

THE HOME MISSION JOURNAL

VOLUME II, No. 19.

ST. JOHN, N. B., OCTOBER 9, 1900.

WHOLE No. 45

\$50.00 GIVEN AWAY

A FEW years ago several publishing houses in Maine and Massachusetts made an offer similar to this, but they only swindled the people who worked papers for them. But we purpose to make the following offer, and will faithfully carry out all we agree to.

To anyone who will make the largest number of words spelled with letters in the words, HOME MISSION JOURNAL, we will give twenty-five dollars; to the next highest number we will give ten dollars; to the third highest five dollars; and to the next five two dollars each. No letters not found in the words HOME MISSION JOURNAL, must be used in spelling words. Nouns, verbs, and proper names, singulars and plurals, will be admitted; such as horse, horses; journal, journals, etc.

This offer will be held open until the first day of January, 1901, on the following conditions: That those who send in spelled words enclose fifty cents, for which they will get in return the paper. THE HOME MISSION JOURNAL, for one year, that is all through 1901.

WHO MAY ENTER THE CONTEST? Anyone who has not been a subscriber; anyone whose subscription expires first of January, 1901. Anyone whose subscription is not paid up may be paying up to January 1st, 1901, at the rate of four cents per month of this year, and fifty cents for the year 1901; that is to say, any person whose subscription ends on the first of January and is not paid up must send one dollar—fifty cents for the present year, and fifty cents for next year; also anyone whose payment has been made to any month in this year may by adding to the fifty cents for 1901 at the rate of four cents per month for what time remains of the present year. If a subscriber's time ended the first of July last, and was paid up to that time, they will need to send 75 cents; and anyone whose time was paid to September will need to send 66 cents, and at the same proportion for any fraction of this year.

This is not a lottery. Everyone will get the worth of their money in receiving the paper at fifty cents a year, and also a chance to earn the premium for making words with the letters in HOME MISSION JOURNAL. Besides this it is a profitable exercise in dictionary words. Now let us have a thousand new subscribers besides all the old ones. We will need a hundred new subscribers as contestants to make these prizes secure.

J. H. HUGHES.

Cheerfulness.

JOHN GORDON, D. D.

THERE are many persons whose hearts and homes are beclouded, because of a sullen, gloomy disposition which unfits for the active duties of life and robs them of its pleasure and sweetness. Cheerfulness is like sunshine, and by it darkness and fog are dispelled, and health and joyfulness are promoted. Melancholy drapes earth's fairest scenes in sackcloth, and fills our cup with wormwood. Cheerfulness brightens our vision, and like the sun, transforms the darkest clouds into objects of beauty.

Cheerfulness, like all other graces, must be

cultivated; discontent and melancholy will spring up like weeds. The trials and difficulties of life are very apt to lead us into darkness and despair, but cheerfulness, if allowed to guide us, will trim our lamp and sing her song of hope.

Melancholy hides our harps amidst the willows; cheerfulness brings them from their seclusion and quickens us to praise God from thankful hearts.

A mother while watching half the night with a sick child, arose in the morning weary and worn. Cares and anxieties pressed heavily upon her. Opening the window to let in the morning sun—a breath of the fresh air and a glimpse of God's beautiful world brought to her mind His "exceeding great and precious promises." Her soul was uplifted and strengthened, and casting her care upon Jesus, who is not only the sin-bearer, but care-bearer of His people, she began singing a familiar hymn, and almost before she knew it, her voice rang out in grateful praise, bringing to her heart a new sense of God's loving care, and unknown to her, blessings to her household. Her husband—not a Christian—overwhelmed with business cares, and anxieties about his oldest son, for whom he had such bright hopes, but who had commenced the downward road was gloomily dressing. Hearing his wife's voice he listened, the shadows lifted, things did not look quite as dark as he had thought, and he said, "If she can bear her burdens so cheerfully, surely I can bear mine for her sake, and perhaps Tom is not such a bad boy after all. I'll give him another chance anyway." Tom lying on his bed was dreading to meet either father or mother, yet while, well knowing that he deserved rebuke was ready to resent it. Hearing the old familiar hymn, his heart was touched and memories of his parents' love rushed upon him; he commenced dressing hurriedly saying, "Mother does not believe that I am wholly bad or she would not sing," and ere he came from his room he determined to ask forgiveness and try again. Passing along the hall his father met him, but instead of the harsh reprimand which he intended giving, said, "My son, between your behavior and my business troubles, I am almost broken-hearted." Then followed a conversation which brought both into closer relationship than ever before. Bridget, too, was having her troubles, the fire would not burn, and even the kettle seemed perverse, and she had decided to give warning after breakfast, but as she too heard the cheerful song, things seemed to right themselves; and she concluded at least to wait a while before leaving so good a mistress.

As the father and son came into the breakfast room, arm in arm, tears of thanksgiving filled the mother's eyes, but she did not know until long after what an influence had been exerted by her song of praise.

