

THE HOME MISSION JOURNAL

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WHOLE No. 31.

The Example of Jesus.

REV. ARCHIBALD WHEATON.

It is very discouraging to be told that we ought to reenact the life of Jesus. Yet this is substantially what certain popular books and sermons do tell us. The idea grows out of a wrong conception of the character of Jesus. We need another Athanasius to teach us that Jesus was more divine than we, or perhaps an Augustine to convince us that we are not so divine as we imagine ourselves to be. It seems late in the history of Christianity for the errors of Arins, Pelagius, and Socinus to be revived. The strongest scriptural support for this doctrine is 1 Peter 2:21: "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow in his steps." R. V. This is an exhortation to slaves to be patient in submission to their masters. It applies to the exercise of patience by any one. By inference we may teach that we ought to take any other of the moral qualities of Jesus as an example. In the same manner we may teach that the attributes of God the Father are to be copied in our lives. His long-suffering, His mercifulness, His love are the correct ideals for our conduct. Along these lines we should strive to grow more like Jesus, more like our Heavenly Father, that the evidences of sonship may be manifested in us. All this is very different from such an imitation of the life of Jesus as is often enjoined upon us. By the way, that word, *hupogrammos*, example, is not used in any other passage in the New Testament, and no other word translated "example" refers to Jesus or has the same meaning as this.

Aside from mere verbal exegesis it is apparent that we cannot imitate Jesus, from the fact that He was born with a different nature. He was without sin. If we realize what that must mean we see at once that we can never hope, even though sanctified, to think or feel or act exactly as He did. He was more human than we. He was the Archetypal man. God was in Him as he has never yet been in any other. We are sub-human. We are born with a nature atrophied by the sins of our ancestors. We possess perverted impulses, blunted sensibilities, and weakened wills. Regeneration does not immediately restore to us the full complement and force of the normal human nature. While we are growing to be like Christ in all the fullness of His moral stature, we are necessarily incapable of acting as He did.

There is another difference. We cannot have the same object in life which He had. The supreme object of a Christian life modifies all its details. The prime object of the incarnation was Redemption. Not education for the race, but a vicarious atonement. He suffered once for all. That work is done. When He comes to earth again He will have a different object. He will not act or speak as He did then. His spirit of love for God and for humanity will be the same, but His work and consequently His methods will be different. Our work is not the same as His messianic mission. He was founding the kingdom. Our work is to help to strengthen it. Our methods are the substance of his teaching. The apostles illustrated in their lives what men may do and ought to aim to do, and to do better.

There is a great truth for us to recognize in this connection. It is the identity of Jesus with the human race, but that is not the same thing as saying that we are to imagine the identity between ourselves and Him. He had superhuman qualifications for doing a superhuman work. Jesus affords us the most complete manifestation of the divine nature the world has ever received.

God is manifested in all things; in the human race especially; in Jesus preëminently, supremely. In this was the acme of divine manifestation, or, in other words, the Lord of all created things. He was essentially before all, in all, and over all.

This implies His oneness with us, and our own imperfectness. The grape may have the same nature as the vine, but it has not the same qualifications, nor is it capable of the same performances. Jesus is our divine Saviour and our Commander. No soldier expects to imitate the General. The Commander uses a different set of faculties and agencies to do a different service from that of the private in the ranks, though the spirit and ultimate object is the same. So with us. We are workers together with Him. Obedience to His will is our ideal. Yet we are not the less His brethren. We have the endowment of the spirit to qualify us in temper for our work, and exercise will avail in great measure to develop in us better qualifications of intellect and other resources.

There are two real dangers in the doctrine that we ought to imitate Jesus. Discouragement is almost certain, and skepticism is likely to follow, as balky horses are produced by overloading. The other danger is the tendency, in certain temperaments, toward eccentricities and fanaticism. When one cuts adrift from solid truth there is no telling where a landing will be found. People who are taught to imagine that they may do all that Jesus did are apt to claim exemption from many of the requirements of common life. They become subject to the most unreasonable vagaries. Spiritualism and Theosophy find a congenial soil in such minds. The gospel plan of a Christian life is for us to receive the Spirit of God into our hearts. In this we are one with Jesus. The manifestations of the Spirit in us will agree with the ministry and teachings of Jesus; but our duties may be such as Jesus never had occasion to do, and our service will inevitably fall far below the completeness and power of His

Temptation.

