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## An Interpret'd Letter.

From the Reverend John Hopkins to his True Son in the Faith, the Reverend Timothy Going, A. B., A. M., Ph. D.

### PART II.

But, if you will pardon an obvious remark, Timothy, new methods are one thing and new standards are another. It is with your new standards that I make my quarrel. "Ministers must consent to be judged by something like the commercial standard of success nowadays," you say. My dear Timothy, I am afraid I do not at all know what you mean by that. Or, rather, I am afraid I do know. Have you perhaps, been attending some Christian workers' convention and heard from the general secretary of the A. B. C. D. Society that the minister who is not a "hustler" is a failure; that he who baptizes fifty converts in a year is ten times more successful than he who baptizes five; that whatever the pastor's record on high may be, his fellow Christians are judging him by the statistical tables of the annual report of his church; that the only result of faithfulness these strenuous times can afford to put to his account is that which figures will support? I can read between the lines of your letter, son Timothy, the confession that you have gone home from a public meeting at which "successful" ministers have discussed "The Demands of the Twentieth Century Upon the Ministry of To-day," to count solicitously upon your ten fingers the possible evidences of your own success or failure as a good minister of Jesus Christ. And finding that ten fingers were enough and to spare in the mortifying recital, you have set your teeth in the stern resolve that henceforth you will "hustle" for accessions to your church membership, for increased pew rentals and missionary contributions, for larger Sunday evening congregations and brisker prayer-meetings and more frequent newspaper notices. Yes, yes, Timothy! Your "new standard" explains your "new methods." This is why you propose to put your ushers into uniform and to buy a stereopticon and to distribute chromos of "scripture scenes" at the church door. This is why you argue with me that a comely young woman who has received of the Lord a talent for whistling should be encouraged to consecrate this precious gift to the service of the sanctuary and be employed, at a reasonable compensation, to lure sinners into the kingdom by warbling softly through pursed-up lips "Nearer, my God, to Thee." It is the commercial standard of success that compels ministers to provoke public attention by bargain day advertisements of their services, to preach series of Sunday evening sermons on "Teachings of the Trolley Cars," to announce publicly that the Lord has promised them exactly 100 converts before Easter Sunday shall come around.

My heart is heavy at the shameful enumeration and I will not pursue it. I do not charge the grossest of these "display ads" upon you. You have not yet fallen so low. Be warned in time and repudiate this counsel of evil. He who assumes that you will consent to be judged by the "numerical" standard, the "tangible results" standard, the "quick returns" standard, puts upon you an indignity which you ought to resent with a righteous scorn.

For a church, though it should be honorably enterprising and aggressive, is not primarily a business enterprise, and should be under the discipline of Christ who ministers to it, and the commercial traveler the success he gains by "push" and a glib tongue; and the relentless crowding to the wall of competitors. The twentieth century has not made obsolete the injunction that the man of God should follow him after righteousness, godliness, faith, love, patience, meekness, whatever else he may gain or lose.

Is this counsel too high for you, my dear Timothy? Are you still thinking of "what your people have a right to expect from you?" Who gave them that right? Admitted that a business

man is successful who increases his profits 100 per cent in twelve months. It does not follow that the minister is successful who in the same time doubles the contributions and the membership of the church. It depends. A pulpit mountebank may report these gains. Nay, it is precisely this success to which the pulpit mountebank is always making his appeal for the justification of his methods. We have already agreed, son Timothy, that facts are facts. Let us not shut our eyes to facts like these: The F. St. Church has a boom under a popular and talented young stranger. Rejoicing converts are baptized in platoons and the meeting-house, once always empty on Sunday evenings, is now crowded to the doors. So marked a success justifies the trustees in building a gallery and putting in electric lights and engaging a cornetist and making a large appropriation for flowers. By and by, there is an unexpected and mysterious ministerial resignation, followed by the unexpected but inevitable financial collapse. The inflated congregation collapses also. Perhaps the case is even worse. There may follow a secession, a church council, a scandal. Is it difficult to fix the responsibility and the blame? When the pews serve notice on the pulpit that it is by "the commercial standard" that the pulpit is to be adjudged a failure or a success, the pews are putting a premium upon charlatanism and inviting irreparable disaster.