Reader, have you a joyous, cheerful disposition which sweetens your life and that of others, or are you gloomily morose and discontented, and thereby causing others to be sad and disheartened? Perhaps your troubles are largely imaginary, or perhaps they are of your own creation and ought to be removed by your own performance of duty or confession of wrong-doing against God or man.

True cheerfulness can only exist in the heart of one who is at peace with God. This peace is found by accepting Christ. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ," and to all who have accepted the Saviour, His endearing words are: "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid."

Philadelphia.

The balances of the sanctuary are adjusted to determine different values than those recorded by the balances of the market places. It is the part of wisdom not to deceive ourselves with the notion that the balances of the market are final authority in the Kingdom of God.

"Little Buttons"

No. I.

"R-r-r-r-r," sharply rang the door-bell of "The Grosvenor." A brief pause, and again it whirred yet more loudly, and a third time it began its importunate din, till every one in the house impatiently ejaculated, "Where is Thomas?" Then the door opened and shut with a clang, and there was loud talking in the hall.

Mrs. Leo Hunt had been caught out in a driving storm without an umbrella, much to the detriment of her fine new tailor-made suit. She had found the vestibule door closed, and was kept standing fully five minutes at her own threshold before being let in. Who could blame her for forgetting to maintain the calm indifference upon which she always prided herself?

"The Grosvenor" had not always been so pretentious a dwelling-place as now. It first had the tiresome patent door-openers and man-of-all-work; but apartments more convenient and elegant had sprung up here and there, and the owner had found that he was losing many of his best tenants.

After due deliberation a small army of workmen were called in, and the result was something like a butterfly emerging from a chrysalis. Stucco, stained glass, tiling, and all the et cetera of modern embellishment worked a wondrous change; and it shone quite resplendent amid its aristocratic neighbors, and blossomed into an attractive apartment-house, bearing its owner's name.

As it filled with desirable occupants, and its increased rental came rolling in with gratifying regularity, he felt that he had done a wise thing, and soon started off on a long projected trip to Europe.

For a time matters moved smoothly at "The Grosvenor," but the inevitable hitch came. As the agent had often remarked to the landlord, "Tenants never air satisfied;" and just as often to the tenants he said, "Landlords allus economize in the wrong place." So it proved in the present instance. Thomas had tried in vain to double and quadruple himself, so as to be everywhere at once; but with the manipulation of the new elevator, and other duties attending the management of a fine establishment, he could not always promptly be on duty at the door.

For some time there had been murmurings in the heart, and now the storm had burst inside as well as out. That five minutes' tardiness of poor Thomas was made responsible for the terrible drenching of Mrs. Leo Hunt.

"You shall be reported to Mr. Blake, Thomas," she bitterly exclaimed, as she surveyed herself in the mirror, bedraggled and forlorn.

"Indade, I couldn't help it, mum," feebly protested Thomas. "I was—"

"No matter where you were," she cut in sharply, "so long as you were not at the door. Just look at me," she said, in injured appeal, as she took in the fact that the beautiful green feather that waved so majestically from her crest as she started out, now lay flattened over her forehead—a "bang" of most unbecoming cut and color!

It was useless to attempt any explanation, so Thomas beat a hasty retreat, divided between an inclination to laugh and a resolve to get the start and make his own plea first to the agent.

It was simply impossible to perform all that was expected of him, yet the house-agent felt that he was too honest and faithful a man to lose, notwithstanding the complaints that now poured in from every side.

Mrs. Dowell had lost a most desirable new acquaintance, because, after repeated ringings in vain, she had gone away disgusted, and had made it known to a friend of Mrs. Dowell, who, of course, told her of it.

Mr. Graham had lost the management of an important law-suit, from the client failing to get admission according to appointment with him one evening.

Mrs. Fields could not display her rich 'new gown at the great ball of the season, because of a severe cold contracted by standing on her own

The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published semi-monthly by the Committee of the Home Mission Board of New Brunswick.

All communications, except money remittances, are to be addressed to
 THE HOME MISSION JOURNAL,
 34 Dock Street, St. John, N. B.
 All money letters should be addressed to
 REV. J. H. HUGHES,
 Carleton, St. John.

Terms, - - 50 Cents a Year

do step so long one bitter cold day. And the changes were rung with tedious iteration. Besieged from every quarter, and the owner away, the agent at last thought of an expedient that would not add materially to the expense. "A small boy in buttons is the very thing," he said. "Why haven't I thought of that before?" and he began rummaging among his papers for an address.

A very small boy had come into his office some time before and asked him if he knew any one who had any use for a boy of his size, and the agent had smiled grimly, and said he thought not, but promised to enquire. "I had forgotten all about the poor little chap," he said, "and now I will go and hunt him up." He found him after some trouble, glad enough to secure a good home, and pleased at the idea of wearing a nicely fitting cloth suit with rows of bright buttons. Accordingly, with but short delay, beheld the new bell-boy, duly installed. "Poor little fellow!" "Ah, what a shame!" "What an absurd idea!" the ladies ejaculated to each other, when they first saw the little figure in its many-buttoned livery.

