

THE HOME MISSION JOURNAL

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Thras Mysteries.

RICHARD GLOVER, D. D.

"Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you."—John 88:21.

Amidst very much that must, of course, pass unnoticed, I want to dwell on three great mysteries that meet together in these words.

I. I ask you to look first of all at this mystery: that Christ finds men fit for His divine work. That is the mystery, for the work that Christ came to do was supreme and unimaginable—to make all things new; to restore all things; to destroy the works of the devil; to change the hearts of men and turn them into currents of good, of faith, and love; to take away sin, to make new heavens and a new earth. Many would think that even the angels were unfit for a work like that. Some think that God is not fit for it, and that with all His omnipotence, the element in which He has to work would be so refractory in His hands that it would be impossible for even Him to achieve it. And yet the Saviour's heart is not dulled on that resurrection morning by the thought that His work will languish for the want of workers, and now that He is about to depart it will droop because of the impotence of all hands around Him. But part of the bliss of that great resurrection day is exactly here, it is rising, He finds souls fit with all exquisite fitness for the work He wants to be done.

Nobody needs more grace to do good. What He wants is to use the grace that he has not. Christ did not say, "My grace will be sufficient, viz., when more is added." Not that. "My grace is sufficient," the mere grain is sufficient that is in you. There is a latent omnipotence that is enough for the work to be done. That fitness is a sublime mystery. Oh, let us pray for it! Oh, let us use it if we have got it!

II. Now, leaving that, I turn to a second and greater mystery. The fitness that He finds is the first. The work that He gives is the second. "As My Father hath sent me into the world, even so send I you." One would have imagined that, if man were to be used at all, it would be for some obscure, rudimentary, external work. But here the Saviour associates us with His work, and, apparently excepting no line of activity or mercy on which to work. He says, "As My Father sent Me, even so send I you."

Brethren, we have to get out of our smaller ideas and feeble faith. Christ means us to be in the world as He is in it. Oh, what we lose by not attempting it! It is often easier to be hot than lukewarm, to be thro than to be half-and-half, and to go completely to Christ than to halt between two opinions and serve him grudgingly. How much we lose of zest, of life, of faith, of usefulness by aiming low! Brethren the second mystery of these words is this: that Christ expects each of us to be a miniature of Himself; sealed on the brow with the likeness of Calvary; weeping as He wept over Jerusalem; serving as He served, suffering as He suffered. "As My Father hath sent Me into the world, so send I you." Oh, that God would open our hearts a mere inch to admit an obligation so quickening, inspiring, and enriching.

III. But there is another mystery here, the third, greater than either of the other two. That He should find fitness is a great mystery, that He should give such work to that fitness is a greater; but that the disciples should accept that charge, is not that the greatest of all? Brethren, does it not seem as if they also had risen from the dead that day? The thought of such a charge never dismays them, it does not disturb the peace that Christ has given them, but deepens it and quickens it. And weak as they are they stand up in their manhood, in their love, in their duty, and address themselves to these divine functions. You remember how Jesus speaks: "Hereby perceive we the love of God, in that He laid down

His life for us, and we ought to lay down our lives for the brethren." Sixty years he has kept his lesson in memory, and it is there to guide in money to the crowning end. And you know how Paul wanted one thing, to know the fellowship of Christ's sufferings, to be conformed to His death, to die with Him that he might reign with Him.

