to prayer?

First, "Father" is the name for a personal being related to other persons.

And instinctively we feel that prayer has rationale, the moment we think of God as a Person; and there is the sense of still greater probability when we regard Him as Father, and the image of a needy child appealing to a strong parent comes before our imaginations. Familiarity with such a conception of God, is the surest cure for the fatalism of some theologues, and the equal fatalism of science. Fatherhood means more than procreation. It is Charles Kingsley, I think, who says somewhere, "if anyone is troubled with doubts about prayer, these two simple words 'Our Father,' if he can once really believe them in their full richness and depth, will make doubts vanish in a moment, and prayer seem the most natural and reasonable of all acts."

What an inspiration which led our Lord to place at the beginning of His model of prayer, the very name which stands for Fatherhood! Begin there always, "Our Father"; for, if that name is not true, possibly it is of no worth to pray; but, if it be true, then prayer has double good reason. It regards Him as Person, not force or mind only; not lost in the impersonal material of the world, or an impulse in mighty forces. As Person He is above the greater than all His creation. He can give or withhold. Yeal and more. He is the kind of a Person to ask for help and blessing. He has a heart, He can be touched by our need, He has children, so,—

Secondly,—He is personally related to men, "Our Father." We are not related to Him, simply as the most powerful thing, as the most lasting thing, as so much force or might, as the work of a man's hand to his genius and skill, or a rolling wave to the force of gravity. We are not simply the creatures of mind and will, of intelligence and force, we are children and related children to a Father, the creatures of His heart, His love and mercy. It is a personal relation, we are His relatives. God is personally related to men. Fatherhood means closest personal relation. He is a Father to children,—that means provider, helper, guide, one who seeks our advantage and responds to our need. Divine Providence is the Father's care of children. That is its philosophy and its reason. We are children to the Father, those who serve and obey, who accept counsel and direction, and who return reverence and love with obedience. There is the whole moral order in two words,— "Our Father." And the heart cries out to him, when in need or in trouble, because men feel that he, who revealed himself as Father, cannot be helpless to help, or unwilling to answer the prayer we make.

Thirdly, So these being true, the quest for God, his sympathy, his aid, his interest in our life, and his providence.

We do not come to God by sacrifices, by proxy, by mechanical force, or by philosophy, but by the same method we come to any human person, by approaching him in our own presence. Prayer is the deepest personal quest, because it opens the heart and inner life to another and seeks the same from him. It is person touching person, person seeking Person. Men are not a mass like the substance of the earth, or the stars of Heaven, to be lifted or cast down, or to be set in orbits and started going, to be weighed in balances, or to be expanded by heat or contracted

by cold. We are not pebbles on the sea in an endless wash of the tides of Divine forces, or stars dust in the oceans of space, to fall on the pressing planet, or swim about, lost, in the vast tides of time. Oh, the din of this mechanical idea of life and God, which men have conceived! The rattle and clank of its intricate working most deafens one's soul.

No! we are men, persons, whom the Divine Person seeks, whom our souls make quest for, that we may have converse with Him, that He may help us, that He may make us noble, holy, like Himself. Our communion, our relation with Him is not to be in terms of space and time, of pounds pressure or force per unit, in impacts of propulsive force, or in aures of friction and inertia. We are not things, neither is He a Thing.

We are to talk to Him, He is to hear us. He is to speak to us, we are to hear Him. He loves us, we are to receive love. We are to love Him, His heart will be glad in our love. He is to work with and for us, we are to work with and for Him. Friends we may be, He the Almighty and Able, we the needy; He the Merciful and Helpful, we the petitioners of His grace. We may walk with God, work with God, talk with God, trust God, live with God, labor for God. And prayer, prayer as we used to offer it,—asking His help and comfort, deliverance from trouble, salvation of our friends, the sparing of our sick and the daily guidance,—we may make with reason and justification, and will make, as soon as we break from the new scepticism that, under guise of wisdom, made us prisoners, and come back into the freedom of the old faith of Christ, that God is Father and Lord of the universe. "Our Father,—give us bread each day, forgive our sins, spare us trial, and save us from evil." Such requests we can freely make when we also say with confidence, "for Thine is the kingdom, and the power, and the glory."

Fourthly, So also we know He is accessible to us each. If Jesus had thought to announce the fact that God could be gotten at by each soul, there is no name that would have so well carried the idea as the name Father. I have no special reason in mind for thinking the disciples may have doubted the accessibility of God for each soul. I remember that the Sheckmah no longer gleamed in the Temple, that even when, under wing of Cherubim and Seraphim, the glory shone, that only once a year the High Priest dared enter the Holy of Holies; that, also, only after sacrifices and purifications; and only he, the high priest. I remember that the people had never dared enter there, and that the training of the people had been in reverence and awe for God, and that no names of nearness and accessibility had been given currency in their faith, and that the nation had come to feel that God had removed Himself from them. It may be that they needed the lesson of the accessibility of God, that he had, Jesus gives us the name which carries the thought clearly and beyond dispute,— "Our Father." It is the name which comes closest to life while preserving reverence. It is an invitation in itself to come to God. It says He is near, not afar, neither in space nor in spirit, nor in disposition.