A sort of instinctive mother-pity moved their hearts as they saw him take both slender hands to turn the big brass door-knob; but he looked up at them with such a cheery, triumphant smile, as if to say: "You see I can do it," they could not but smile in return; and they soon found he performed his duty well.

He had the manner of a tiny courtier, as he swung the door widely open, and bowed a smiling acknowledgment of any little pleasantry addressed to him.

Thomas had not always been in very good trim to appear in public, often bearing marks of his servitude at the coal-bins below stairs. Now there was always the trim, neat little figure, with fresh white skin, and bright brown locks waving back from his forehead, looking sometimes almost like a halo when the sun fell on them from the colored glass window.

"I want you to take particular notice of our Little Buttons," the ladies began saying, proudly, as they brought friends in with them; but they needed no such prompting, for, invariably, every new-comer would ask about him.

"Where did you find that dear little bell-boy?" "What a jolly Little Buttons!" "Isn't he too cunning for anything in his livery?" Each one had something to say of him. Yet he would not be patronized, and maintained a certain sweet dignity remarkable in such a child.

"A wonderful manner for a boy like that," even Mrs. Leo Hunt admitted in the privacy of her apartment; but when, on the day following, she found her little daughter chattering with him in great glee, she frowned and called her away. Bettine, the maid, was rebuked for allowing Miss Marion to be so unladylike, and turning to the innocent offender Mrs. Hunt said: "And you, sir, should not take such liberties. You forget you are only a bell-boy!" A deep color suffused his usually pale face, but he looked calmly at her, and bowed, as he answered, respectfully, in a low tone: "Yes, ma'am, I'll remember after this." And he did so, although little Miss Marion persisted in showing her jolly friendliness for him.

She evidently did not inherit her mother's caste prejudice, and it was hard sometimes to resist the bright, roguish face; but when she stopped hereafter on her way out with Bettine, and grew talkative, he tried to check her by saying: "Remember, Miss Marion, what your mamma said;" and added, wistfully, "a mamma must be the best friend a little girl or boy can have." Kind-

hearted Bettine tried to give him a comforting word in her broken English, and Marion, fuller than ever of questions, paid little heed to his good advice.

"Haven't you really, truly, any mamma? Is set—is she—dead?" she asked, in a frightened tone. Then brightening: "Maybe she only went away, like Cissy Howard's mamma, and will come back in a year or two," she said, with her curly head cocked to one side, and a sorry look in her brown eyes that went far toward comforting him, and made him wish he dared kiss her. But he had such a wise little head, he knew it would not do; though a gentle little boy's kiss seems a sweet and harmless thing enough.

(To be Continued.)

The Feeding of the Five Thousand

This action of our Lord throws a clear light upon the attitude of the Saviour in regard to the necessities of men. We know that the thought of the spiritual wants of men was always uppermost in His mind; but that did not cause Him to overlook the needs of their bodies. The pains of hunger are by no means the worst. At the cost of a little suffering, most of the five thousand to whom our Lord ministered on this occasion, could have returned to where their wants would have been supplied; but the mental picture of their privation that Jesus must have formed seems to have affected Him profoundly, and He took means to provide for their necessities. This is the thought of Himself that Jesus would impress upon the world. His sympathies were not restricted to one department of human life. He took in its whole sweep and all of its interests. Everything that pertained to man was of concern to Him. May we not believe that it is the same to-day? We are to make known all our wants to Him. He is not disregarding of any of them.

Are we not also to see in this narrative a hint of how our Lord's provision for men outran even the faith of disciples? On this occasion, those who knew Him do not seem to have had a suggestion of how ample and gracious His power was. Do not many of our anxieties and distresses arise from the weakness of our faith? Of course it is impossible for us to pray just how any situation will be relieved; but the way in which our Lord constantly responded to the exigencies of human necessities must gradually have created in the minds of the disciples the conviction that He would be equal to any emergency. On a stormy sea His word brought peace. They saw that the meagre supply of food multiplied under His blessing. They had witnessed the restoration of the dead to life in obedience to His command. They had known that He Himself had conquered death and risen from the grave. No wonder that they came to believe that He was equal to all situations, emergencies, and perils. That is the faith that should live in all Christian hearts to-day. There is no difficulty or peril beyond His loving power; and when our faith has reached its utmost limit, we shall find, not only that our confidence in Him was not misplaced, but that His love and power outran our utmost imaginings.

And then, too, are we not to see how the divine power cooperates with human effort? The Lord took what they had, and it became the channel and the instrument of blessing. We can easily imagine Him as commanding that the stones of the field be made bread. But if there were something that man could do we should expect that He would make requisition on that. That was His method on this occasion. The five barley loaves and two small fishes were very little, but they were all there was. And when they were surrendered to Him, they became the tangent point between human effort and divine blessing is waiting to be bestowed on us, we fail to receive it, because we think the case so hopeless that we fail to take all that we have, and exert our best effort? The five loaves and two fishes were not enough to feed the multitude, but, inadequate as they were, if they had been withheld, the multitude might not have been fed.