And you know Peter, rich in ardor, with the dew of youth on him in his old age, still rejoicing in the Saviour's love, and still exhibiting the daring and mercy of his youth. It was no enthusiasm that died out, but it was obedience that grew. And to-day we mark with wandering marvel what the Gospel wrought from Jerusalem round about to Myriem, from Rome to Spain from Alexandria to Cyrene, from Antioch to Babylon, in the apostles' day. By the end of the first century, I suppose, it entered India. By the end of the second century it had reached far along the trade-routes of Central Asia, had probably entered China on the east and Britain on the west. Ah, if that consecration had lasted; if priests had not come in the place of prophets, and regulation in the place of inspiration, the rites in the place of love, we might not have had to face the work waiting for us to face to-day. But still, in all ages since, elect souls have heard Christ saying, "As My Father hath sent me, even so send I you," and they have set themselves to act on that principle, and here found it work. So it is with the century's history that is closed to-day. These men went forth, you know with what lowliness, modesty—wondrous modesty—with what heroism with what patience, with what joy Carey went on his work and sought to be in the world as Christ was in it! He expected great things from God. But we don't always remember that he also achieved great things for God, and things greater than he either expected or attempted. For do you think Carey, in his bravest and most prayerful moments, knew how God would use him in the quickening of the Church, to the development of compassion in her heart, to the extension of Christendom at home, to the gathering in of such thousands of souls abroad, to the emancipation of millions of slaves, to the changing of so many wildernesses into gardens of the Lord? Ah, no, brethren! Exceedingly abundantly above what we expected, aye, or attempted, he achieved.

Is there not a message from all these things? Is there not a still, small voice from that distant humble service entering all our hearts and whispering appealingly that our standard has been too low? Many of us never think of that. We only think of the sin of falling short of our standard. But the chief sin of all of us lies in this that our standard falls short of what it should be. Is there not a whisper from all these things that we have been burying our talents and neglecting to use all our power? Is there not a call to enter where the doors are open and misery abounds and darkness broods, where Christ would be the Light of Life to men? Ah, brethren, again, this house is the upper room, and the Master is here, and by these memories he says to you and me, "As My Father hath sent Me, even so send I you." God help us to accept the charge, and to find immortal enlargement and usefulness in obeying it.

Policing by Religion.

THE ethical force of religion is universally recognized. To deter from evil, to prompt to duty, to hold to true allegiance, it has found a place in the plan of every social reformer and every broad statesman. Plato will no more do without it in his Ideal Republic than will the iconoclasts of the French Revolution in the fabric they would build. When in the Roman Empire the educated class lost confidence in the popular religion they still withheld their skepticism as far as far as possible from the masses of the people. When a few years ago the national faith of Japan was

undermined her statesmen at once sought to install that which should take its place. Professor Max Muller was asked to extemporize a religion for the Japanese in order to serve the purpose of their government. So ever has it been, so will it be among all the peoples of the earth.

While now there is a universal recognition of the need of the deterrent and inspiring force of religion in the community and the nation, there is a difference as to the methods by which its influence as a police force shall be produced. On the one hand it is looked upon as something external. It is to be applied on the outside as any other legal enactment. It is to hold simply by its external sanctions and grip. That was the thought of the old Romans and that is the thought of the modern Japanese. That is really the thought of the Russian Count Tolstoy in his prescription of the Sermon on the Mount as a remedy for the ills under which the human social structure groans. On the one hand it is looked upon as something external. It is to be applied on the outside as any other legal enactment. It is to hold simply by its external sanctions and grip. That was the thought of the old Romans and that is the thought of the modern Japanese. That is really the thought of the Russian Count Tolstoy in his prescription of the Sermon on the Mount as a remedy for the ills under which the human social structure groans. On the other hand those who apprehend the highest value of religion to the State and to life take a different view. They say: no you cannot secure the best results by external religion any more than you can by external statute. You must have the inner force in order to secure the outward conduct that shall conduce to the highest interests of society and the nation. In Mrs. Humphry Ward's new work, "Eleanor," this thought is well emphasized. In a discussion along this line the title character, Eleanor, says to Manisty, "If instead of this praise from the outside, this cool praise of religion, as the great policeman of the world, if only his voice spoke for one moment the language of faith all barren tension, and grief, and doubt would be gone." Eleanor is right and Manisty is wrong. True conduct can come only through true religion. But the religion must be within in order that the conduct may be without. It is herein, so far as the social structure is concerned, that the value of the true church of Jesus Christ comes in. It has other worth of which we do not here speak, but it has this in a pre-eminent degree. It seeks a new social order through the instrumentality of the new man. It makes the fountain pure and hence the stream becomes clean. It strikes at the roots of the tree and the fruit responds. It regenerates the man and the nation becomes all that the human heart has dreamed.

Read This Slowly and Think.