"Speak to Him thou for He hears and Spirit with Spirit can meet— Closer is He than breathing and nearer Than hands and feet."

It is a name of holiest relation, which carries in it a claim upon God,—the claim of the child on the father,—and yet a relation which conserves God's authority and the reverence due Him.

By saying He is accessible to us, we mean not that He simply can be made to hear and know our needs. He knows all the things we have need of before we ask Him. There is more than that in the name. It means He is accessible in heart, that He is touched by the feeling of our infirmities, and is responsive just as a father would be to his child. It means we address One who not only hears, but feels; who not only knows, but cares; who not only has a plan to carry out, but a love for His people to satisfy.

And I believe that it means even more than this; that the Ruler of the universe is moved by love, and orders His rule by the requirements of

love; that He is not put beyond the appeal to human sorrow and need by an order of events to which He is bound; that He has not designed Himself to be an Engineer, but a Father; that human need, appealing to love, can move the universe that is lack of God, because it can move Him who is greater than His creation, and transcends it. In a simple word, it means that we can expect that God will even change the order of events that would occur if no prayer were made, and for love's sake make it different. His will and purpose are fixed only to righteousness, not phenomena; and He is as free as a father to grant the request of an earnest heart. I am simple minded enough to believe that that name means that God will actually answer prayer as I answer the prayer of my child.

We must come back to the Christian idea of God, to the Christ idea, as men of wisdom fast are doing, satisfied that Christ's revelation of God is the best and only satisfactory one. It is "God revealed in Christ," who is to be the God of the oncoming century; not the Machine revealed by science, or the Myth conceived in far Oriental lands. We shall most come to it by way of the Bible names and especially this name,— Father.

FRETTING.

"I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said that he never saw him low-spirited or fretful in his life. He says: "To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne, and ruling all things."

TRAINED INTO VIRTUE.

A writer in the Christian Advocate shows how necessary is the training of hardship and self-denial. He says: The attainment of every manly quality is attended for self-denial. Those who read George Kennan's stories of his adventures in Siberia may imagine that nature endowed him with marvelous courage. It is not so, however. He has recently published a confession that when he was a boy he was often made ashamed by his timidity. At the age of seventeen he had become perfectly morbid on account of fear, and resolved to overcome it at all hazards. He made up his mind to go wherever danger presented itself in order to conquer his fear. He went into the most dangerous streets and alleys of Cincinnati after midnight, saying to his cowardice, "Get these behind me." By such rigid discipline he gradually gained self-respect and confidence, and at last lost all feeling of fear in the presence of the gravest perils.

Religious News.

For the past four weeks 4TH HILLSBORO. Evangelist J. A. Marple has been assisting us in special meetings with the 4th Hillsboro church, and the Lord has blessed his labors with us in the reviving of the church and the salvation of souls. On Sunday, Dec. 1st, eight were baptized into the fellowship of the above named church. At the close of the special meetings on the 7th, William Bishop and Watson Osborne were ordained deacons. We are now at work with the Caldonia church and already a number have confessed Christ. Brethren pray for us.

A. A. RUTLEDGE.

Of late our church has been wonderfully blessed of God. Several have found the Saviour precious to their souls. We have enjoyed the pleasure of seeing converts following their Lord in baptism the four consecutive Sun-

SACKVILLE.

days ending the 15th inst. Many of our old members have been revived by the Holy Spirit, and some of them have had a most blessed experience in their Christian life. The Lord is with us and it is the intention of our pastors to begin holding special meetings about the 30th inst. Rev. A. T. Robinson, late of Regina, has arrived and taken charge of the Bethel section of our church, as the co-pastor to Bro. McLatchy. For the first time in this old historic church we have two associate or co-pastors. We trust the Lord will bless us more and more. P. W. E. Dec. 19th.

TABERNACLE and the prospect is not very bright for reopening it at present. We cannot tell whether we shall do so in a month, or in three months. I began my work here on Oct. 20th. The congregation at the evening service of that day numbered 400. On the following week the epidemic of smallpox broke out, near Haymarket Square, and on Sunday morning, Nov. 10th, I looked into the blanched faces of 13 persons. The Sunday School of the afternoon had a total attendance of three. We then decided to close the church indefinitely as an epidemic of smallpox in our immediate neighborhood appeared to be imminent. The Tabernacle has been closed over six weeks, and during these dark days our hands have been full of testing and trying, labor, thought and emotion; and the end is not yet. Our people are perplexed, and our congregation scattered; but these things bulk less with us than they ever did before. Upon the walls of my isolated room, in the old Tabernacle, this motto hangs "After Clouds Sunshine." We pray that the "shadows" will soon "flee away." After that we hope for a turn in the tide, when, D. V., we trust it will soon be high water with us. For the present I am cut off from direct communication with my friends, but anything addressed to "The Tabernacle" will find me. Wishing you a Merry Xmas and a Happy New Year I close.

