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WHOLE No. 39.

Foregleams of Heaven

By THEODORE L. CUYLER, D. D.

TO that valiant soldier of Christ, Dwight L. Moody, was accorded not only the privilege of leading thousands of souls heavenward, but also a brief glimpse of the heavenly world itself! A few hours before his death he awoke from sleep and said to his son, "I have had a vision. God has let me look into another world." When his son suggested that he had been dreaming, he calmly replied, "I know what I am talking about; God has let me look into another world." He then mentioned the names of two dear friends whom he had seen there; his last audible words were: "Heaven's opening!" All those who knew our beloved brother Moody knew that he was never given to mystical fantasies of any sort; he was especially distinguished for his sturdy, practical common sense. He uttered, that day, only the words of truth and soberness.

Hardly any scene in the religious biography of America is more familiar to Christian readers than the account of the last hours of the celebrated Dr. Edward Payson, of Portland. "The Celestial City is full in view," was one of his many ecstatic exclamations. "Its glories beam upon me, its music strikes upon my ear, and its spirit breathes into my heart." Very similar to these utterances were the dying words of the devoted missionary Adair in West Africa. He was by temperament a most unimaginative man, and his brain was not disturbed by fever. After a period of silent prayer, he exclaimed, "I see glorious sights! I see heaven! Let me go! I want no more of earth; let me go!" In this same strain he continued to pour forth his rapturous expressions until his breath departed. There is not the slightest evidence that either of these cases were devout illusions, or the wanderings of a fevered brain.

It may be said that such beatific visions of the celestial world are very rare. That is very true. Among the myriads of Christ's earthly followers very few have ever caught a veritable view, or even a glimpse of the abode of glorified spirits. And yet there is a profoundly true and indubitable sense in which every faithful, devoted, and spiritually minded Christian may have *foregleams of heaven*. While his Bible tells him more about heaven to sharpen his appetite and kindle his expectation than it does to satisfy his curiosity, yet it presents heaven as the most solid of realities. He accepts that divine revelation and builds his eternal allusion it. The eye of his faith sees what to the eye of sense is invisible. Like the great apostle he looks straight at the things which are not visible to the outward senses, and he knows that these "unseen things are eternal."

For example, he takes the Word of God as his spiritual spyglass, and through it he gets wonderful visions of his future home. He discovers that the word "heaven" is not employed to describe a condition of God's people, but a positive locality; it is a city which hath foundations, and whose builder is Jehovah. There are "many mansions" into which the redeemed shall enter from all the regions of the globe, and from every denomination of true believers. All shall come in through Christ Jesus, yet by many gateways. Having no gross bodies to be fed, we shall hunger and thirst no more; having no bodies to suffer, no one shall say, "I am sick;" neither shall there be any more pain. Identity will be preserved and we shall recognize each other there, even when the "natural body" shall have become a "spiritual body." Heaven will be a blessed home; its occupants one vast loving household. The aspirations of every soul will be for increasing knowledge and likeness to our Lord—forever "reaching forth unto the things that are before." The distinct declaration, that His "servants shall serve Him" there, proves that there will be active employment; but all our powers and faculties shall work in such perfect harmony that this ceaseless and holy activity is described as a perfect "rest!"

That there are sublime mysteries overhanging that celestial world none will deny; we see now as through a glass dimly; it doeth not yet appear fully what we shall be. But nevertheless there are glorious *foregleams* breaking through the clouds of mystery that are enough to thrill every Christian who opens the eye of faith to gaze at them. Even a glimpse of them is an ecstasy. John Bunyan tells us that his Pilgrim had certain golden hours in which his annoyances were vanquished and his troubles were forgotten.

One of these times of joyous uplift was "when his thoughts waxed warm about the place whither he was going." In like manner the great old Richard Baxter exclaimed: "When, oh my soul, hast thou been warmest? Is it not when thou hast got above—closest to Jesus Christ, and viewed the mansions of glory, and filled thyself with sweet foretastes, and talked with the inhabitants of the higher world?"

Baxter was no visionary mystic. When he came to Kidderminster, it was overrun with profanity, drunkenness, and Sabbath desecration. His thorough, untiring, practical labors revolutionized the town, until it became one of the godliest places in England. Our own beloved Moody was no dreamer. He seldom delivered any series of sermons in which he did not have at least one on "Heaven." The foregleam of that celestial glory so fired his heart that he ceased not day or night to warn his fellow men from hell, and to win them to that city of God, which was as real to him as his own native Northfield. I have no faith in the pretended "heavenly-mindedness" of any man or woman who never carries a loaf to a starving family, and never lifts a finger to relieve an overloaded sufferer, or to lead a perishing soul to Jesus. Whoever takes a road towards heaven that is only wide enough for one, is not likely, when he gets there, of finding anyone whom he helped to bring there.