One of the fine arts is to say an unwelcome thing acceptably.

New Brunswick Convention Receipts.

	H. M.	\$	
M. S. Hall,		5	00
E. M. Sijperall,		322	14
Rev. C. J. Stevens,		8	00
Rev. C. W. Sables,		5	00
First Grand Lake Church,	F. M.	3	25
Second Grand Lake Church,		5	24
Young's Cove Church Edifice Fund,		11	40
First Grand Lake Church,	H. M.	1	76
Second Grand Lake Church,		13	51
Wiggin's Cove Church,		5	50
First Chipman Church,		2	20
Second Chipman Church,		1	00
H. J. Perry,		5	00
Queens Co. S. S. Convention,		5	40
First St. Martins Church,		2	08
Brussels Street Church,		2	10
W. M. McVicar,		1	00
G. A. Watson,		5	00
Second Johnson Church,		7	56
Rev. Calvin Currie,		1	00
Lower Canterbury Church,		2	25
Third Canterbury Church,		3	00
Mrs. J. E. Titus,		1	00
Jemseg Church,		3	00
Plate collections at Convention,		28	16
Second Grand Lake Church, Robert Elkin, F. M.		2	00
Rev. R. M. Eynon, a special offering,	H. M.	5	00
M. S. Hall,		5	00
J. S. Titus,		5	00
Rev. W. E. McIntyre,		5	00
Capt. D. Wasson,		5	00
Geo. Branscombe, \$2 00, A. H. Clay, \$2 00,		4	00
A number of one dollar donations,		13	00
Brussels Street Church,		16	48
		\$506	64

St. Martins, N. B., Oct. 2, 1900. J. S. TITUS, Treasurer. We are still owing our missionaries a balance. Will the churches and individuals friendly to the N. B. Baptist Convention continue to hand in funds to meet these bills.

Health Column.

Concerning the Baby

The celebrated Frenchman who made the sage remark that "Life is one continuous button and unbutton," might justly receive sympathy from the babies! These mistles of humanity would, if they could, testify that in their case life is a continuous pinning and unpinning, varied by an occasional nap, and an all too infrequent luncheon. But a placid routine is the best thing for the nerves of Master Baby, and does more than early rising to make him "healthy, wealthy and wise."

THE DAILY BATH.—Usually his bath is the first event of consequence in his day. If it isn't, it should be, for the daily tub is a wonderful tonic to a robust infant. Healthy babies are usually eager for it and enjoy splashing about as much as a duck. The tub bath is much the easier and quicker method of washing the child, but if it is a source of fright, a sponge bath must be substituted.

TEMPERATURE.—The temperature of the water should be 100 degrees in winter, and about 80 in the heat of summer. If a thermometer is not used to ascertain the temperature of the water, try it with your elbow, as one's hand is not a trustworthy guide. It will be a surprise to discover how differently the water feels to the sensitive elbow.

PUTTING HIM IN.—Should baby be frightened at being plunged into the both, try placing him in the empty tub seated on a dry towel, then gently pour the water in—it usually succeeds in pleasing him.

SOAP AND CLOTH.—A baby's skin is very delicate, so only a pure unscented soap should be used on it. Genuine castile, or the best quality of tar soap are unequalled for this purpose. A soft piece of linen damask makes the best wash cloth, and it should be strictly kept for this purpose alone, and must be well aired and dried each time after being used.

DRYING.—Dry the baby carefully, especially in all the creases. Avoid using much powder. A little lightly shaken on absorbs and moisture inadvertently left after drying, but too much merely makes uncomfortable ridges, and chafes the tender flesh. A flannel blanket or apron should be used to wrap the baby in while drying him, as if his wet body is exposed to the air too

rapid evaporation may cause him to take cold. When thoroughly dry, bundled up in the apron, his mouth should be carefully and gently washed out in cold water, using an immaculately clean piece of linen or muslin for the purpose.

MOUTH WASH.—A little borax must be dissolved in the water, as it will keep the mouth sweet and prevent canker or thrush.

DRESSING.—In dressing baby, one must remember to work with "neatness and dispatch." Too long fussing tires the child, and renders him fretful.

Always put woollen next a baby's skin, both summer and winter. When wet by perspiration, it evaporates quickly and becomes dry again, while muslin, and especially linen, take a long time to dry, and so continue to feel cold and clammy and consequently make baby very uncomfortable.

CLOTHING.—A woollen shirt, a woven wool band, of a "stretchable" nature, and a woollen petticoat should be essential. On top of these may be dainty and fine dresses, plain or with fur-bowls, as the taste of the mother suggests. Simplicity is the best of taste in infants' clothing, as absolute cleanliness requires of each dress constant visits to the laundry. Keep the little legs and feet covered. Think how it would feel to you to have your own limbs exposed to the cold, or to flies and mosquitoes, and you will appreciate the sense of this advice. If prejudiced against shoes a mother should at least admit long stockings, and when going out, soft-soled kid booties. Use only perfectly clean diapers. Those of antiseptic cotton are good and also those made from domet or outing flannel. Use only some soap and water in washing them. Avoid all washing powders.