A sentinel posted on the walls, when he sees a party of the enemy advancing, does not attempt to make head against them himself, but at once informs his commanding officer of the enemy's approach, and awaits his word as to how the foe is to be met. So the Christian does not attempt to resist temptation in his own strength, but in prayer calls upon his Captain for aid, and in His might and His Word goes forth to meet it.

Christ's Sympathy.

We are told that in some lands, when one friend passes through the pathless forests, he breaks a twig here and there as he goes, that those who come after may see the traces and know that they are in the right road. So, when we are journeying through the dark paths of temptation or sorrow, it is cheering to know that Christ, our best friend, has gone before and trodden the rough way—that He has been in all points tempted like as we are, and yet sinned not. That thought can bear us up, and turn our darkness into light.

Sin Confessed.

A German prince, traveling through France, visited the galleys at Toulon. The commandant, as a compliment to his rank, offered to set at liberty any slave whom he selected. The prince went round the prison and conversed with the prisoners. He asked each the cause of his being there, and met only with tales of injustice and false accusation. At last he came to one man who admitted his imprisonment to be just. "My lord," said he, "I have been a wicked wretch, and deserve all my sufferings, and more." The prince at once selected him, and he was set free. If we confess our sins, God is faithful and just to forgive us our sins.

The Lamb of God.

In 1857, wrote Mr. Spurgeon, before preaching at the Crystal Palace, I went there to decide where the platform should be fixed, and, in order to see how the sound of my voice would be heard, I cried in a loud voice, "Behold the Lamb of God, which taketh away the sin of the world!" In one of the galleries a man, who knew not what was being done, heard the words, which came like a message from heaven to his soul. He was smitten with conviction on account of his sin, put down his tools, went home, and there, after a time of prayer on his knees, found peace by beholding the Lamb of God. Years afterwards he told this story to one visiting him on his death-bed.

Tears Not Enough.

One of the papers tells of a woman at an old man's coffin. She kissed him and wept over him. She told the people how good he was. But he took it all very coolly. He was dead. He was old and poor and she was young and rich. He had ten rooms but no room for her father. Yet he made room for her when he had only two. He was not educated. She was at his expense. He had fed and clothed her and sent her to seminary and college, until she grew refined and married a rich man. Now she kissed him and cried by his coffin and buried him handsomely. But everybody said this did not make up for her want of kindness in the years of his old age.

Relief for the Old Preacher.

JAMES SCOTT.

The *Commonwealth* of December 21st, discusses the disposition of the "Old Preacher" after the age of forty or fifty, the age of his "best years of service"—speaks of having him shot, etc.

How would the last command of our Lord, and the Mosaic law dispose of these men? Suppose a very large proportion of the theologians should prepare to carry the Gospel to the perishing 800,000,000 of heathen; and leave these experienced preachers for some years longer, in charge of home pulpits. Then the principle of supporting religious instructors, as taught in the Mosaic law, and applied by Christ himself to the sustaining of the messenger of the Gospel. What more reliable authority can we find for the disposition of our religious instructors?

The *Commonwealth* of December 14th reports a larger decrease in number of Baptist missionaries in India than of any other denomination. This is almost a crime, while home pulpits are crowded. Men discarded from their all-absorbing profession of preaching the Gospel, cannot in many cases learn a new means of support, and have lost the arts of their boyhood. No more sacred obligation can be taught the churches than that of the care of these men.

Cold Spring, N. Y.

Many a good article has missed publication because of bad handwriting. Phillips Brooks thought there was a moral side to illegible chirography. As a recent biographer points out, he was scrupulous about his correspondence, and every letter that came to him received his personal attention and an answer. Even the illegibly written were deciphered; though nothing, it is said, tried the good bishop's righteous soul like an illegible letter; and he used to say: "What right has that man to save his time in writing badly, and steal mine?"

An innocent man needs no eloquence; his innocence is instead of it.—*Ben Jonson*.

The Home Mission Journal.

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The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

XIX

(Continued from last issue.)

Remarkable Reticence.