It is not to be wondered at that some professed Christians do not catch more distinct foregleams of the Celestial City. Their spiritual vision is obscured. As a small object when held close to the eye would hide the view of Niagara or Mount Blanc, so a Christian may hold a dollar so close to the eye of his soul as to shut out the view of heaven. The seen things hide the "unseen and eternal things." Fishes down in the Mammoth Cave become eyeless at last; and so will any of us lose even the faculty of spiritual sight, if we lock ourselves down in a cavern of selfishness or unbelief. To any of my readers who complains that he can never get any cheering foregleam of the "Father's House," I would say—probably you are in the wrong place to see it. You are down in the marshy grounds and the quagmires where the fogs are too thick to see a rod before you. When a Christian leaves the King's highway of holiness, and cares more for his ledger than for his Bible, he has strayed into the enemy's country. Heaven is not visible to backsliders. Never until your feet are treading again the straight path of obedience to your Saviour, and your eyes have been washed with the tears of penitence, will you catch any gladdening glimpse of that rest that remaineth for the people of God.

Happy is that servant of Jesus who often mounts to the top of the "Hill Clear," and through the spy-glass of faith catches bright foregleams of heaven! Happy is he who amid the busiest service of his Lord and of his fellow creatures is always ready for the invitation to "come up hither!" The only life worth living down here in our earthly tent is that which fits us for that life in the eternal mansions. Brethren and fellow pilgrims! the miles to heaven are few and short; they are growing fewer every day. Let us take for our marching song the sweet lines that brave old Baxter left to us:

Lord, it belongs not to our care
Whether we die or live;
To love and serve Thee is our share
And this Thy grace must give.

Come, Lord, when grace hath made us meet
Thy blessed face to see;
For if Thy work on earth be sweet,
What will Thy glory be?

A Decaying Church.

An artist was once asked to paint a picture representing a decaying church. To the astonishment of many, instead of putting on the canvas an old tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows. Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewellery, was an offering plate of goodly workmanship, for the "offerings" of fashionable worshippers.

But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Missions," but right over the slot, through which certain contributions ought to have gone, he had painted a hugh cobweb! He was right in thinking that it is a sure sign of decay when Christians cease to work for the spread of the Gospel.

Cheerful Music.

The poet Carpani once asked his friend Haydn, the musician: "How does it happen that your church music is almost always of an animated, cheerful, and even gay description?"

"I cannot make it otherwise," answered Haydn. "I write according to the thought which I feel. When I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

Our Eurdaps.

The little fellow was tired and needed help in getting along. "Aunt Mary" offered kindly.

"Well, Tommy, shall I carry your hat and cricket-stumps for you?"

"No, auntie, t'anks," was the answer. "Me tarry bat and 'tumps; 'ou tarry me."

So God let us keep our burdens, but he takes us in his arms. He lets dangers lurk by the wayside, but he delivers us from them. He sends us on long hard journeys, just as he did Ezra, but he prospers us in them. When they are over we can look back and see "the good hand of our God" upon us all the way.

Not Hurt, But Mad.

The way in which native logic triumphs over incultured dogmas is neatly illustrated by a true story I have heard. A little child, between three and four years of age, whose parents were firm believers in Christian Science, had become a good deal imbued with the doctrine of that sect. One day she was left with her aunt, a non-believer. Meeting with a fall and evidently a good deal hurt, she cried bitterly. Her aunt, having in mind her training, said to her: "Are you hurt?" "No, I am not hurt," she replied, somewhat pettishly. "I am crying because I am mad." "What are you mad at?" "I am mad because I can't feel that I ain't hurt!"—*Boston Transcript*.

Christianity imparts a new and wondrous worth to life, by giving to man a true conception of two things, God and himself, and their relations to each other.

Ignorance is the mother of prejudice, and prejudice is the infant prodigy that soon rules the whole house and makes all the neighbors uncomfortable.

What a man believes determines whom he believes.

The Home Mission Journal.

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The Dying Saviour to the Dying Thief.

A sermon preached by Rev. A. J. Hughes, Pastor of the Central Square Baptist Church, East Boston, Sabbath morning, April 1st, 1900.

TEXT:—Luke 23:43—"And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise."

PART II.

2. Let us consider the malefactor's prayer, "Lord remember me when thou comest into thy Kingdom."

It is a crowning victory when a bad man is led to pray. Here we have such a victory record at the very confines of the eternal world.