New Brunswick Convention.

[The following arrived too late for last issue. It will be found much fuller than the account published then.]

The annual gathering was held this year with the Second Grand Lake Church, Waterborough, opening on Friday, the 14th inst. On the day previous the Sabbath School Convention held its sessions, which proved to be of great benefit to all in attendance. Several interesting addresses were given on Sabbath School work, and many excellent suggestions were offered which must undoubtedly quicken the zeal of our Sunday School workers.

After enrollment of delegates on Friday morning the Convention proceeded to the election of officers with the following results:

President, John Richards; Vice-Presidents, N. B. Cottle, S. E. Frost, C. W. Barton; Recording Secretary, Rev. W. E. McIntyre; Assistant Secretary, A. C. Horseman; Statistical Secretary, F. O. Erb; Treasurer, J. S. Titus; Auditor, W. E. Nobles.

The following brethren were elected to serve as Directors until 1903, in place of those retiring: Rev. S. H. Cornwall, T. H. Hall, Rev. J. H. Hughes, Rev. R. M. Bynon, Rev. George Howard, T. L. Hay, and C. D. Dykeman.

After duly arranging for the work of the sessions a motion was passed inviting all visiting brethren to seats. The committee on obituaries reported that no death had occurred in the ministry within the province during the year. Elder P. O. Rees, formerly of the province had died in Milford, Mass., in March last, and a suitable sketch was presented commemorating his life. A letter of greeting was read by the secretary from Rev. F. T. Snell, now in England, and in reply a resolution was passed heartily recommending Bro. Snell to the brethren in England.

The Committees in the various interests presented their reports, some of them being of excellent character and spirit, specially that on Northwest missions prepared by Bro. F. W. Patterson, now in Minnedosa, Manitoba.

The Friday evening session was occupied with addresses by Revs. J. A. Porter and Calvin Currie, with a devotional service in connection. A good spirit prevailed throughout the exercises and all felt glad to be present.

On Saturday morning a summary was given by the secretary of the Home Mission Report, at the conclusion of which the following resolution moved by Rev. W. E. McIntyre and seconded

by Rev. A. B. Macdonald, was adopted.

Resolved that this Convention hand over the Home Mission work of the province to the committees appointed by the Southern and Eastern Associations for the coming year.

At the afternoon session the secretary read a centennial sketch of association organization giving the minutes in full of the first association in of the maritime provinces, held in the year 1800. Rev. C. Currie also read a centennial sketch of the Prince William church, and similar sketches followed of the Sackville, First Salisbury and Norton churches.

At 3 p. m. the regular business of the convention was suspended to give place to the annual meeting of the Baptist Annuity Association. At this meeting the reports of the secretary and treasurer were presented and adopted. These reports showed receipts amounting to \$2,786.60 and an expenditure of \$2,510.94 during the year. As but few of the churches had sent in collections to aid the fund it was resolved to ask the secretary to issue appeals to all the churches in order to insure a more generous response to enable the Board to give full annuities during the coming year.

At the close of the Annuity Association the convention resumed business. Rev. R. M. Bynon moved and Rev. W. J. Gordon seconded the following resolution, which after discussion was unanimously adopted:

Resolved that at the next Annual meeting of the Convention part of the time be given to the study of Baptist theology, a programme for which shall be prepared by the summer school as heretofore.

It was also resolved that the Board of the convention meet quarterly during the coming year, beginning with the second Tuesday in October.

Saturday evening was given to a platform meeting with an overflowing house. Rev. R. M. Bynon preached a short, practical sermon from Genesis xxiv:38, and Revs. J. H. Hughes, W. E. McIntyre and J. W. S. Young spoke on Home Missions, touching the work of the year. At the conclusion an appeal was made in aid of the St. Andrews field which needs much help in order to renovate the house of worship now there.

A short business session followed at which it was resolved that the churches be appealed to until all our missionaries are paid the amounts now due them.

The Sabbath exercises opened with a devotional service in the morning, conducted by Rev. W. J. Gordon of Jemseg. At 11 a. m. Rev. Calvin Currie preached the convention sermon from Matthew 14:14, a discussion of much benefit to all who were privileged to hear it. Revs. M. P. King, J. H. Hughes, J. W. S. Young and others took part in the service.

An overflow meeting was held at the same hour in the Methodist house of worship near by, which was conducted by Revs. George Howard and R. M. Bynon. In the afternoon at 2 o'clock a model Sunday school was held, at which Bro. Bynon gave a Bible reading from Luke 10:25-37. Bro. A. H. Chipman in a very clear and thoughtful paper defined the model teacher. Bro. Horseman presented some excellent criticisms and suggestions on the management of the lesson, and Revs. W. E. McIntyre and S. D. Ervine followed with addresses on the need of teaching doctrine in school, and the duty laid upon the teacher to win the pupils to Christ.