You have been taking counsel of foolish men, son Timothy. You have gone astray after false gods. Drag down these base ideals and cast them to the bats and owls. Come to a plain understanding with yourself that you do not care at all what estimate the commercial world puts upon your ministry, since one is your master, even Christ. In that hour of high resolution you will become a free man, and you will take up the burden of your heavy responsibilities again with a light heart.

And here I must stop. I do not say "end," for there is still much matter belonging to this topic. But I am writing a letter, not a "Treatise on the Elements of a Worthy Ministerial Success."

Will you consider the claims of Brankton when vacation plans are under discussion? You might go further and fare worse.

Faithfully your friend,

JOHN HOPKINS.

## Pope Leo vs. The New Testament.

By O. P. Eaches.

On his ninety-third birthday Pope Leo gave to the world a Latin hymn—the final prayer of Leo. It closes with these words:

"That I may see thy face, Heaven's Queen, whose Mother love Has brought me home above. To thee, saved through the tangles of a perilous way I lift my grateful lay."

The New Testament everywhere gives Christ a pre-eminence. The Almighty Father says: "This is my beloved son" (Matt 3:17). The saints in heaven have two names on their lips, the name of the Father, the name of the Redeemer (Rev. 5). Jesus is the name above every name (Phil. 2:9). Jesus declared that through Him alone is access to God (John 14:6). Jesus is the way to eternal blessedness. Paul affirms that Christ is that one through whom the creation took place (Col. 1:15-17). The letters to the Hebrews reveals Christ as upholding all things (1:3). In the entire New Testament Christ shines out, the one resplendent figure, revealing God, forgiving sin, summing up all things in Himself (Eph. 1:10). Peter, the asserted founder of the Romish Church, declared that there is no other name through which we may be saved (Acts 4:12).

Pope Leo finds no room in his closing prayer for the name of Christ at all. He longs for a sight of God's face.

"That God's face and light May ever thrill my sight."

But the consummation is to be reached through the Queen of Heaven, the Virgin Mother. It is not strange that in some of the devotional books in Spain and in Cuba and Porto Rico the name of Mary has almost entirely displaced that of Jesus. The supreme pontiff, the head of the Church, the spiritual leader of two hundred million people, has so completely ignored the name and work of Jesus, we need not wonder that Mary has taken the place that Jesus ought to occupy in the minds of the common people.

Leo gives foundation for the worship of the creature rather than the Creator of salvation, Jesus Christ. Jesus and Mary walked side by side in the New Testament history. Jesus said, "I and my Father are one;" "I am the resurrection and the life;" "I give unto them eternal life." There came a resurrection and an ascension. We behold Mary in a conspiracy to take Jesus from his work, charging him with derangement (Mark 3:21-33). We see her in a prayer-meeting, praying to the ascended Christ (Acts 1:14-24). Mary put herself in the right attitude toward the Son, recognizing him as the Lord. What Leo writes would be utterly incomprehensible to her. She was "Blessed among women" because the mother of the Saviour, but she was a woman. Leo attributes to Mary all that belongs to the Redeemer as an upbuilding and guiding power in life. From the perils and bewilderingments of life he is rescued, not by God's providence and the Redeemer's intercession (Rom. 8:27) but through the watchful care of a woman. Mary, to him, is providence and guidance and deliverance and ultimate salvation. To her must be attributed an everywhere presence—otherwise she could not so guide an imperilled soul. Words are things. This poem that seems to have an atmosphere of supreme devotion to God, that longs for God's face—must yet work out in Catholic countries a power that makes for utterly false views of Christianity.

It is a Christianity that has, in a formal poem that speaks of the soul's ascent to God, no place for the recognition of Jesus. It displaces the Christ and puts in his place a woman, a creature. It clothes her, in reality, with the power and wisdom of a controlling providence; it makes of her a goddess.