There is in the Bible a similar reticence regarding the personal appearance of Christ. Not one word is said as to his height, the color of his hair, and eyes, or description of any of his features. This absence is truly remarkable; it seems to set aside all the natural instincts of his devout followers and of his inspired evangelists. We know that nothing more interests average hearers or readers than accounts of the personal characteristics of leaders of thought, representatives of fashion, authors of movements, and founders of religion. Why is the Bible so strangely silent on all these topics? We are not to know Christ after the flesh; we are to know him in a higher, a holier and a diviner relation. Mr. Watters, in his little volume entitled, "Claims of the Bible," quotes Mrs. Jamerson and Lady Eastlake, who gave this explanation of the silence of the evangelists regarding the personal appearance of Christ: "He whom all races were to call brother, was not to be too closely associated with the particular lineaments of any one race. East and West, Byzantium and Rome, Spain, Italy, Germany and every Christian nation might imagine the form of the Son of Man not altogether unaccordant with their respective ideas of beauty, dignity and love." No doubt there is force in this explanation. Christ was to be the brother of every believer. He may be more to every man now than he was to his own mother, except so far as she believed in him as her Lord; and more to every one than he was to his own brothers, except so far as they believed in him as their divine Saviour.

One is struck also by the remarkable reticence of the Bible regarding the mysterious experiences of Lazarus during the four days that he spent in the grave. Why on his return was he thus silent? How the village folk would have gattered about him had he talked of the wonderful experiences through which he may have passed! He might have been the wonder of the entire country, calling attention to himself, rather than giving honor to his Lord. Tennyson in his "In Memoriam" gives us a wonderful picture of how the neighbors met from house to house, how the streets were filled with joyful sound, how a solemn gladness crowned the purple brows of Olivet, as the people gazed upon a man raised up by Christ. But all else remains unrevealed; "something sealed the lips of that evangelist."

A similar illustration of the reticence and of the practicality of biblical teaching is seen in the method of the apostles in discussing their own exalted experience, and in their treatment of profound doctrines. Nowhere outside the Bible can be found a nobler specimen of literature in the discussion of a great doctrine than the Apostle Paul has given us in his teaching of the resurrection in first Corinthians the fifteenth chapter. This chapter will ever hold its place in the front rank of the divinest elements of inspired literature. We have here a connected, elaborate and unanswerable argument for doctrine of the resurrection—the very foundation truth of Christianity.

We have here resistless logic, majestic rhetoric, and lofty emotion in rhetorical expression. This chapter is an oratorio of triumph. It is resplendent as a gleam of light from heaven; it is musical as a strain from angelic harps; it is rhetorical, musical and spiritually inspiring and sublime. We have in this chapter inimitable beauty of thought, together with unequalled power of argument. But the apostle turns at once from sublime doctrine to practical duty. The volume marries doctrine and duty. This glorious chapter closes with the words: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abiding in the work of the Lord." There is thus evermore a practical application in all the apostle's greatest arguments. His discussion of his own wonderful visions and revelations from the Lord follows the same method of teaching. On this occasion he was in a condition of literal ecstasy, not knowing whether he was in the body or out of the body; he was as one caught up to the third heaven. Observe his remarkable and commendable reticence regarding these marvellous experiences. Put over against his sublime reticence the puerile loquacity of Mohammed when describing his pretended exaltation and divine revelation. No doubt Mohammed's epilepsy had not a little to do with his visions. No doubt he was at times moved with a rapturous vehemence of emotion. No doubt his whole frame was violently swept with paroxysms during these experiences; and no doubt he even seemed to hear strange voices impelling him to noble services. But his garrulity reduces all to puerility compared with the noble silence, the majestic reticence, of the apostle to the Gentiles. In all this apostle's allusions to paradise, he makes it not a theme for personal discussion, nor to gratify vain curiosity, but he mentions it only to commend his apostleship to those who called it in question. He used this exalted experience merely to advance the cause to which he had consecrated his life. He had not desired to attract attention to himself; but his whole purpose was to honor his Lord and Master and to advance the cause of truth among men.

Not otherwise was it with the Apostle Peter, in the description which he gives of that great and awful time when the heavens shall be rolled together as a scroll, and when the Lord shall come as a thief in the night. There were abundant opportunities in these allusions for gratification of curiosity, speculation and selfish ambition. We ask speculative questions to this hour regarding all these events. We cannot hold the thought of the people to practical duty when speculations of this character are rife in the community. But although the Apostle Peter is discussing these tremendous events, events which have occupied the thought of modern science as well as spiritual theology—he turns immediately from the majestic description which he has given, to the practical duty he desires to emphasize, saying, "Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness." (2 Pet. 3:11.)