The Sabbath evening session opened with a short sermon by Rev. J. W. S. Young, after which Rev. C. N. Barton led an evangelistic service. The occasion was one of much tenderness and power. At the close an appeal was made in behalf of a worthy brother whose failing health is so much regretted by all. Thus closed one of the most interesting gatherings ever held among us, and whose results will never fully be known until in the eternal day all the servants shall receive their reward at his hand. May we prove more and more faithful in the period given us while here in the body.

Blessed is he who has the gift of making friends, for it is one of God's best gifts. It involves the power of going out of one's self, and seeking and appreciating whatever is noble and loving in another.

The devil in some shape is being made welcome in the home where the Bible has dust on it.—Owen Falham.

Religious News.

CAMPBELLTON, N. B.

Pastor Brown has resigned here and accepted a call to the Newcastle church and left us this week. We need a pastor at once. The right man will find this an excellent field. We pray the Lord may direct one to us.

CLERK.

JACKSONVILLE, N. B.

My pastorate of three years and six months on this field closes next Sunday, which will leave a vacancy, and a man looking for work elsewhere. I mean to go and shall wait a call from some other church.

F. N. ATKINSON.

WESTCHESTER STATION, CUMBERLAND CO.,

Last week I moved from Sackville to above place having taken the pastorate of the Greenville group of churches. I have plenty of work having 5 preaching stations. May the blessing of the Master rest upon our labors. Before leaving Sackville I baptized Mrs. Coleman Sears and received her into the fellowship of the Midgie church. This made twenty-one added to that church by baptism during my labor with them. Will correspondents please notice change of address.

Yours in the work,

J. G. A. EELVEA.

Last Sabbath, Sept. 16th, NEW MARYLAND, we visited the Kusignornish stream and in a beautiful pool in the midst of a large meadow, buried in the likeness of Christ's death, Arthur Noble, a young man of 21 years. This together with the encouraging facts that a young professor has lately returned from a backsliding state, and another young man is giving us to understand that he wants to enlist for Christ, cause us to realize that there are praying mothers in our midst and their prayers are being answered. To God's great name be all the glory.

F. B. SEELVE.

FIRST ST. MARTIN'S, N. B.

On Sunday Sept. 2nd, the church auditorium was reopened for public worship after having been closed for several weeks undergoing repairs, during which time services have been held in the vestry. A handsome metallic ceiling has been put in, walls and ceiling being artistically tinted in harmonizing shades, some alteration made in the choir gallery, and the building thoroughly cleaned throughout. New furnaces and lighting appliances are to be added before winter sets in. Pastor Cornwall is a man who believes, and carries his belief into practice, that the method of carrying on the Lord's work by voluntary offerings is the way that is acceptable to the Master; and we feel that we have cause for gratitude that under his energetic leadership, aided by a munificent gift of two hundred and fifty dollars from Robert Moran, Esq., of Liverpool, England, the entire amount needed for repairs, furnaces, etc., in all something over seven hundred dollars has been raised according to Bible plan. It is not by any means the first time that Mr. Moran has sent generous donations to aid in the work, and at the close of the morning service the church and congregation tendered him a hearty vote of thanks for his timely aid. While we give thanks to the Father of all for his blessings in temporal matters, both pastor and people are praying for an outpouring of the Holy Spirit which shall fit us for more efficient service in winning souls for the Master.

CHURCH CORRESPONDENT.

Show me a man who would go to heaven alone if he could and I will show you one who will scarcely be admitted there.

If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now.

There are beauty and use in strength; there is a beauty and use in feebleness also.

NOTICE.

We are enclosing directed and post-paid envelopes in papers to those of our subscribers who have not yet paid for the paper for this year. The figures at the end of the name on the paper are the dates when the subscription began, or was paid up to. If any mistakes are discovered in these dates, please let us know. Save the envelope until it is convenient for you to get a postal note or 50 cents worth of stamps to put into it, and then drop it in the post-office, and oblige

Yours truly,
J. H. HUGHES.

Notice.

We begin a very interesting story in this number, and will continue it through several papers until it is ended. We feel quite sure that most of our readers will be pleased with the narration, as well as with its moral impression.

Notice.

The next meeting of the board of directors of the New Brunswick Baptist Convention is postponed until the first Tuesday in November.

W. E. MCINTYRE, Secretary.

The Coming of Christ.
MATT. 24:44.

The central truth of the passage is that Christian watchfulness does not consist in idle or indifferent expectation of the Lord's coming, but in the faithful performance of duties, with souls illuminated by the consciousness of the Master's pleasure and approaching presence.

Sometimes the doctrine of Christ's coming has been presented as if the only duty of Christian was to wait for that consummation as one might in a railway station for an overdue train, simply watching the moments until it arrives. But in these brief parables our Lord shows that the true attitude toward His coming is that of servants in the house who are engaged in such preparations for the master's return that the house and table are ready whenever he appears.