- Does my life please God?
 - Am I studying my Bible daily?
 - Am I enjoying my Christian life?
 - Is there anyone I cannot forgive?
 - Have I ever won a soul to Christ?
 - How much time do I spend in prayer?
 - Am I trying to bring my friends to Christ?
 - Have I ever had a direct answer to prayer?
 - Is there anything I cannot give up for Christ?
 - Just where am I making my greatest mistake?
 - How does my life look to those who are not Christians?
 - How many things do I put before my religious duties?
 - Have I ever tried to give one-tenth of my income to the Lord?
 - Is the world being made better or worse by my living in it?
 - Am I doing anything I would condemn in others?
- PRESBYTERIAN ENDEAVOR.

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The Church and Its Goal.

BY D. W. HULBERT, WAUWATOSA, WIS.

PART II.

The New Testament church, therefore, is a COMPANY OF PEOPLE CALLED OF GOD, called out of the world into the church of God's dear Son. As Paul puts it: "Come out from among them and be ye separate, saith the Lord of Hosts." The church is therefore a company of people who have heard and responded to God's call.

I fear there are those whose names are on our church rolls who in coming into the visible church did so, not in response to God's call. Not that God did not call them. God calls all, but it was not God's call to which these people responded. Perhaps it was the evangelist's call. The evangelist was persuasive. He urged an individual to join the church, and that individual with no thought of God, or his obligations to Jesus Christ, joined the church in response to the evangelist's call. Perhaps it was mother's call. Mother persuaded the boy to join the church and with no thought of himself as a sinner needing a Savior, or the necessity of a new heart and a spiritual life, the boy, to please his mother, joins the church. That was responding to mother's call. I never would persuade a person to join the church. With all my power I would persuade him to give his heart to God and center his life in Jesus Christ, but until he has enough of the Christ spirit in his heart to come and ask the privilege of uniting with the church, a church relation will be of little avail. The first and supreme need is not a visible church relation, but a divine life. The divine life, however, leads into the church.

Perhaps we responded to society's call. It was thought that there were social advantages in a church relation, and for social reasons the church was joined. That was responding to society's call. Perhaps it was a commercial call. The largest and wealthiest church was sought and joined for commercial reasons. That was responding to a commercial call.

The true church of God is composed of those who hear God's call and respond to God's call.

Under this general sense, the called of God, there are in the New Testament two applications of the word church. The word is used many times referring to a local company of Christian people who assemble to one place to worship God. We read of the church at Rome, the church at Antioch, the church at Jerusalem. We read of Paul and Barnabas going through Asia Minor ordaining elders in all the churches. This evidently refers to the local companies of Christian people meeting to worship in given communities.

The word is used a few times referring to all the saved. We read of the church which is the body of Christ, the church of the First Born whose names are written in heaven. All whose names are written in the Lamb's book of life, all the saved, on earth and in heaven, of this age and all other ages, are the church in this broader sense.

In this broader sense, no visible organization is the church. Doubtless many Romanists are members of God's church, but the Roman church is not the church; the Episcopal church is not the church; the Baptist denomination is not the church. The church of God which he hath purchased with his own blood is broader than any one of these visible organizations or all of them put together. All who are spiritually born, all who belong to Christ's spiritual body are members of Christ's church.

It is interesting to note that the two times our Lord used the word he used it in these two senses. When he directed the disciples to report the trespassing brother to the church, he referred to the local company, but when he said: "Upon this rock I will build my church," he referred to something broader than any local organization.

A DIVINE INSTITUTION.

The church is, in an exceptional sense, a divine institution. It belongs in a peculiar sense to Christ. Christ calls it his church. He says: "Upon this rock I will build my church." All things belong to Christ by right of creation. He created all things. "Without Him was not anything made that hath been made," and so all things belong to Christ by right of creation. But you never hear Christ speaking of "my" creation. You do hear him speaking of "my" church. It seems to me that the church comes a little nearer to the heart of Christ than anything else in creation.