In a theological paper the Pope would doubtless affirm an incarnation, a sacrifice for sin, a divinity in Jesus. But there is a monstrous perversion of the New Testament teaching, when in a poem that gives the dying thoughts of that man who claims to be the vice-gerent of God, He is intentionally pushed aside that the mother, Mary, be seen as the crowned Queen. God's face and Mary's face are alone seen by Leo. He thus scatters darkness, dishonor to Christ, blasphemous claims for a woman, false conceptions of the method of salvation in the minds of millions of worshippers. Newman, in his Church History, says: "As pagans had been accustomed to worship a host of gods and goddesses, they felt the need, after becoming Christians, of numerous objects of adoration. The most honored characters of the early apostolic and succeeding times were, of course, selected, such as Mary, the mother of Christ; the apostles and other martyrs." Mary-worship is the off-spring of paganism. A right conception of Jesus finds in Him the strong Son of God, Judge of all, and a tenderness that is motherly; He needs no woman advocate. Hebrews 4:16 and Leo's poem are at infinite remove from each other. This poem makes war upon all the standard hymns of the ages, upon "All hail the power of Jesus' name," upon "My faith looks up to thee," upon "Jesus, lover of my soul," upon the song of Moses and the Lamb (Rev. 15:3). Mariolatry and an intelligent conception of Christianity are irreconcilably opposed to each other. They cannot live together.

The peace of God is not something that he puts into your hearts and that you must keep that it may keep you. If the peace of God is to rule in my heart it is because the God of peace himself is there.—Andrew Murray.

## The Home Mission Journal.

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All communications, whether containing money or other wise are to be addressed to

REV. J. H. HUGHES,  
Canard Street, St. John, (North) N. B.

Terms - - 50 Cents a Year.

Rosscroft.

BY CHARA BROUGHTON CONANT.

### CHAPTER VI.

ELIZA'S face flushed crimson with surprise, mingled with a softer feeling that brought tears to her eyes. She had no wish to go with Miss Hathaway, yet it touched the lonely girl that someone had at least thought of her. "Only out of pity, though," she reflected bitterly. But before she could say a word, Mrs. Sheldrake exclaimed in her strident tones:

"Well, Diantha, I must say I think it is only right that you should do your part, you who haven't a soul to look after but yourself. I hadn't forgotten Eliza, and was about to make some suggestions in regard to her. Of course, I can't be expected to do anything for the girl—I've done my part in adopting Mand—"

"And in providing for Gertrude and Gladys," interposed Mrs. Honeywell.

"But I'm sure it would be quite preposterous for you to think of taking such a self-willed, hoydenish girl into your house!" Mrs. Sheldrake went on, not heeding her sister's interpretation. You could be sick of the business before a week was out, and would cry out for help from us! There, hold your tongues, please, you and Eliza both, till I've done speaking! The girl has inherited some money from her own father, not much, as you know already, Diantha, scarcely enough to pay for her education for a few years. Mr. Fullerton left all his property to his own daughters. I am sorry for their sakes that it is not larger—he had been speculating, more's the pity, during the last three years, in stocks that have proved worthless—but of course we shall not let them suffer, and their property can be drawing interest till they come of age."

"But about Eliza," she went on briskly. "I suggest, Diantha, that you send her to some good but inexpensive boarding school, where she would have the strict discipline she needs, and be trained as a teacher. Miss Frump tells me she is a bright pupil, and we may perhaps be able to procure a scholarship for her. You could pay for her clothes—she wouldn't need many, and they could be very plain, as befits a girl in her position. In fact, some of your cast-off clothes would do well enough; you would scarcely have to lay out a cent upon her. Eliza can't afford to put on airs—she'll realize that if she has any sense, though she'll have to learn to be a good deal neater than she looks now!" with a severe glance at Eliza's shabby frock. "She's quite too old now, a girl of fifteen, to be climbing trees and carrying on generally like a tomboy. She must settle down to hard work and few pleasures; it will be a healthy, wholesome training for her. And if I were you, I would not have her at home for the holidays, even if you had to pay her board at the school. It would be less expense than to have a great romping girl upsetting everything in your cottage, and eating you out of house and home."

"Sister Minerva—" began Miss Hathaway in a shocked tone; but she had no chance to go on—Eliza sprang up with flaming cheeks, and eyes that glared at Mrs. Sheldrake through angry tears.

"I don't want anybody's cast-off clothes," she broke forth passionately, "nor to live upon anybody. I'd rather sweep the crossings! I don't want favors from any of you, though I'm obliged to Aunt Diantha for thinking of me—she's the only one who has!" Her voice choked a little here, but she went on more calmly, for she had great self-control for so young a girl, and did

not wish to rouse her aunt's opposition to her plans by angry words.