Most of the practical errors that have sometimes been connected with this truth have proceeded from a disregard of our Lord's repeated warning: "In an hour that ye think not the Son of Man cometh." Sometimes Christians have been so certain that they have the time of the Lord's coming that they have intermitted effort, just as servants who were persuaded that their master might not return from a journey, would not reach home before a certain day, have permitted themselves to feast and riot. The picture that represents the master and mistress coming home unexpectedly to find the servants revelling in the dining-room and parlors was the image in Jesus' mind, and too often it has paralleled in the practical conduct of Christians who have assumed to fix the time of His coming. One true attitude is that which comes from a belief in the imminence of His coming at any time, though He may not come for ages. The realization of that fact means constant zeal and readiness in His service.

Our posture towards this truth of Christ's coming is a supreme test of the reality of our Christian life. There is nothing so repugnant to one who has wronged another as the idea of meeting the wronged one face to face. Men seek in every way possible to avoid such an interview. On the contrary, there are few experiences that give such pure delight as the expectation of meeting those whom we love and to whom we have been loyal. The expectation of the Lord's coming, heightens and brightens the life of every true disciple; and when the coming of the Lord means our death, the terror of that

summons is conquered by this superb expectation. The wife whose husband has gone to prepare her a home in a distant city across the sea does not dread the summons to join him there. The discomforts and perils of the journey are forgotten in the thought of the reunion. To the Christian heart death itself is the journey to the soul's beloved.

Weeding Your Garden.

A young girl sat at the window, unhappy and discontented. She was looking at the landscape, but could see no beauty in the undulating hills in the distance, clad with the fresh green of spring, or the young shrubs budding forth under her window. It was the first of May, when nature is at her best—not tired or scorched by the heat of summer. The mind must be at peace to thoroughly enjoy nature. A friend of the young girl's mother, coming out of the house, looked at the face so drawn by unhappiness. She stopped and said:

I am afraid, dear girl, that you have not weeded out your garden.

The girl answered, I have no garden to weed. We hire a man to do such work.

It is impossible for you to hire any one to weed your garden; you only can do it.

The girl, with a surprised look, said, I do not understand you.

Well, my dear, it is the garden of your life I am talking about, and if you want beautiful flowers you must pull out the weeds. Envy, jealousy, anger, pride, selfishness are some of the weeds that grow very fast.

Died.

BISHOP—At Chipman Station, N. B., on 11th inst., Charles L., infant son of Wm. Bishop, aged 8 months.

COLLIER—At Salisbury, N. B., Sept. 15th, Margaret E. Collier, daughter of Jos. Collier. She was baptized by Rev. Mr. HARTS when quite young, and united with the Second Elgin Church.

JOSAB—At St. John, Sept. 8th, Mrs. Amelia Jonah. Our sister was a member of the Second Elgin Church and at the last had a strong hope in Christ as her Saviour. The funeral services were conducted at Pollet River by Pastor H. H. Saunders.

CLARK—In St. John on 11th inst., after an operation at the hospital for cancer of the stomach, John Clark, of Chipman, N. B., aged 48 years. Bro. Clark was a member of First Chipman Church and leaves a widow and three sons besides an aged mother to mourn. He was a man of kindly disposition and highly esteemed in the community in which he lived. His trust was in Christ as his Savior.

LOYD—At Briggs' Corner, Chipman, N. B., on 6th inst., after much suffering, Thomas Lloyd, aged 80 years. A wife, three sons and eight daughters remain to revere his memory. Bro. Lloyd was, for many years, a consistent member of Second Chipman Church, always faithful and regular in his attendance at the Lord's house. To the last his faith in God was firm and clear, and he died with unclouded hope.

MCDONALD—Deacon Allan McDonald, fell sweetly asleep in Jesus, at Havelock, in the home of his son, S. E. McDonald, on Sept. 28th, in the 93rd year of his age. He was born in Moncton when there was nothing but a few farmers in that place, known then as the Bend. When he was but an infant his parents moved to New Canada and were one of the first settlers there. Allan was carried there in his mother's arms, the first babe that was brought into the settlement. He lived with his parents until their death, and has occupied their farm until last spring, when he was burned out, losing the house where he had lived for over half a century, after which he with his son and family moved to Havelock. Mr. McDonald was converted by the truth and spirit of God when young, and as he was pious and consistent in life, sound and generous in principle, the Baptist Church there to which he belonged appointed him one of their deacons, which office he filled for over sixty years, having the good-will and respect of all the community. His house was always a home for the ministers of the gospel of any denomination and the wayfaring from any quarter. He was courteous and kind in manner, and intelligent and of broad views in conversation. Bro. McDonald maintained his faculties until the last, and until within a few months of his departure was able to work and attended to many domestic chores. For the last few months his health and strength gave way, and he felt that his departure was near; but he had no fear, he knew in whom he had believed and had no desire to get well, but a strong desire "to depart and be with Jesus which was far better;" and the Master granted his desire and bade him come up higher. And so New Canada has lost another of its standard bearers, the third within a year. May others be raised up to fill their places. "Help Lord, for the godly man ceaseth; for the faithful fail from the children of men."