We have organizations and organizations within organizations. We have the Sunday school, but the Sunday school is not the church. We have our young people's societies, but the missionary department is not the church. We have our missionary organizations, our state conventions, our Home Mission Society, our Foreign Mission Society, our Publication Society, but these are not the church. The church is broader than any one or all of them put together, is the mother of them all.

We have our V. M. C. A., our W. C. T. U., and our secular organizations *ad infinitum*, but towering high above all these, far transcending all in power, position, influence and effectiveness is the church of Jesus Christ, and the man who is seeking first God's kingdom, puts the church upon the throne in his life. He may be a member of a dozen organizations, but the organization which holds the first place in the affections and in his devotions in the church of Christ. I have met individuals who think they have formed something which takes the place of the church, but, friend, there is nothing on earth or in heaven which can take the place of the church of Jesus Christ. It is the one supreme divine institution.

To be Continued.

Some one went to a lady, the beauty of whose life shone in her face, and said, "I have been a devotee of the world and its pleasures all my life, but I have seen nothing like your face; if Jesus Christ made your face like that I want to believe in him."

Was Jesus Begotten of the Flesh or of the Holy Spirit?

ON this question there is diversity of opinion. Not long since we heard a minister say in the pulpit that Joseph was the father of Jesus. If that is true, the

account we have by two of the biographers can only be regarded as mythical, and without the glory of miracle. The Scripture statements taken in support of him being the son of Joseph are as follows:—Luke 2:48, where Mary his mother says, thy father and I have sought thee three days sorrowing. But in speaking to his boy of Joseph sharing her sorrow in the loss of him, what else would she call him but his father, and it is not observable that Jesus at once gave her to understand that his real father was not sorrowing but pleased to have him in his house attending to his business? Again they rely on the genealogy of Jesus which is traced back from Joseph to David, Abraham and Adam. But Luke in chap. 3:23, begins his genealogy by saying Jesus was supposed to be the son of Joseph. And Mathew in tracing the genealogy of Jesus from Abraham, comes down to Joseph the husband of Mary of whom was born Jesus, who is called Christ. It is remarkable that he does not say of Joseph, "And Joseph begat Jesus," but omits it and says he was the husband of Mary of whom was born Jesus, and why did Mathew not say that Joseph begat Jesus who is called Christ? Simply because he was inspired to write the story of Christ's advent into the world as he gave it when he had finished the genealogy as seen in chapter first, beginning with the 18th verse to the close. A statement that Joseph begat Jesus would have nullified the whole account of the miraculous conception of Mary's first-born son. And not only so, but would leave the world without an incarnate Saviour. The fact of the incarnation of the Son of God; God manifest in the person of the Nazarene prophet is the essence of the gospel. Again it is claimed that Jesus called himself the son of man. But he also claimed to be the son of God. As the son of Mary he could call himself the son of a man. But it is noteworthy that Jesus never called himself the son of man to declare his identity with manhood. But really, are we to relegate the account given by Mathew in his first chapter, verses 26 to 36 of the immaculate conception of Jesus to the realm of myths? and must we reject the statements of Luke given in his 1st chapter, and 26th to the 29th verses, on to the close, be put aside as unworthy of acceptance? If the statements are not to be taken for facts of what value is the rest of the record that these writers have given us? To reject the divine conception of Jesus by the Virgin Mary, and to regard him as the begotten son of Joseph is not consistent with custom of betrothed couples in Israel; and to insinuate that Jesus was begotten of fornication, which some of the Jews did insinuate. See John 8:41. But the divine incarnation is a thread of prophecy that runs through the Scriptures from Genesis to Revelations. The first intimation of a Saviour provided for fallen man was given in Eden to the mother of the family she had ruined by disobeying the command of her creator, when He said that her seed should bruise the serpent's head. Observe, he did not say that the seed of the man should bruise the serpent's head.