This prayer has a meaning that is worth finding out. For one thing it means that Jesus established a Kingdom while here. "Lord, remember me when thou comest into thy Kingdom." He did found a Kingdom. He bore witness to the fact before Pilate. Pilate said to Him, "Art thou the King of the Jews?" Jesus replied, "sayest thou this of thyself, or did others tell it thee of me?" The governor answered, "Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me: What hast thou done?" Then came the mysterious answer, "My Kingdom is not of this world. If my Kingdom was of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not of this world." Pilate asked, "Art thou a King, then?" To which the divine man replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Or, in other words, "that I should found a kingdom. Now the kingdom founded by He who stood as a culprit before the Roman governor is the greatest institution under the stars and heaven. Men and nations do not reckon with it. Indeed, they count it a thing of noight. But its King is reckoning all the while with men and nations, and He is turning and overturning Kingdoms and empires, and republics as well, until He shall return again, and vindicate His right to reign. The fallen eagle of France—the first Napoleon paid his tribute to the Lord of this Kingdom during his exile on Saint Helena, saying, "Alexander, Caesar, Charlemagne, and myself, founded great empires, but they depended on force. Jesus Christ founded His empire upon love, and to this day millions would die for Him."

For another thing, the malefactor's prayer means that Jesus is coming to earth again in the interest of the Kingdom He founded. "Lord remember me when thou comest into Thy Kingdom." The prayer was in keeping with the promise of the Founder of the Kingdom mentioned in the prayer. He said He was coming to earth again. When in the upper room in the Holy City, He offered the symbolic wine to the Apostles. He spoke on this wise, "This cup is the new covenant in my blood, which is shed for many for the remissions of sins. Drink ye all of it. For as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death until He comes." This was His own deliverance as to His return. We can receive with confidence what God's Son says. But further, the prayer was in keeping with the deliverance of a pair of eagles. On Ascension Day, as the disciples were gazing at the scarcely visible form of the ascending Lord, two men in white apparel stood beside them, and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." We can receive with confidence also what God's angels say. The ascended King is going to return.

For yet another thing, the malefactor's prayer means that Jesus' return will be fraught with blessing to the subjects of His Kingdom. "Remember me," he prays. Why? Because in that final restitution which will occur in connection with the Lord's return, when the old earth, staggering through the millennium of time under the weight of its primeval curse, shall be purged of its iniquities, its abominations, its sorrows, its heartaches and its tears, it will be worth one's while then, to be remembered by the Lord of the Kingdom. For He will then correct the wrong of time, He will lift up the heads of His saints, He will verify the promise; "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." "At that time," prayed the malefactor, "remember me." We may all make the prayer, and if it be answered to us, unspeakable will be our joy.

The malefactor's prayer has not only a meaning that is worth finding out, it has, too, a spirit that is worth analyzing. It is noticeable that the spirit of sorrow speaks in it. I seem to detect a tone of confession therein, as though he said, "Pitiful Lord, I have thrown my life away and have done so without excuse. Yet remember and forgive me." No wonder that he should so pray, for it is a criminal act for man or woman to throw the life away. It is noticeable also, that the spirit of humility speaks in the prayer. "Remember me. That is all. I do not ask for place; I do not ask for power. I ask simply to be remembered, that I drift not away into everlasting banishment and despair." This is a humble prayer, and it got its answer. I announce this morning a new beatitude,—Blessed are the prayers of the humble, for they shall be answered." The publican in the Temple offered a humble prayer, "God be merciful to me a sinner," and he got his answer in immediate justification. The prodigal in the parable offered a humble prayer—"Make me as one of thy hired servants," and he got his answer in fresh raiment, and a banquet, and reinstatement in his father's house. Blessed be God, there never yet fell upon His ear a sincere and humble petition that did not bring back an answer larger than the petitioner's hope.

3. Let us consider Jesus' answer to the malefactor's prayer,—*"To-day shalt thou be with me in Paradise."*

What magnanimity is displayed in this answer! The man could be of no earthly service to Jesus Christ, yet He saved him. Such is the habit of the Son of God. His salvation is not a commercial transaction, but a bestowment of love.

The answer given to the malefactor's prayer assures bliss. It assures Paradise as his future home. That means unspeakable bliss. The mother, in the well known poem, after telling her boy that the "Better Land," about which he is enquiring with a child's eagerness, is not located where his imagination has placed it, says, "Eye hath not seen it, my gentle boy;

Ear hath not heard its deep songs of joy.
Dreams cannot picture a world so fair;
Sorrow and death may not enter there.
Time doth not breathe on its fadless bloom,
For beyond the clouds, and beyond the tomb,
It is there, it is there, my child."

The pious mother's definition of Paradise to her boy as a place of celestial bliss is corroborated by an inspired apostle in his life,—*"I knew a man in Christ, above fourteen years ago, whether in or out of the body, I cannot tell, God knoweth, such an one caught up into Paradise, where he heard unspeakable words, which it is not possible for a man to utter."* Thus is the bliss of Paradise shown to be an unspeakable experience. But more than this, the Saviour's answer assures companionship with Himself in Paradise. *"To-day shalt thou be with me in Paradise."* It would be a privilege of indescribable joy to walk with him the dusty thoroughfares of time; but to walk with Him the embowered paths of the Heavenly Paradise would be an experience begging language to describe. There to the dying thief did the Son of God open the gate of immortal and indescribable bliss.