This method of teaching is never forgotten in any part of the New Testament. All contained in the Scripture has its practical uses. This statement is true even of the long genealogies which often excite the amusement of thoughtless readers of the New Testament. These genealogies established the family relationship of great historic characters; they also often proved the fulfillment of solemn and glorious prophecies. Probably no part of our body is meaningless; it has its place in the economy of our physical life and growth. Not otherwise is it with all parts of the word of God. Let us learn the lesson in our Christian experience taught by this method of biblical revelation. Let us rejoice that doctrines are the foundation of practice, and that all doctrine should be incarnated in daily duty. Thus it will be seen that every part of God's Word is of immediate service in the development of the Christian life. Let us rejoice in all the revelations of God's Holy Word, and let us see also that, as in experience, in oratory, in authorship, often the strongest elements of character are seen in reticence rather

than in expression, so the fullest proofs of revelations are often to be seen in the silence rather than in the utterances of God. Christ dared to be silent in the presence of his foes; so the Bible often dares to be silent in the presence of its bitterest critics. It is still true, and will be true evermore, that while speech is often silvery, silence is often golden.

Within The Lines.

Reminiscences of The Civil War.

By MRS. M. M. HUNTINGTON.

III.

"Thou oh God has proved us: Thou has tried us as silver is tried. Thou broughtest us into the net: Thou hadst affliction upon our loins: Thou hast caused men to ride over our heads. We went through fire, and through water, but were broughtest out into wealthy places."

When Jeff Davis first visited Atlanta there was a perfect ovation, and I heard many men say nothing could induce them to deprive their children of the sight of one of America's greatest men; and when Hood took command there was a wonderful cheerfulness and activity, showing that with all their disasters they still trusted in the wisdom and power of their leaders.

To return to the auction house—one day when I found my way to the desk of the man who had charge of my goods he noticed my feeble looks and, giving me a chair, brought me a glass of water, saying: "This is no place for you; leave your son and we will set the business all right for you." Some things not sold were stored away there to be burned when Sherman left the city. I was completely exhausted when my business was closed up. For though kind friends, both northern and southern, rendered me all the assistance in their power, they could do but little. I was so closely watched.

I planned to rest a week or two and then get a pass to the town of Marietta and remain there until the Union forces passed. We found Atlanta would be besieged, and it seemed horrible to think of staying in a besieged city. My friends endeavored to get a pass for me, but without avail. Then I made an arrangement with an acquaintance: to take us by private conveyance, and for a week was all packed and ready to start, expecting and hoping to be called up any night, but to my sore disappointment that plan failed. Once more I made an effort to leave by going south to Montgomery, thence on through Mississippi, and on joining the river to take a transport up. I took the night train, with my family and some friends, among them Mr. Banks, who accompanied us to the depot. We were comfortably seated when he entered saying that we would not be allowed to leave, as an officer and a squad of men were at the door to take us off the train. There was nothing to do but to turn back. The officer in charge said he had orders to examine my baggage. Mr. B., on hearing of my arrest, thinking that something of that kind would follow, had quietly put my trunk in a wheelbarrow and started for home. The officer went up to the house, had my trunk opened and removed all its contents, but found nothing. A scrap of paper containing the last words from my husband I had not the heart to destroy, and I laid it in a fan box under the paper lining. He opened the box but did not see it, and when I enquired what he thought to find, he replied that I was known to be in correspondence with my husband, and their intention was to prevent me carrying news to the enemy. I assured him that I did not know that my husband was among the living, for I never had any intelligence from him. Evidently he did not credit my assertion, but not being able to prove anything he left me in peace at Mr. Banks.

The first of July found Sherman at our very gates. That morning we were told that Gen. Johnson would not make a stand at Atlantat; that in his opinion it could not be made successfully, but that he would evacuate the city with all the Confederate forces. We dared not show how thankful we were except by silent hand pressure and tearful eyes, for many of the ser-

vants were paid to tell the authorities everything they could see or hear, and we were obliged to be very guarded in their presence. On the afternoon of that day a friend, an invalid, sent her servant with the request that I would come to see her. I left my children with Aunt Rachel, never once thinking that I was incurring any danger. The streets seemed deserted, but I thought nothing of that.

Soon I heard a curious singing sound passing over my head, and turning to the servant I asked what it was. "Dat, missus, am solid shot, I heerd it often up at de front." "And are you not afraid?" "Law, no, missus, ten chances to one dey don't hit anybody." Not liking the one chance, I hurried on. I found my friend sick and partly promised to remove and make my home with her, but on returning to Mr. Banks' found him very indignant with me for going out, saying, "I suppose you forgot you were leaving your family with me when you took such a foolhardy risk." He would not hear of our removal as we had been put in his charge. So I settled down once more as contentedly as possible.