Dec. 18. HOWARD H. ROACH.

The following letter from Rev. S. D. Ervine was not written for publication; but we believe that his many friends will be interested in reading it, we herewith insert it:

RIVERSIDE, CALIFORNIA. Dec. 21st, 1901.

DEAR BRO. HUGHES,

As I am here settled for a time I will now write you and have my paper addressed here. As above. After seeing you I decided on coming to California instead of to Colorado. And I am very glad. For as we passed through the State of Colorado the temperature was from zero to 12 below. And that for warmth was little improvement on our own country. My trip was made by the B. & M. R. R. to Boston, from B. to Montreal over the Vermont Central. Thence to Chicago over the Grand Trunk. The rest of the way over the Sante Fe line. This is truly a great country. Best millions of acres are waste desert; utterly useless for anything but mining purposes. Many mines are being developed. And at mining centres, towns and cities are being established. California is a fine climate. The soil needs water. And as the rain supply is uncertain and limited for agriculture. The inhabitants resort to irrigation. Which when properly applied results in great productions.

Riverside is a town 27 years old, has a population of ten thousand. Its public resorts are equal to all requirements. 3 public parks, a city reading room, the Y. M. C. A. reading room, and some of the churches have reading rooms as well. Its other public buildings are of a good class. It has 4 graded schools, grammar school, and the best Indian school in the State. (Some say the best in America). It has all the churches of note, from the Roman Catholic to the Baptist which occupy the opposite points of church-ecology. The Baptists have a beautiful edifice. A fine pastor (A. Dr. Taylor) and its spiritual element runs good. Then there is scarcely a Fraternal organization that you speak of but is

found here. Beside these there is The Scientists, Infidel Club, Theatre and Merry go round. And all run without a single public liquor saloon. To me this speaks well of the place and people.

There seems a kindness on the part of the inhabitants that one don't find everywhere. No matter how busy a man appears to be, ask him a question. Seek any information you want and if he can give it, you will get it ungrudgingly, and in a sympathetic manner.

I don't see that I have got any injury from my long trip, nor have I as yet felt any benefit from being here. It is of course too soon to form any correct idea of what the climate is going to do for me. But I am hoping for lasting benefit, unto the blessing of God. (I met a man yesterday from N. S. who used to live in Cliftondale, Mass. when you were pastor.)

I think I will close. I wish I could get able to return home and resume work for my Master at home. But his will is not mine to do.

I am as ever yours in christian love. S. D. ERVINE.

Foreign Mission Board.

NOTES BY THE SECRETARY.

To the Pastors of Our Churches.

DEAR FELLOW WORKERS—The following is a brief statement of our present financial condition which it is hoped you will carefully and prayerfully read and then ask yourselves the question, "What can I do to make the situation a little more easy to handle?"

There have been received to the first of December, \$6,317.75 of which amount \$266.36 were from churches, etc., in Nova Scotia, through the Treas. of Denominational Funds. It may be fair to state that, since that date \$200 in addition have been received from that source. \$300 came from the Treas. of Denominational Funds for N. B. and P. E. I. \$1,032.66 came from individuals of which \$500 were from one person and \$200 from another, the balance from different persons and sources. It will be seen that the amount is not large when these two special gifts are taken into the account. \$3,585.46 were received from the Treas. of the W. B. M. U. of which amount upwards of \$600 is an advance payment on the next quarter's remittance. \$200 were received on legacy account, to which has been added since December 1st, \$250. On account of interest \$928.25 were received but a part of this amount has to go to another fund and Foreign Missions gets no benefit from that much of this sum, and \$155 have been sent in on account of Famine Relief, and of course is no help to the general work of the Board. This makes the total receipt to December 1st, as already stated \$6,317.75.

There have been expended \$317.32 for repairs, taxes, water rates on properties held by the Board. The larger part is for taxes and water rates. \$2,200 were expended for missionary salaries. \$100 on account of outfit Miss Clark, for helpers and work in the field, \$1,291.25, for travel to India, \$1,311.40, for furlough allowance \$269.75, for travel expense of missionaries at home \$66.12, for Home expense, \$245.42, making the total expenditure \$5,801.36. This shows a balance in favor of Board of \$516.49 which looks well and is well. But it will be borne in mind that the deficit of the Board was \$4,248.55 which would make our present indebtedness \$3,732.36, and this would not be too bad if we did not have to make a larger remittance to India on account of the work by something more than \$4,500. To do this there is about \$1,500 in the treasury with which to make it. The question is where are we to get the balance of \$5,000 for this immediate, pressing need. The fact is the time for making the remittance is past. The money should have gone last week. We have more workers on the field than ever before, which involves an increased expenditure.