The prophet Isaiah foretold of this divine Redeemer; and said, Unto us a child is born, and

us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. And again in chapter 7: 14 he said a virgin shall conceive and bear a son, and his name shall be called Immanuel—God with us. It is observable that the mother of this unique person was to be a virgin; not a virgin wife. The idea involved in this prophecy is that a divinely begotten and humanly born personage was to come into the world, and St. Matthew says, that the birth of Jesus was the fulfilment of this prophecy. It behoved the human family to have a divine Saviour, who should be holy, harmless, undefiled, and separate from sinners; one that is higher than the heavens. John the divine, so called, says that the word that was in the beginning with God, and was God, by whom were all things made; the same became flesh, and we saw his glory as the only begotten of the Father; that he dwelt among us, full of grace and truth. John does not give us an account of the nativity of Christ; but rather calls our attention to the fact of his divine personality. St. Mark passes by the miraculous nativity of Jesus, and gives us an account of the Father's recognition of his divine sonship at his baptism, saying, this is my beloved son in whom I am well pleased; and the Spirit descending upon him in a bodily shape like a dove. So we have the testimony in one form or other of the four biographers of Jesus, that he was the begotten son of God. And it was for that claim the Jews had him put to death in the flesh. But St. Paul says he was declared to be the Son of God by the resurrection from the dead. The same apostle tells the Philippian that Christ Jesus being in the form of God thought it not robbery to be equal with God, made himself of no reputation and took upon himself the form of a servant and was made in the likeness of man. The epistle to the Hebrews begins with the declaration that Jesus is the Son of God. And John in his epistles calls Jesus the Son of God, saying "for this purpose was the Son of God manifested, that he might destroy the works of the Devil." The complex person of Jesus Christ is the ministry of God, and of His redemptive scheme. The divinely begotten, and humanly born one, is the only possible union of God and man. God with God, and man with man. God revealed, and God concealed, in the Christ, that man might know God as otherwise he could not know him." And without controversy great is the mystery of Godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Cost of Solomon's Temple.

The cost of Solomon's temple and its interior decorations and other paraphernalia was one of the wonders of olden times. According to Villapanlus, the "talents" of gold, silver and brass used in its construction were valued at the enormous sum of \$30,879,822,000. The worth of jewels is generally placed at a figure equally high.

The vessels of gold, according to Josephus, were valued at 140,000 talents, which, reduced to federal money, was equal to \$2,876,481,015. The vessels of silver, according to the same authorities, were still more valuable, being set down as worth \$3,246,720,000. Priests' vestments and robes of singers, \$10,500,000. Trumpets, \$1,000,000. To the above add the expense of building material, labor, etc., and we get some

wonderful figures.

Ten thousand men hewing cedars, 60,000 hewers of timbers, 80,000 hewers of stone, 3,300 overseers, all of which were employed for seven years and upon whom, besides their wages Solomon bestowed \$37,041,885.

The material in the temple is estimated at having been worth \$12,726,585,000. These several estimates show the total costs to have been \$77,521,365,936.

G. T. R.

Religious News.

WOODSTOCK, N. B. Sunday evening, March 9. I baptized four candidates. Others have been converted. Z. L. FASHEE.

TAPPENACKLE, ST. JOHN, N. B. Pastor Reach preached to a full house on Sunday evening a very earnest and impressive sermon, and at the close of the service administered the ordinance of baptism to one candidate. The outlook for successful work at the Tabernacle seems to be very encouraging. VISITOR.

ALBERT MINES, N. B. We have held special meetings in this church for three weeks. Evangelist Marple spent two weeks with us. Seven were baptized on the last Sunday in Feb., and one last Sabbath. Others are seeking the Lord. We are getting along nicely in paying for our new church. After having paid for the furnace the debt on the house will be less than a hundred dollars. Our congregations continue good. MILTON ADDISON.

March 2nd I met my dear 2ND AND 3RD ELGIN, people for the 4th Annual Sermons. How rapidly times flies, during the time 60 have been baptized into the fellowship of the churches. Also we are completing a new parsonage for the comfort of the present incumbent as well as for all our successors. May the blessing of the Great Head of our churches rest upon this people in their effort to discharge this debt they owe to God. I. N. THORNE.