The following morning we learned that Johnson had been removed, Hood had taken command and intended to hold Atlanta, for the Confederate army had large stores there. This news brought grief and terror to us. Sherman demanded the surrender and it was refused. He then sent orders to all non-combatants to leave. Thousands left, but we poor northerners who were anxious to join our friends over the lines, and many others who could not endure to leave their property to destruction without some effort to save it, remained. That evening as my two eldest boys sat at the window looking toward the northwest, Henry exclaimed: "Mother, come here; the Yanks are having fireworks." Going to the window I knew in an instant what was the nature of the fireworks, and answered, "Death-dealing fireworks, dear children; God save us from them." Soon we heard the booming of the cannon and the explosions following. As they came nearer to us we could hear that queer hissing sound, once heard never forgotten, followed often by explosion. I have heard military men say that nothing was more completely demoralizing to an army than continual shelling. I believe it. At first you can hear it, although to be sure you know you are in danger, but after four or five hours you are entirely unnerfed.

(To be Continued.)

Religious News.

RICHMOND, CAR. CO. During the month of February it was difficult to keep up the regular services, on account of the frequent and furious storms. Every Sunday in the month was stormy, the third and fourth were tempestuous, no meetings held. We are, however, praying and hoping on. The interest is quite encouraging. Donations have been made by both churches, amounting in goods and cash to sixty dollars. Feb. 28, 1900. CALVIN CURRIE.

HOPEWELL HILL. The pastor lectured here on the evening of the 21st inst., to a large congregation. Coffee and cake were provided by the sisters which quite a number enjoyed after the lecture. The proceeds amounting to nearly \$45 is for repairs on the church. F. D. D.

WAKEFIELD. On account of the pastor's poor health and his special efforts on other parts of the field this little band have had no preaching since the new year began. Hope to resume work there soon. They use their minister well and pay him, too. There are weaker churches than Wakefield. My health is improving, my heart is glad, only regretting that I cannot do better work and more of it. I thank my God for putting me into the ministry. May his spirit guide me.

JACKSONVILLE AND JACKSONTOWN. At least twelve persons have been hopefully converted since our meetings began. Some have come to us from other denominations. A few backsliders have returned. The prospect all about seems better. Well known and much beloved Pastor Hayward spent Sunday, the 11th inst. with us, and we expect a visit soon from one not a stranger in Carleton Co.—the Rev. George Howard. Death is thinning our ranks. I have now scarcely a good reason for retiring from this field as I had intended. F. N. ATKINSON.

FIRST HILLSBOROUGH. On Monday evening, Feb. 12th, a large company of friends, representing the Hillsborough section of the field, assembled at the parsonage. After some time spent very agreeably in friendly conversation, Deacon John I Steeves, in a happy speech, presented the pastor with a purse of \$60, and also several useful articles, making a total of about \$70. Deacon S. P. Steeves also spoke. The pastor made a suitable reply to the kind words, and gratefully acknowledged the generous tokens of regard received. Refreshments were then served by the ladies. Altogether a very pleasant evening was spent.

AVONDALE, N. B. In May '97 without invitation, encouragement or guarantee, I began preaching fortnightly at this Station. If I am rightly informed they had then been twenty years without a meeting house, and no conference or communion service for at least seven years. We have now a good church building, (dedicated in August '98.) regular conference and communion service, good weekly prayer meetings, a perennial Sabbath school, an inspiring choir, and a disposition on the part of the people to assume financial responsibility. Two younger deacons have been recently appointed for a term of three years. Raised in the three years \$100 for local purposes. A harvest of souls seems nigh at hand. The Lord is good. F. N. ATKINSON.

SECOND HILLSBORO. A. I have been laid up for the last three months, we have very little to report. I have not in that time attempted any pastoral work, and we have had but very little preaching in that time. We have had very acceptable visits from Brethern Miles, Townsend and Tyner, each of whom gave the people a sermon which was highly appreciated and for which we were very thankful. I hope to be able to do some work from this time forward, but my health is not what I would desire. S. W. KEIRSTEAD.

Dawson Settlement, Feb. 27th. We are holding special meetings at Waterside. Rev. J. A. Marple came to our assistance two weeks ago. God is blessing our united efforts. Many souls are enquiring the way of life. Yesterday it was our privilege to baptize six believers. We hope to baptize others next Sabbath. Brother Marple is one who has been greatly blessed in winning souls for the Saviour. We are getting along nicely with our new church. This church when completed will be one of the best in Albert County. PASTOR M. ADDISON.