"Though earth may mourn one gem the less,
May not 'e'en heaven the richer be?
And myriads on thy footstep press,
To share thy blest eternity."

YORK—Another well known and useful laborer in the Master's vineyard has fallen. Rev. J. W. S. Young, whose labors for many years have been so abundant and productive of good results among our churches has at length finished his service and been called to the great reward. The end came suddenly. Bro. Young had been but recently engaged at St. Andrews in missionary work, where a rich blessing came upon the church and people. Coming to the Convention in Waterborough he appeared in his usual health, and spoke with all the vigor of his former years. He was especially glad to greet his brethren and fellow workers, his happiness being marred only by his anxiety for Bro. Irvine, who appeared at the convention in greatly enfeebled health. Few will forget the earnest prayer offered for the recovery of this brother, and Bro. Young's touching cry, "How can we give him up?" as his soul went up in fervent pleading to the Heavenly Father to spare his servant to the church on earth a little longer. Yet the one not thought of has been taken and the other left.

Bro. Young's death occurred at his home, Greenbush, York Co., on the morning of Thursday, the 27th inst.; after an illness of but fifteen minutes. Out of the activities of life he was translated into the felicitous and rest of heaven. Few have experienced a more speedy and triumphant departure. The King's ambassador, having finished his mission on earth, is suddenly called to the heavenly courts to receive the crown that shall never fade away.

Bro. Young was twice married, his last wife surviving him. He leaves a large place in the denomination. Truly a prince and a great man has fallen in Israel. Many were the trophies gathered by his hand for the Master, and many no doubt pressing him to the home beyond stood ready to welcome his spirit to the eternal rest. We shall miss him, yet we are but parted awhile. The words of the Saviour's prayer come to us with increasing force and pathos, "Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me." And thus while earth seems poorer and more lonely, heaven is becoming richer, and its raptures louder, as the victors are being called home. May we worthily follow after soon to join the glorious throng.

Married.

BARTON CAMPBELL—At the residence of the bride's father, on September 25th, 1900, by Rev. S. D. Irvine, Caleb W. Barton of Cumberland Bay, Queens Co., to Nina Campbell of Springfield, Kings Co., N. B.

MCVICAR BECK—At the residence of Mr. Arthur Fair-Fairville, St. John, Oct. 3rd, 1900, by S. D. Irvine, W. M. McVicar of the Range, to Miss Amy Beck of Coal Mines, Queens Co., N. B.

ATHERTON EVERETT—In Everett, Victoria Co., N. B., on Sept. 14th, by Pastor W. S. Martin, Walter C. Atherton of Woodstock, N. B., to Effie I. Everett of Everett, N. B.

CARR FORSYTH—At West River, N. B., Sept. 12th, by Rev. M. Addison, Everett, Carr of Portland, Me., to Laura Forsyth of West River, Albert Co., N. B.

MARVEN KEIRSTEAD—At the Baptist church, Alma, Albert Co., N. B., Sept. 19th, by Rev. M. Addison, Geo. Marven, D. D. S., of Souris, P. E. I., to Annie Keirstead of Alma, N. B.

CLEVELAND KEIRSTEAD—At Baptist church, Alma, N. B., by Rev. M. Addison, Judson Cleveland of Alma, N. B., to Ella Keirstead of the same place.

WILLIAMSON RILEY—At the residence of Harry Hughes, Albert N. B., Sept. 13th, by Rev. F. D. Davidson, Herbert Williamson and Annie Riley, both of Albert, N. B.

MORTIN STEEVES—At Riverside, N. B., Sept. 4th, by Rev. F. D. Davidson, David Mortin of Alma, N. B., and Margaret Steeves of Elgin, N. B.

LANDER STEEVES—At Shonstone, Albert Co., on the 20th Sept by Rev. W. Camp, Milford E. Lander of Hillsboro to Miss Edna M., eldest daughter of Calvin Steeves.

KILPATRICK DEWARE—At the residence of C. L. Smith, post-master of Woodstock, N. B., on September 12th, by Rev. A. H. Hayward, Joseph Augustus Kilpatrick, merchant of East Florenceville, N. B., to Jennie Deware of Cambridge, Queens Co.

Life is never so dark and dreary but that it has its pleasures and joys.—J. B. C.

Nothing can make people go blind any quicker than filling their eyes with gold dust.

He who is most slow in making a promise is the most faithful in the performance of it.—Rousseau.

All the religions denominations pass resolutions against the liquor traffic, and most of them condemn it very strongly. All of which is good so far as it goes. If resolutions could overthrow the traffic it would have been destroyed long ago. But they do not destroy. When the denominations are as brave and strong at the party conventions and at the ballot box as they are when passing resolutions in Conferences and Associations and Assemblies, the rum traffic will get its death blow. Isn't it about time to strike?