Again, the answer given to the malefactor's prayer assured present bliss. *"To-day shalt thou be with me in Paradise."* The poor penitent would not have to wait until the voice of the archangel, and the trump of God, and the gen-

eral resurrection, and the setting of the judgment, and the opening of the books before he should taste the sweets of Paradise. But before the sun should set on that awful day he would be numbered with the great multitude who also, in the upper sanctuary, cast their crowns at the Saviour's feet, and ascribe to Him the praise of their deliverance.

Yet again, the Saviour's answer assures certain bliss to the praying thief. *"Verily I say unto thee,"* act. Paradise was thus made sure to the man who prayed while the film of death was clouding his vision, and the weakness of death was making tremulous the very words of his prayer. By the same answer is Paradise made sure to us also who have accepted the penitent's Saviour. Why, then do you bother yourselves with needless fears? Rather,

"Sing, oh sing, ye heirs of glory,
Shout your triumphs as you go.
Zion's gates will open for you,
You shall find an entrance through."

Some day, perhaps to-day, as no man has a lease on his life, but if not to-day, then some other day, we will enter Paradise, if we are the children of God by faith, and we will see this redeemed malefactor. Aye, and we will see Patriarchs, and prophets, and apostles, and martyrs, and confessors, and better than all, the Christ who shall have redeemed us all, and we will join with them in the high music of the upper Temple. Thus is there a magnificent future before us. Let us struggle and pray to be worthy of it.

Why did Luke record the dying thief's conversion? One reason was that the despairing might be encouraged. Another reason was that the foolhardy might be warned. Let those of us, then, who may be putting off the day of salvation be warned, and accept the Saviour now, lest coming down to death unsaved, we have neither heart nor hope to pray, and so pass prayerless and hopeless into the great unknown.

Health Column.

THE VALUE OF PAIN.

Pain is not disease; it is a symptom calling attention to the fact that disease exists. We do not remove the disease by stopping the pain. When putting my hand against a hot stove the pain may be stopped in two ways. (1.) By making an injection of cocaine, morphine or some other nerve-paralysing drug into my arm, without removing the hand. (2.) By removing the hand. In the first place the pain would at once cease. Could the man be blind-folded, he would declare that he was out of all danger, although his hand would be dangerously injured by being allowed to remain against the stove. In the second case, although the pain would not cease at once, the member would be saved.

Headaches usually arise from disturbances in digestion, due to overeating, eating freely of soft foods, making bad combinations of foods, too much of a variety at meals, etc. Fermentation and decay of the foods with the formation of poisons and irritants result. The danger is reported at headquarters. The thing to do is to heed the voice of the faithful sentinel, assist Nature to get rid of the impurities generated either by washing out the stomach, drinking freely of water, fasting for a day, by vigorous exercise, or eliminative baths. Recognize in the pain the voice of a friend calling attention to the fact that we have done wrong, and resolve never again to violate the Laws of Health on this point. In a day or so the transgressor would feel well, and would be able to keep from getting into the same or a worse condition by avoiding the causes.

This is not the way these symptoms are usually treated. Pain is looked upon as an enemy not as the voice of a friend. The sick one goes to a physician and demands something that will stupefy or paralyse the nerves—the pain must stop at once. He is given an opiate, the pain stops; the food still keeps on decaying in the stomach, he imagines he is well. The disease still exists, the symptom alone has been removed. The faithful sentinel has been knocked down. The means of telegraphic communications to

headquarters has been severed. The enemy has his own way, and is able to go ahead undisturbed in his destructive work. The watchers are asleep under an anaesthetic or opiate. The enemy enters the camp. Poisons that are generated in the stomach through errors in diet overwork and irritate the liver, the lungs, and kidneys through which they are eliminated, and finally result in Bright's disease; or the lungs being weakened are not able to resist the germs of disease that are inhaled. He falls a victim to tuberculosis, and is now in a serious if not an incurable condition.

The only safe way is to study the human body, and become familiar with the laws upon which health, happiness and life depend. Prevent pains, woe, and sickness by avoiding their causes.—*Life and Health.*

Temperance Column.

General Lord Roberts, who presided at a Council meeting of the Army Temperance Association, in London, among other remarks said that the report from India for the year 1898 and 1899, like other reports from that country, showed a remarkable comparison between the convictions among abstainers and non-abstainers; and also, if they could judge from the figures, between the health of one class and that of the other. He notices that the convictions per 1,000 among abstainers were 4.12 and among non-abstainers 36.38 very nearly nine times as many. The admissions per 1,000 into the hospital were 208.41 abstainers and 301.52 non-abstainers. These were two points which it was impossible for anybody to gainsay.—*Sanitary Home.*

In an able editorial, "Health" discusses the attitude of the physician on the liquor question. If there is one matter upon which the influence of the medical fraternity can exercise a beneficial effect, it is that of the use of alcoholic drinks. Preventive medicine is receiving more attention to-day than ever before, and so much disease is directly traceable to the abuse of alcohol, that it is clearly the duty of the medical practitioner—as the custodian of the public health—to raise his voice in warning in this matter. In the not very distant future, it is to be hoped that we shall have the principal duty of the physician defined as being the prevention, rather than the cure of disease.