MERCHANVILLE, N. Y. is a busy town of 7,000 inhabitants situated on the famous Hudson River. As it was once the scene of the successful labors of the late Rev. Walter Bass of Wolfville, N. S., and as Rev. S. W. Wallace late of Lawrence-town, N. S., is now filling the Baptist pastorate there, it will be especially interesting to many of the readers of THE HOME MISSION JOURNAL to learn that the present pastor and his church are greatly encouraged in their work. Mr. Wallace on two recent Sabbath baptized fourteen persons, chiefly all heads of families, and making a very valuable addition to his membership, and expects to have a large baptism on the approaching Easter Sunday.

CENTRE VILLAGE, N. B. We closed special meetings here last Lord's Day. Three more were baptized and received the right hand of fellowship. Eleven in all professed conversion nine joined the church here, the others expressed a desire to join other churches. Others expressed a desire to lead Christian lives. On Wednesday night we held a farewell meeting. One sister was received by letter from Sackville church and was given the right hand of fellowship. After a good social service Dea. Hicks presented us with a nice purse of \$23, accompanied by a tender address read in behalf of the church by Bro. Geo. I. Read. About \$10 more was contributed during the meetings by offerings and private donations. About 30 hymn books were purchased by the church and congregation. We have reasons to thank God for the blessings we have enjoyed

here and for the kindness and faithfulness of the people. They have struggled and discouraged themselves but feel cheered. They expect to carry on a prayer meeting and Sunday School. May the Lord help them and send them some servant to help them on their way is our prayers.

G. H. BEAMAN.

DOARTOWN, N. B. The work of the Lord goes steadily on. We had a crowning day yesterday. The house of God was thronged last evening. The mighty power of God was in our midst to bless and save. Stout hearted sinners trembled. The old people say they never saw such a movement among the people in this place. Twenty have already entered into solemn covenant to forsake sin and follow Jesus. So many that we cannot keep count of them are moving toward the cross. Two young brothers, Curtis and Wright, who came here to work in the mill are rendering us great assistance by their prayers and exhortations. All the dear brethren and sisters are doing nobly coming out evening after evening after a hard day's work. We have no flaming evangelist here. The pastor and his flock taking hold with him. God has been pleased to honor and bless. We have had no baptism yet. We are not going to be in a hurry in that matter, feeling that if any will not keep until we get ready they had better never been baptized. Many backsliders have returned. We are not bringing in sinners over the heads of dead church members. We are walled in by sects. Only for their opposition many more souls might be won for Jesus. Brethren I mean it, pray earnestly that I may have strength of body, soundness in the faith, love of God in the heart sufficient to go on in this work. As a Baptist minister I am all alone in this region of country and to watch against the adversary in the many forms in which he comes is no easy matter. I am now as the great apostle said "trusting in truth for souls." We are trusting this work so well begun will reach all our churches in this valley. It would, we feel sure, but that the men, young and old, may soon have to go away to the drives. They are just now, poor fellows, coming out of the woods, and it is a joy to see in the meetings how the good Spirit bows them down. The Spirit seems to have even gone into the camps after them before they left for home in some instances.

M. P. KING.

ST. ANDREWS. Mr. Editor, I would like through your paper to let the public know how our friends in St. Andrews are conducting themselves. On Monday evening, Feb. 10th, without giving notice, they came streaming through the front door of the parsonage to the number of forty-five or more, each one bearing a parcel. After we had recovered somewhat from our surprise we learned that they had come to give us a pounding, which we endured patiently. The ordeal past, we found ourselves not bruised, but much better off in this world's goods. To all our friends, we say, pound away, we like it. Our thanks are cheerfully given.

CALVIN CURRIE.

2ND GRAND LAKE. Since Bro. Dresser has come to this field the brethren have been making great effort to secure a parsonage. A site has been procured, and considerable funds are now on hand for the work. The young people especially have taken much interest and promise to give all necessary help.

Personals.

Rev. A. J. Archibald of Glace Bay, C. B. supplied the pulpit of the Leinster Street church, St. John, on Sunday last.

Rev. G. A. Lawson who recently resigned the pastoral charge of the Isaac Harbor church is resting for a time at Albert, Albert county. Mr.

Lawson's many friends will be glad to know that he is much improved in respect to the injuries received in his recent accident, and hopes after a little rest to be quite ready for work again.