Alma, N. B., Feb. 26th, 1900.

TObIQUE VALLEY GROUP. Our labors are closed on this field. We have labored two years among the people with very good results. When we came to the field the cause was very low, we had no house of worship excepting a school house. Now we have a new house at Linton's Corner, one at Birch Ridge very nigh completed and another up and enclosed at Sisson Ridge. The people are poor yet they have contributed nobly to the cause besides paying their pastor. We trust the Lord will send them a real earnest man,

one who will carefully and prayerfully seek the people's interest and have the cause at heart. We wish to express our gratefulness to them all in behalf of my wife and family for their many acts of love and good will during our residence among them, besides making up a purse of twenty dollars when we moved away. May the dear Lord prosper them and cause them to grow in grace and in knowledge of the truth is my earnest prayer. Feb. 27th. PASTOR D. A. MILLIN.

CARDIGAN. Our missionary, Bro. Seelye, reports encouragingly from here and also from New Maryland. The male members are largely absent in the woods, and the prospects for establishing prayer meetings during the winter have not been favorable. Two conferences have been appointed and other services regularly held.

NEWCASTLE, NORTH CO. Our congregations are not as good as in the summer, so many being away in the woods. On this account it has been useless to hold any special meetings further than the regular appointments. One of Sabbath Schools is closed for the winter months, but will reopen in the spring. Owing to small pox in this vicinity several of our meetings have been stopped and the usual amount of visitation has not been performed.

FIRST JOHNSTON. Bro. Young now laboring in this place writes: There has been a good increase in the attendance of professors of religion at our recent meetings. Rev. John Bennett Anderson was with us one evening and spoke encouraging words. One was baptized on profession of faith and a better feeling exists in the church.

ABERDEEN. My connection with their field ceased with the end of January. The number of services during the fall and winter months are necessarily smaller than in summer, owing to the condition of the roads. The field is now pastorless, but should be cared for. There is a chance for good denominational growth if rightly handled. E. P. CALDER

Mission Receipts.

Beaver Harbor Church,	H. M.	\$ 1 00
St. Mary's Church, by R. M. Bynon,	"	6 25
Macnaquac Church,	"	8 00
Second Keswick Church,	"	4 50
Second Cambridge Church,	"	20 00
Second Cambridge Church S. S.,	G. L. M.	4 00
First St. Martins' Church		
Western S. S.	"	1 00
E. M. Sipperel,	H. M.	56 51
Shediac Church,	"	9 15
Mrs. Mary Smith, Treasurer of W. B. M. U.,	"	24 08
First Springfield Church;		
Annuity Association,		2 30
Second Springfield Church,		
Annuity Association,		3 70
Ezra Keith,	H. M.	1 00
Asa Perry,	"	50
Oilford Corey,	"	50
First St. Martins' Church,	"	5 44
"	F. M.	3 40
"	"	2 10
Maple Grove Church,	H. M.	1 60
Rothsay Church,	"	4 21
Second Grand Lake Church,	"	15 88
Knoxford Church,	"	2 02
Hartland Church,	"	1 90
First Johnston Church,	"	9 66
East Florenceville Church,	"	1 01
Middle Simonds Church,	"	3 71
Second Cambridge Church,	"	1 79
		\$191 71
St. Martins, N. B.,		
March 7, 1900.		

J. S. TITUS, Treasurer

Notice.

We are placing labels on all the paid up subscriptions we have for this paper. That is, for all that are paid up to Jan 1900. If there should be any one omitted whose payment is made to that date, they will oblige us if they will let us know, as we have learned that some have sent payment to us which never came to hand, especially several of those that were sent in the envelopes that we enclosed in the paper in November last.

Address Rev. J. H. Hughes,
St. John, West End, N. B.

Personal.

Rev. I. N. Thorne was put on the sunny side by his people at Lutz Mountain, Second Moncton Church, on the 17th of February. A very pleasant evening was enjoyed at Deacon N. B. Leaman's where the friends of Bro. Thorne had gathered for the purpose of showing in a tangible way their appreciation of his labors among them. The programme closed by singing "God be with you till we meet again."

Christ Our Ideal.

The gospel does better than teach us by precepts the moral grandeur of humanity. It has shown us that grander living and perfect in the person of Jesus Christ. I affirm that the life of Jesus Christ has created an ideal of humanity to which skepticism will never be able to make any valid objection. Had humanity invented this figure it would have been its supreme effort and its greatest title to glory; but there is here something beyond invention. There is a historic reality which the most exact researches have only been able to bring into ever clearer light.