Ordination.

The council called by the Albert Street Baptist Church at Woodstock, N. B., to consider the advisability of setting apart their pastor, Bro. W. S. Martin, to the work of the gospel ministry, duly met at 2.30 p. m. June 27th.

The following churches responded: Albert Street, Deacons James F. Sutton and R. S. Vanwart; Richmond and Hodgden Rev. Calvin Currie, Deacon J. R. Barton, Bro. F. F. Chase; South Richmond, Bros David Henderson and Joseph Merrithew; Jacksonville, Deacon Joseph McCready and Bro. Vail; Jacksontown, Rev. F. N. Atkinson, Benjamin Everett, Deacon W. A. Connolly; Prince William, Rev. J. A. Cahill; Lower Woodstock, Rev. C. N. Barton, Deacon Jacob O. Porter; Florenceville, Rev. A. H. Hayward and Bro. F. H. Estey; Windsor, Bro. James R. H. Simms; Andover, Rev. R. W. Demmings (Lic.) First Canterbury, Deacon W. T. Hatfield and Bro. Alonzo C. Dow; Invited Brethren, Rev. Thomas Todd, Rev. J. G. Harvey, Rev. J. H. Hughes, Rev. P. R. Knight, Rev. J. C. Bleakney, Rev. J. W. S. Young, and Bro. Chas. Atherton (Lic.)

Rev. A. H. Hayward was elected moderator, and Rev. C. N. Barton clerk.

The clerk of Albert Street Church read the resolution passed by the church authorizing the clerk to call the council.

The candidate related his Christian experience, and to the ministry, views of Christian doctrine. After being examined by members of the council the candidate retired. The following resolution was unanimously adopted:

"Resolved that the Christian experience, call to the ministry, views of Christian doctrine is approved by this council; we recommend the Albert Street Church to proceed with the ordination this evening."

In the evening the ordination services were proceeded with as follows: Selection by choir; opening prayer, Rev. J. A. Cahill; singing by Albert Street male quartette; singing, Coronation. Rev. C. N. Barton read Scriptures; Rev. A. H. Hayward followed in prayer; singing by male quartette.

Rev. J. H. Hughes preached the ordination sermon from Matt. 7:29. Rev. J. C. Bleakney offered the ordination prayer. Rev. A. H. Hayward extended the right hand of fellowship. Rev. J. A. Cahill gave the charge to the candidate. Rev. Calvin Currie spoke to the church. The sermon and addresses were much appreciated by all present.

Rev. W. S. Martin pronounced the benediction. C. N. Barton, Clerk.
Meductic, York Co., N. B., June 28th.

The Western Association

A very interesting session of the body closed at Doaktown on the 24th inst. The beauty of natural scenery of the place, the cool and delightful weather, and above all the deep spirituality which characterized the exercises of the Association, all contributed to make the occasion one of much profit to those in attendance. Rev. W. E. McIntyre was chosen moderator, Rev. C. N. Barton, clerk; Bro. G. W. Mersereau treasurer.

The session began on Friday, 22nd, at 2.30 p. m. Opening with a devotional service. In the evening Rev. J. H. Hughes preached, and at the close Rev. George Howard conducted social exercises in which a large number took part. Evidently the Spirit's presence was felt in many hearts and a rich blessing was enjoyed by all present.

Business occupied the greater part of Saturday, closing in the evening to make way for the excellent addresses which followed. Prof. C. Jones of Acadia University read the educational report and also gave in outline a description of the institutions at Wolfville and the work done there. Bro. G. W. Mersereau, Inspector of schools, followed with a very clear presentation of the reasons for the maintenance of Academic work under Christian auspices, such as he and witnessed in the Wolfville schools. Mr. Mersereau's address was much appreciated and many expressed the wish that he might be oftener heard at our denominational gatherings.

Rev. J. W. Manning D. D., made an earnest presentation of the Missionary Forward movement fund which is about to be laid before the churches and urged that the proposed \$50,000 be raised as a thank offering to God. While others were doing a similar service, we should not be remiss in beginning the work of the new century under more favourable conditions.

The Secretary of Home Missions followed with the Home Mission report adding some remarks concerning the special needs of the province.

Sabbath services were held in the forenoon, afternoon and evening. A devotional meeting was conducted at 10 a. m., at the close of which Rev. George Howard preached the association sermon. It was indeed a rare and touching discourse on remembering the words of the Lord.