Friends of the Rev. J. F. Maguire in the different churches of the city have united in contributing a purse of money, which was presented to him last Wednesday evening on the occasion of his seventy-sixth birthday. The sum presented amounted to about seventy dollars. Mr. Hughes many friends will be sorry to know that he has been suffering for some months past with asthma and bronchial trouble. He is now able to go out in fine weather but is far from strong.

—M. C. I.

Acknowledgment.

On Feb. 13, at the close of the prayer meeting at Albert, Deacon M. M. Tingley, on behalf of the church and congregation at Albert and Riverside, presented the pastor with a purse of \$64. The address read expressed confidence and love which cheers a pastor in his work.

February 20th the people of the Cape and Lower Cape visited the parsonage to the number of 125 or more, and spent a very pleasant evening, at the close of which Dea. Ed. Dickson presented the pastor with \$70.00, in an address that was very flattering indeed. The night was stormy or many others from a distance would have been handed in since, making in all \$134.00. This is independent of salary. A free will offering expressive of confidence and sympathy for a hard-worked pastor. We wish to thank all the friends for their expression of good will and love and by the grace of God we will endeavor to prove ourselves to some extent worthy of this great kindness.

F. D. DAVIDSON.

THE ERVINE FUND.

I wish to acknowledge the following amounts received on this fund to date:

2nd Grand Lake church,	\$6.75
Upper Newcastle "	\$10.00
Lower " "	3.50
1st Chipman " "	8.00
2nd " "	3.85
Macnaquack " "	12.50
Richard Hetherington,	30.00
Duncan McIntyre,	1.00
Total,	\$70.00

Last year we made up \$100; can we not do as well this year? Any further donations will be duly acknowledged in the JOURNAL.

W. E. MCINTYRE.

HIS PILLOWS.

Benjamin Parsons was dying in London. He had witnessed for God for many a day, he had stood up boldly for the Gospel, for Christ and the truth; and now he was about to be called home. A friend visited him, and bending over the dying man said: "Well, friend, how is it with you?" "Oh," was the reply, "I am resting so sweetly on three pillows—infinite power, infinite love, and infinite grace." They are very

soft, soft as a downy pillow, these promises of God.

Married.

STEVENS-CHURCHILL. At the Baptist church, Freeport, Digby county, N. S., 25 ult., by the Rev. E. H. Howe, Frederick Stevens, to Eva Churchill, both of Freeport, N. S.

WILDER-LOUIS. At the Baptist parsonage, Harvey, March 3rd, by Rev. M. E. Fletcher, Harvey Wilbur to Anne E. Louis, both of New Horton, Albert county, N. B.

NELSON-ROSS. On March 5th, at Rodney, by Pastor H. G. Estabrook, Alon Lorenzo Nelson of Springfield to Janet Ross of Rodney.

WILSON-COES. At the residence of Henry Straight, St. John, N. B., by the Rev. John L. Shaw, on the 5th March, Edward W. Wilson of Waterborough, Queens county and Dora Coes of Cambridge, Queens county, N. B.

BANISTER-BERRY. March 2nd, at parsonage, by Pastor I. N. Home, Ismael Banister to Viola Berry, youngest daughter of George Berry, Esq., all of Elgin, Albert county.

STARS-JONES. At Centre Village, Westmorland and county, N. B., in the Baptist church, March 12th, by Rev. Robert Hurst, James Albert Stars of this place to Mary R. Jones of Point DeBute.

Disc.

JARDINE. At Herford, Ridge, Northfield, Sunbury Co., on 25th inst., Frank Keith, son of James and Annab. Jardine, aged 8 months. "Suffer little children to come unto me."

BALMAIN. At Douglas Harbor, Queens county, N. B., Sarah Jane Balmain, aged 81 years. Deceased was relict of late Charles Henry Balmain, and a member of the Scotch Town Baptist church.