The colossal attempt to which Strass brought a science as ingenious as profound, that attempt to prove the gospel to have been only a myth, only a sublime dream of conscience, is to-day finally abandoned. There is no learned man who does not concede that the Christ actually lived. The imprint he has left on the earth, the furrow he has traced, the role he still plays, and which, despite contrary appearances, goes on enlarging in its extent, all attest that in adoring him humanity adores no shadow, and is not the victim of a splendid hallucination.—Engene Bersier.

A Perfect Little Home.

Helen Hunt Jackson draws a picture of a home as it ought to be: "The most perfect home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother, and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or clover leaf, which in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening; there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife, and homemaker. If to her quick brain, loving heart, and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen."

A sign over a negro cabin in Liberty County, Georgia, reads: "I Teaches Folks to Reed and Rite an do figgers in their heads."

A Clean Heart.

"Create within me a clean heart, O God."

O my soul, emphasize that prayer. Its answer is my first great need as I cross the line of life when my responsibility first begins. Hitherto I have been impelled by a force within that leads to darkness and despair, and before I go farther my life engine needs to be reversed. The answer to that prayer only can do it. Create within me a clean heart, oh God; then as the magnet gathers iron filings around it, my heart will draw and yearn for all that's good and pure and true. Take away the stoney heart out of my flesh and give me a heart of flesh, thus wilt thou take myself out of myself and give me myself back to myself so changed, so cleaned, so pure, that I will not know myself, for old things will have passed away and all things become new. Create within me a clean heart, oh God, I need a thousand things; if my every wish were an arrow they would hide the sun, only answer that prayer, oh God, and I shall have them all, for the heart that God gives knows its God, and trusts its God, and loves its God, and its first and last aspiration is, Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. My heart and my flesh faint and fail, but thou art the strength of my heart and my portion forever.

An Even Chance

I saw a woman who was very sick. The doctor said when we went to pray with her that she had "an even chance." Just an even chance, that is all; only an even chance to be saved; only an even chance to get well. One of the friends asked the doctor, "Don't you think it would be helpful if we could encourage that woman to believe that she is going to get well, by pointing her to the promise of God?" The doctor said, "I don't know much about the Bible, but if she had hope and cheerfulness it would be a great thing." We went in and prayed with the woman very earnestly and sincerely unto God. In that prayer of her own or of ours she obtained an added faith, an added trust in God, so that she could lay herself right out on God and surrender all to him. When she did that the worry was gone; peace came, and with the fast returning tide of health she needed no more medicine. All she wanted was a little more faith.—Cowell.

A little boy, with his dog Sport, was going past a liquor saloon, the door of which was wide open. The dog, not knowing any better, went in, but his little master was soon after him with the following good advice: "Come out of there, Sport! Don't be disgracing the family."

Every baby is the sweetest baby in the world. You were once considered the sweetest thing in the world, although you may not look it now.

Married.

BISHOP-BREWSTER.—At Harvey, Feb. 7th, by Rev. Troemen Bishop, Allan Bishop and Aurelia S. Brewster, all of Harvey bank.

WARD-ARBEAU.—At the parsonage, Doakton, Feb. 14th by Pastor M. P. King, George Ward to Clara Arbeau, daughter of Robert Arbeau, all of Blissfield, North, Co., N. B.

SWIM-MERRITHW.—At Keswick, York Co., on February 28th, at the home of the bride's parents, by Rev. G. W. Foster, assisted by Rev. George Howard, Mr. James W. Swim of Doakton, Northumberland Co., and Miss Hattie B. S. Merrithew, youngest daughter of Mr. Eleazer Merrithew of Keswick.

TRASK-MCLEAN.—At Dorchester, Mass., on February 28th, Mr. Walter C. Trask, formerly of Yarmouth, N. S., and Miss Rossilla F. McLean, daughter of the late Archibald McLean of Grand Lake, N. B., were united in marriage. The bride looked lovely, and received a large number of costly presents.

Died.

[A correction—In the notice of the death of Mr. Oliver Jones of Moncton in our last issue there was a very unhappy mistake made by the compositor. We should have said that the funeral services were held on Saturday the 18th of November, and were conducted by Rev. Dr. Steele of Amherst, assisted by Revs. Prince, Teed, and Lodge of the Methodist Church.]

BISHOP.—At Gaspareaux, Chipman, N. B., on 3rd inst, Cora, daughter of Everett Bishop, aged two years and six months.