Sabbath afternoon was given to the Women's Missionary Meeting at which addresses were given by Miss Flora Clark of Sackville and Secretary Manning.

In the evening a general evangelistic service was held in which nearly all the delegates took part. It was an earnest expression on the part of all to do better work for the coming year. Regretfully we took our leave of the good people of Doaktown the visit being one long to be remembered by us. May the work of the Lord conducted by Pastor King and his co-labours be richly blessed of our Heavenly Father.

Religious News.

GIBSON.

On leaving this field of labor I feel it my duty to say that no kindness to myself and family that could reasonably be shown has been left undone. The addresses and presents from the Sunday-School to Mrs. Champion and myself, the handsome baptizing gown from the

Ladies' Sewing Circle, and the donation of over forty dollars, were parting tokens that are not unappreciated. May God send them a pastor worthy of them and the work.

J. B. CHAMPION.

The Annual business meeting was held June 27th. The report showed a good healthy condition. About \$500 has been raised for repairs to church property. All current expenses are paid, and more money raised for outside work than ever before. The pastor was granted four weeks' vacation. The roll-call, it was decided, would be held in connection with the reopening of the house of worship at the Hill.
F. D. D.

At Ledge Dufferin, Charlotte Co., on Sabbath, June 17th, I baptized one sister and received her into the church; and others are coming. Thank God the Spirit is drawing. And this last Lord's day, June 24th, I baptized two more at Rolling Dam, and others are moving towards the kingdom here. We want your prayers, dear brethren, that the good work may continue on, and grow deeper and brighter. The work that Bro. Webber and I started at St. Andrews and Bay-side is being brought to a glorious fulness by our dear brother Rev. Mr. Young. God bless him and St. Andrews field all over.

H. D. WORDEN.

Personals.

Rev. M. E. Fletcher has accepted a call to the 1st Harvey church, Harvey, Albert County, and began his labors on the field July 1st.

Rev. W. J. Gordon has accepted a call to the pastorate of the church at Jemseg, N. B., and has entered upon his work there under favorable circumstances.

Rev. O. E. Steeves, who has just completed a course of study at Hamilton, N. Y., gave us a call on Saturday. Mr. Steeves has accepted a call to the pastorate of the Church at Advocate, N. S., and is about to enter upon his work there.

We are pleased to learn from Rev. W. J. Blakney who is now residing in Malden, Mass., that his health has improved of late. He expects to return to New Brunswick some time next month, and is prepared to enter again upon pastoral work.

We are glad to have a call last week from Rev. I. W. Corey, formerly of Fairville, and to see him looking none the worse after his sojourn in the West. Mr. Corey supplied the Gibson pulpit on Sunday. He expects to spend a few weeks in his native Province, and we suggest that it would be a good thing for some of our pastorless churches to lay hands upon Bro. Corey and keep him here.—*M. & P.*

We deeply regret to learn that Rev. S. D. Ervine, of Springfield, N. B., is laid aside from work by reason of an attack of hemorrhage of the lungs. Bro. Ervine is one of our most faithful and beloved ministers, and there are many who will remember him to his affliction and earnestly pray for his restoration to health.

God's promises were never meant to ferry our laziness. Like a boat, they are to be rowed by our oars; but many men, entering, forget the oar, and drift down more helpless in the boat than if they had stayed on shore.—Beecher.

Dr. Alexander Maclaren said recently: "The fountain is in the solitary cleft of the lonely hills and draws its waters from the snows which sparkle on their tops; and the minister to be a power must live alone with God."

In the time of trouble he shall hide me in his pavilion;

In the secret of his tabernacle shall he hide me. He shall cover thee with his feathers.

New Brunswick Home Mission Receipts.

E. M. Sipperell,	H. M.	\$ 204 05
Jemseg Church,	"	6 12
Jemseg Church Sunday School,	"	3 10
Jemseg Church,	F. M.	6 11
First Springfield Church,	F. M.	2 25
First Springfield Church,	H. M.	2 00
Second St. Martains Church,	"	5 00
W. B. M. U., of 2nd Chipman	"	
Church,	"	5 53
Mrs. M. Smith, Treasurer of	"	
W. B. M. U.,	H. M.	17 16
Second Elgin Church,	H. M.	2 82
" " " " S. S.	"	3 68
E. M. Sipperell,	"	120 00
First Johnston Church,	"	16 05
Second Johnston Church,	"	3 78
Temperance Vale Church,	"	1 79
Tobique Valley Church,	"	2 00
First St. Andrews Church,	"	14 13
Second St. Andrews Church,	"	7 12
Beaver Harbor Church,	"	2 00
Second Chipman Church,	"	7 26
Macnaquac Church,	"	10 00
Hampton Village Church,	"	11 25
Total,	\$453 20	
Before Reported,	853 07	
Total,	\$1306 27.	
J. S. TRUITS, Treasurer.		