Brethren, you can help us greatly, if you will. We have withheld nothing from you. The fullest information has been given from time to time. Our work grows apace. Whether we are going too fast, or too slow, the fact is that we do not get enough year by year to carry out our work. At this season of the year, Christian men and

women are thinking of doing something for the Christ whose they are and whom they serve. The treasury of the Foreign Mission Board affords an appropriate channel for the expression of grateful love. Brethren, remember, that you can help us. We cannot do impossibilities. Don't you think the Lord wants to help on this work through you? With much confidence and some degree of hopefulness, the situation is left with you.

J. W. MANNING, Sec'y-Treas., F. M. B.

Married.

JENKINS-McINNIS—Pastor Rock, Victoria county, by Rev. J. Z. L. Fash, M. A., Guy F. Saunders and Annie H. Wilbur, both of Woodstock.

SAUNDERS-WILBUR—At Woodstock, N. B., Dec. 4, by Rev. Z. L. Fash, M. A., Guy F. Saunders and Annie H. Wilbur, both of Woodstock.

HANLON-MARTIN—At Alma, N. B., Nov. 30th, by Pastor F. N. Atkinson, Geo. W. Hanlon to Annie R. Martin all of the parish of Alma, Albert county.

GOLLOP-TUPPER—At the residence of the officiating minister, on October 6th, Jas. Gallop to Margaret Tupper, both of Sison Ridge, Victoria county, by Pastor Stirling.

DIGGER-COATES—At Sussex, by Rev. B. H. Noble, William Digger to Georgie May Coates.

HAMILTON-FAYETTE—At the Free Baptist parsonage Sussex, by Rev. B. H. Noble, William Hamilton to Bertie Fayette, both of Sussex.

JONAH O'NEILL—At Lewis Mountain church, Dec. 3rd, by Rev. Abram Perry, W. Watson Jonah O'Neill to Annie V. O'Neill, of Lewis Mountain, West Co.

GIBSON-GREGG—At the parsonage, Centreville, Dec. 27, by Rev. B. S. Freeman, Byron F. Gibson, of God's Corner, to Nellie Gregg, of Centreville.

LEPAGE-BURTT—At the residence of Mr. and Mrs. H. E. Burtt, the bride's parents, on December 19, by Rev. Z. L. Fash, M. A., John Taylor Lepage to Minnie Ethel Burtt, both of Woodstock, N. B.

HUTCHINSON-FWEDDIE—At Woodstock, N. B., on December 19, by Rev. Z. L. Fash, M. A., Edgar B. Hutchinson, of Midnapore, Alberta, N. W. T., to Alice A. Tweedie, of Concord, N. H., U. S. A.

GOGGIN-HICKEY—At the residence of William Gwyer, Middle Simonds, N. B., Dec. 25, by Rev. A. H. Hayward, Charles B. Gillop of Tracy Mills, N. B. to Rebecca M. Hickey, of Middle Simonds.

Died.

BAXTER—Ernest A. Baxter, son of G. O. Baxter, M. D., St. John, at the age of six months.

PARKER—At Cumberland Bay, N. B., Nov. 28th, Ethel, aged 13 months, beloved daughter of Mr. and Mrs. Tille M. Parker. "Of such is the kingdom of heaven."

JONES—At Burt's Corner, York county, Nov. 29, James H. Jones, in the 73rd year of his age. His sufferings were severe, but he manifested great resignation. He died in the triumph of faith.

GOFF—At North View, Victoria county, on Dec. 3rd, Ida A., beloved wife of Arthur A. Goff, aged 28 years, leaving a loving husband and four small children. Funeral attended by Pastor Stirling. Sister Goff was baptized three years ago by Bro. Hayward. She died in the faith.

ALLABY.—At Salt Springs, Kings County, November 1st, Hannah R. Allaby, widow of the late James Allaby after a protracted illness accompanied with much suffering, entered into rest, aged 70 years, leaving six sons and three daughters to mourn. Many years her sister walked with Christ, maintaining a blameless Christian life. The Church of God in this place sustains a deep loss also the entire community, this was manifest by the large concourse of people who assembled to pay the last tribute of respect when the remains were laid with her kindred dead by her six sons who acted as pallbearers. The funeral service were conducted by the Rev. N. A. McNeill.

MCLEAN.—At Cumberland Point, N. B., on 16th inst, Sarah, third daughter of the late George McLean, aged 76 years. She died trusting in Jesus.