KING.—Mrs. King relict of the late William King of Sackville formerly of Albert County, passed peacefully to the restful home of the redeemed, on Wednesday, 21st of Feb, after a somewhat protracted illness. She leaves two sons, and three daughters, who mourn the loss of a kind mother. Through pain, into bliss, carried by the conquering one.

GUNTER.—At Jemseg, on the 16th Feb., Richard Gunter, aged 80 years, leaving a widow and four sons. He was a member of Jemseg Baptist church. He was much respected by the large circle of his acquaintance. He departed to be with Christ.

HAMILTON.—At Hopewell Cape, Feb. 12th, after a lingering sickness, which was borne with Christian fortitude, Mrs. Wm Hamilton fell asleep. Her sister died the same day about the same hour, in Harvey. She professed faith in Christ many years ago, and belonged to the Hopewell Baptist church. She leaves three sons and one daughter to mourn their loss. Her husband preceded her some years ago. "They are crossing over one by one."

WRATH.—At Wickham, on the 21st Feb., Elizabeth, widow of the late James Wrath, aged 84 years, leaving three sons and five daughters. She was born in Nottinghamshire, England. She was born again, baptized, and added to the Second Cambridge Baptist Church in 1875. She was an exemplary Christian woman.

HOPE.—At Lepreaux, N. B., on February 10th, Mary Hope, aged 21 years. The death of this dear sister was a heavy blow to her relatives and friends. When the insidious disease which removed her to glory, began to fix itself she said, "I feel a constant resignation to all the will of God." Her death after many conflicts was triumphant. While speaking to her friends of the conflicts she had passed through she responded in an ecstasy of joy, "Happy! Happy!" Before she expired a smile of ineffable serenity illuminated her countenance, and with the greatest ease she glided into that world "where the inhabitants are no more sick."

BROWN.—Mr. Gabriel L. Brown of St. John, formerly of Petricadie, passed suddenly out of this life to be forever with the Lord, on the 6th inst, aged 50 years, leaving a wife, two sons, and two daughters to sorrow for him. May divine comfort be given them.

STAMERS.—Mr. B. A. Stammers fell suddenly asleep on Jesus, at St. John, on March 4th, aged 42 years. Brother Stammers was a highly respected citizen, and a prominent and useful member of the Brussels Street Baptist Church. He was also a member of the Knights of Pythias Lodge, a large number of members of which followed his remains to their last resting place at Fernhill Cemetery. Solemn and impressive services were conducted by the pastor Rev. H. F. Warring, and Rev. A. T. Dykeman. May the sorrowing widow and children find consolation in the promises of Him who has said He will be a father to the fatherless and the God of the widow. We tender them our sincere sympathy in this dark dispensation of affliction.

STEEVES.—At Hillsboro, on March 4th, Jennie, only daughter of Archie and Laura Steeves fell asleep in Jesus in the 15th year of her age. Jennie was especially a beautiful girl, lovely in character and charming in manner, dearly loved by all her friends. She possessed a sweet disposition, kind and gentle spirit and a winning personality. To the eyes of the Holy One faults no doubt exist which escape human notice. Only one faultless and perfect Being ever lived on earth. But among those who come nearest the standard of "sweet innocence" and "ideal rectitude" we should place this dear girl. A bright future seemed to await Jennie. By a careful and Christian training she was being prepared to fill the place of an accomplished useful woman. But God's ways are not our ways, nor are His thoughts like unto the thoughts of man. He had in store for her something better than earth can give.

In the fall of 1898 Jennie went to England with an aunt to spend a year or more, where the advantages for culture would be most desirable. After six months her health began to fail, and the family physician thought it wise for her to return home. She returned to Hillsboro last June since which time she has been gradually failing, until Sunday last she closed her eyes in death. God had better things in store for her. In His unerring wisdom He saw that it was better for her to leave a world of care and trouble and dwell with Him in glory. And so he took her to His home on high.

She is not lost. In the "land that is fairer than day" this beautiful spirit awaits the coming of the loved ones she left on the earthly shore. She is not here but risen—risen to a life of happiness and peace which can never end. Farewell sweet girl until we meet you in the better land.

God bless the memory of this beautiful girl. To her parents we offer our sincere sympathy, and we pray that God's grace may sustain them in their hour of deep sorrow.

"By cool Sileon's shady rill

The lily must decay;

The rose that blooms beneath the hill
Must shortly fade away."