St. Martins, N. B.,
June 20th, 1900.

The Moving Wall.

By J. R. MILLER, D. D.

"Life seems always just running up against an insurmountable wall," said one whose years have been full of care and struggle. "But then," he added, with a smile following the sight, "the wall always moves back about two feet when we get to it."

That is the description of many a life and of the carrying on of many an enterprise. The wall of difficulties, dark and insurmountable, seems to bar the path just ahead. We are always coming to the place beyond which we can see no way to go farther, only the wall moves back a little! If it would only go down and leave the prospect clear what a blessed relief it would be, and how joyously we could press forward with our plans and our work. But it seldom does that. A few have the pleasant outlook, the clear way, but far more than we know are of those who toil their lives through with some threatening barrier looming just ahead. But the lesson our friend had learned is that it stays ahead, and always it moves far enough back to leave room for the next step.

Fearst sometimes that the Father hath forgot
When the clouds around thee gather? Doubt Him not:
Always hath He comfort spoken,
Never hath His word been broken,
Better hath He been for years than thy fears.

Took Him by the Hand.

Jesus "took him by the hand!" This was one of the wonderful secrets of the Redeemer's power over human hearts. Touch—a personal touch—symbol of heart sympathy—is a key which unlocks many an imprisoned life. A fine example of it was seen in the Earl of Shaftesbury as he went on his ministry of love among London criminals. One who was reformed dated his uplift to his intercourse with the Earl.

"What did he say to you?" asked one.

"Oh, it was not so much what he said as what he did. He took my hand, and said, 'Jack, we'll make a man of you yet.' It was the touch that did it."

Daniel Webster went from his country home to Boston to study law. He entered without invitation the office of Christopher Gore, the head of the Massachusetts bar. He was regarded as an intruder, and nobody paid him any attention. One day Rufus King saw the solitary student, and shook him warmly by the hand, and said: "I knew your father well. Be studious, and you will win. If you want assistance or advice,

come to me."

Webster said, when he was sixty years old, that he still felt the warm pressure of that hand.

Politeness

Politeness in business is what strategem is in war. It gives power to weakness; it supplies great deficiencies and overcomes the enemy with very little loss of time and blood. It is invincible either in the attack or defense. There is no investment so remunerative. It is simply putting our kind words and courteous manners to compound interest. There is no commodity costs so little, and yet is so rarely possessed.

With some persons this quality is really innate, and with others it is developed by proper home training and refined associations. True politeness springs from goodness of heart. A truly sympathetic nature is ever generous. It views its fellows from a personal standpoint, and cannot, therefore, fail to be polite. A polite person often succeeds in life when those of ability fail. Conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians and merchants, for affability creates instantaneously a prepossession in favor of the person who exhibits it. Of two men equal in all other respects the courteously polite one has the advantage of the other, who is deficient in this quality, and bears the better chance of making his way in the world.—Great Thoughts.

Reaching the People.

A preacher had better work in the dark, with nothing but mother wit, a quickened conscience and a Saxon Bible to teach him what to do and how to do it, than to vault into an aerial ministry into which only the upper classes shall know or care anything about him. You had better go and talk the gospel in the Cornish dialect to those miners who told the witnesses by the committee of the English Parliament that they "had never heard of Mister Jesus Christ in these mines," than to do the work of the Bishop of London. Make your ministry reach the people in the forms of purest culture if you can, but reach the people; with classic speech if it may be, but reach the people. The great problem of life to an educated ministry is to make their culture a power instead of a luxury. Our temptations are all one way. Our mission is all the other way.—Prof. Austin Phelps.

Rest, but do Not Loiter.

The junction of Fleet Street and Farrington Street, at the foot of Udgate Hill, is one of the most crowded thoroughfares of London. Two tides of travel meet there, the one pouring towards the Bank of England and the commercial quarters the Surrey side of the Thames, and the other pouring towards Blackfriars' bridge. In the centre of that junction, between two lamp-posts, there used to be a solid oaken bench, or "settle," with a high back, and on that back was the inscription "Rest, but do not Loiter." On that bench thousands of people in the course of every day used to rest their weary limbs. Like that poor man's bench in seething London, stands its blessed portal is written, "Rest, but do not lounge or loiter."—Theodore L. Cuyler.

What some people need is not more religion so much as greater application of what they already have, and such a distribution of it over the whole of character as to give the life symmetry and strength. One is always in a bad case when his religion doesn't seem to fit him.

Died.

BROWN—At Hardwood Ridge, Sunbury Co., June 27th, of Erysipelas, William Elliott, infant son of James and Maud Brown, aged three weeks and three days.

HICGSON—At Chipman, N. B., on the 26th inst., after prolonged suffering caused by an internal tumor, George Hughson, aged 62 years, leaving a wife, two sons and three daughters in mourning. A little prior to his death the departed experienced a hope in Christ, and joyfully welcomed the end of his suffering. He was a good citizen, highly esteemed in the community in which he lived.