TODD. On Tuesday, March 4th, after several months of weariness and pain, Sarah E., wife of Rev. F. S. Todd. She was born in the year 1847 in Cambridge, New Brunswick. At the age of twenty she listened to the call of God as it came through his devoted servant, the Rev. W. Allen Cony. Soon after her conversion she united with the people of God and became an active worker in the church; and as many can testify, she was a wise winner of souls. When twenty-three years of age she married Rev. F. S. Todd, and for more than thirty years she was a help meet indeed. In each and all of the pastures, both in the Provinces and in the States, she was a very efficient and successful worker, but the earlier years of her ministry were especially effective. In Sunday school and in her own work she was specially happy and up, finding it easy to reach the people and win their confidence. Her home life was pure and sweet and strong for good. To her sons were given to her special care, and she sought to train them for God and the truth. Each has been an active force in the church, the eldest, Thomas, being now a teacher in the West, and the younger, Harry, a practicing physician in Brunswick. She loved life and enjoyed the work of life, and for a time she did not recollect to the thought of dying, although she never murmured nor complained; but for several weeks before death came she rested sweetly in her faith and confidence in God, talked easily of death and the approaching change, made plans for others for the future, and some of the sweetest experiences of the lifetime were during the last weeks. She will be greatly missed by her husband and sons, as well as by a large circle of friends. Buried in Brunswick, Maine; a stout and simple service was held at the home of Mrs. Ward, and the body was taken to St. John, N. B., for burial.

MCANN. We deeply regret to hear of the death of Miss Nellie McAnn, only daughter of Mrs. and Mr. L. W. McAnn of Moncton. She departed this life on Feb. 11th, aged 16 years and 4 months. Spinal meningitis being the cause of her death. Although she

had been for several years somewhat afflicted with lameness. She was a sweet tempered child, and of a bright intellect and amiable disposition—such a youth as any one could love. Being the only child of her parents, her removal must be a sad event to them. They have ever been felt sympathy. May the God of all grace make the consolations of his love abound in their stricken hearts in this dark dispensation of his wise and merciful Providence.

WILMOTT. At LAUREL, Mass., on Feb. 4, of consumption, William A. Wilmott, aged 58 years. His remains were brought to Salisbury for interment where he was born and reared, his wife accompanying the corpse. Burial took place at the Five Points cemetery. The services were performed by Revs. Messrs. Tiner and Perry, and a memorial sermon was preached in the Baptist church on Sunday evening by Mr. Tiner. Brother Wilmott was a highly respected member of the Rangles street Baptist church in Boston; for many years an active worker there. But for a while past he has resided in LYONS. He spent the summer of 1900 in this province, and worked at the building of the new meeting house in Salisbury. He was a devout Christian, and much respected by all who knew him. "Blessed are they that abide in the Lord."

A NEW SOCIETY.

A wise wife uttered a well merited reproof of this state of things one day when she asked her husband to permit her to make an appointment for some evening to meet a mutual friend. But every evening was occupied by him with some society. On Thursday night it was the Odd Fellows' Society, on Friday night it was the Foresters' Society, on Saturday night it was the Masonic Society, and on Sunday night it was the Church Society. At last his wife gave him a keen look and said, "My dear, I think in the multitude of your societies you have forgotten one." "What one is that?" he said. "Why," said she, "it is your wife's society."

TRUE ELOQUENCE.

An English paper recalls a great sermon preached by Bishop Simpson in Memorial Hall, London. The Bishop for half an hour had preached in a calm manner without gesticulations. Then while picturing the death of Christ on the cross, and describing his atonement for the sins of the world, the Bishop stooped as if laden with an immeasurable burden, and rising to his full height seemed to throw it from him, crying, "How far? As far as the East is distant from the West, so far hath he removed our transgressions from us." The effect was tremendous. The whole assembly rose to its feet and remained standing for several moments, when one by one the people sank back into their seats. A professor of elocution present was asked by a friend what he thought of the Bishop's elocution. "Elocution!" he replied; "that man doesn't want elocution: he's got the Holy Ghost!"

CHARACTER.

President William McKinley recently gave this striking testimony to the worth of Christian character: "There is no currency in this world that passes at such a premium anywhere as good Christian character. The time is going by when the young man or the young woman in the United States will have to apologize for being a Christian. Christian character swings wide open every door of opportunity to the young man and the young woman of the United States."