KADY—At Northfield, Sunbury Co., on the 2nd inst, from catarrh of the stomach, William Kady, aged 63 years. A wife, three sons and four daughters survive to cherish the memory of an affectionate father and guide. For some time Bro. Kady has been quite active in Christian work and was ever found in his place in the house of prayer and public worship. He was a member of Second Church, and will be much missed both in the church and neighborhood in which he lived.

MILLER—At Northfield, Sunbury Co., on the 4th inst, of worm fever, Maud, eldest daughter of William and Bella Miller of Fredericton, N. B., aged 5 years and 7 months. The interment took place at Upper Newcastle, Rev. W. E. McLayre preaching on the occasion from 1 Peter 1.3.

BERRY—At Hillsboro, on June 8th, Jennie, the beloved wife of Bliss Berry, aged 33 years. The death of our dear sister did not come as a surprise to her many friends, for they had long been sadly prepared for it. Some months ago the best medical authority pronounced her to be suffering with internal cancer which would terminate fatally. Thus having the sentence of death within herself she anticipated clearly and calmly the end, and like Paul, she trusted not herself, "but in God which raiseth the dead." She was a true believer in Jesus, having been baptized several years ago by Rev. Ezekiel Hopper, and admitted to the Baltimore Church, with which she remained in fellowship to the close of her life. She bore her sufferings with great patience and resignation, and gave evidence of the possession of a good hope through grace. Everything was done by her devoted husband and parents, which tended to mitigate her pain or add to her comfort. Some months ago she was removed to her father's home that she might be near to those who were dearest to her. The end came very peacefully, and it may truly be said that she fell asleep in Jesus. May God bless and sustain the bereaved husband, the three motherless children, the parents, and other sorrowing friends.

STUART—At Cumberland Point, Queens Co., N. B., on the 16th inst., of spinal meningitis, Mary B., daughter of James Stuart, aged 22 years. Three sisters and two brothers remain to mourn her loss.

STUART—At Bayside, Charlotte Co., N. B., on the 8th inst., Mrs. Stuart, aged 89 years and 6 months, leaving three sons, three daughters and a number of grandchildren to mourn the loss of one of the most devoted saints, filled with the spirit, and happy at death with the hope so very bright of going home. The funeral was attended by J. W. S. Young.

TOOLE—At Kars, Kings Co., N. B., on June 14th, of consumption, George B. Toole, leaving a widow and four children, a large number of other relatives, and many friends to mourn his departure. Some years ago deceased made his peace with God, and he has since lived a life of peaceful trust in him. To his friends he expressed his willingness to pass to his eternal reward, stating that he was happy in Jesus. "Blessed are the dead who die in the Lord." "Oh to live the life of the righteous." Then we can die like him. May God's promises be verified to the afflicted ones.

Married.

BARTLETT-HAGERMAN—At the residence of the bride's parents, Upper Queensbury, June 20th, by Rev. C. W. Sabes, William C. Bartlett of Temperance Vale, and Edith E. Hagerman of Upper Queensbury.

LYONS-AMOS—At Doaktown, June 26th, by Rev. M. P. King, Hazen Lyons of Ludlow, to Charlotte Amos of Blissfield.

STEWART-FORTESCUE—At Doaktown, June 26th, by Rev. M. P. King, David Stewart of Ludlow to May Fortescue of Blissfield.

VENDEGRIFT-WEATHERBEE—In Amherst, N. S., June 27, by Rev. Welcome E. Bates, Charles E. Vandegrift and Carrie M. Weatherbee both of Sackville, N. B.

DAWSON-DUFFY—At the home of the bride, June 26, by Rev. J. Miles, Willington L. Dawson, (of the firm Dawson & Gross) Moncton to Laura J. Duffy, Surrey Albert County, N. B.

LANE-HARTHORN—At St. Stephen, June 23rd, by Rev. W. C. Goucher, Fred George Lane of Ked Beach, Me., and Mary Abbie Harthorn of Boston, Mass.

HALLETT-KELLEY—At St. Stephen, June 25th, by Rev. W. C. Goucher, Sandford A. Hallett of Hartland, Carleton Co., to Annie E. Kelley of Jonesport, Me.

RITCHIE-FERRO—At Woodstock, on the 13th of June, by Rev. T. Todd, Frank Ritchie of Canterbury and Maud Ferro of Southampton.

HAWKINS-WRIGHT—At the home of the bride, on the 20th of June, by Rev. H. B. Sloat, assisted by Rev. J. D. Freeman, William F. Hawkins and Matilda Wright, daughter of Zebedee Wright.

CARPENTER-WASSON—At Bloomfield, on June 26th, by Rev. Jos. A. Cahill, Delbert Carpenter to Mary Wasson, both of Bloomfield.