"I've thought out a plan for myself," she said. "I want to go out as cash-girl or to work in a factory. I would do my best to please my employers, and could work my way up to a good position in time, I'm sure. And I'd keep up my studies by going to a night-school. As for the money father left me, it could be put in a bank, or invested in something. I needn't touch a cent of it for years."

"Stuff and nonsense!" exclaimed Mrs. Sheldrake, "the idea of a child like you planning out her future! Cash-girl, indeed, or to work in a factory! That would do well enough if you came from some poor, low family, but with your connections—"

"Connections!" broke in Eliza, with a bitter laugh, "much my connections care for me, or I for them! No, I have no pride that way, but I do loathe the thought of being a poor dependent. If I went out as a cash or factory girl, I wouldn't at least be a beggar! I'd rather live on a crust that I earned myself."

"It's wasting breath to argue with such a conceited goose as you! Now listen—your father expressly stipulated in his will that the money he left you should be spent upon your education; he wished that you should become a teacher. He appointed your mother as guardian, and now that she is gone, one of your nearest relatives would naturally take her place; we have to apply to a court of law, of course, but that is easily done. Since your Aunt Diantha has kindly offered to take charge of you—and you show her precious little gratitude, I must say—she should be made your guardian, and I think it would be a good idea for me to be associated with her; she is too soft and indulgent to manage you alone. But go to school you must and shall, Eliza—your father's will has settled that!"

"I won't go and be shut up in a hateful boarding-school. I'll take lessons and pay for them out of working hours, since the money must be spent on my education. And I don't want you for my guardian, Mrs. Sheldrake—you wouldn't leave me any liberty at all, and I couldn't stand it! I don't care if I live on bread and water, so long as I'm free! If you force me into a boarding-school, I'll run away, first chance I get."

"Be quiet, you bold, saucy girl! You'll disgrace your family yet in some way, if your disposition isn't changed. Really, Gertrude and Diantha, I think it might be a good plan to put her into a reform school."

"Oh, Minerva, do stop talking that way!" broke in Diantha, unable to restrain her feelings any longer. "You are driving the child frantic! Since you and Gertrude wish me to take charge of Eliza, I wish you would let me manage her in my own way."

Mrs. Sheldrake seemed paralyzed for a moment at this outburst from her gentle sister. Before she could recover herself Miss Diantha rose, and walking straight up to Eliza, who stood as mute with surprise as Mrs. Sheldrake, took her hand, and said in the sweetest way imaginable:

"Won't you come and share my little home with me, dear child, and be a comfort to me, as I trust I shall be to you? I'll do all I can to make you happy. Come and be my dear daughter!"

(To be Continued.)

### Clean Money

An old merchant on his deathbed divided the results of long years of labor, some few hundreds in all, among his sons.

"It is little enough, my boys," were almost his last words, "but there isn't a dirty shilling in the whole of it." He had been a successful man, too, though not in the "self-made" sense. For his ideal had been, not to make money, but to keep clean hands. And he had been faithful to it.

Rev. C. W. Sables preached his farewell sermon at Prince William and Kingsclear on Sunday the 21st and takes up the work at New Maryland and Nashwaak.

### A Heritage of Comfort.

By Charles C. Earle.

The death of loved ones is an inexpressible bereavement, even when they die in the Christian faith. All that Christianity is to us, regarding the future life, consoles us in that hour, so that we sorrow not as those who have no hope. But the night is starless for the despairing, whose relatives or friends pass into eternity, without a word or token of repentance, without a sign or confession of assurance of salvation. In their lifetime these departed ones may have shown every consideration for the loved ones around them, providing all the necessities of life, and many of the luxuries, being indifferent, and neglectful, only respecting religious matters. These subjects were avoided, and members of the household and intimate acquaintances came to know that reference to them was objectionable. There was the attractive home, and the congenial social life, the prosperous business, and the enjoyable vacations. In these all were united and happy. The religious life alone divided the household. Some were members of church, and others were not. The Sabbath was God's day, and the son's to some of the family, while to others it was an empty day, to be filled as one pleased. Some were interested in spiritual concerns, and thought of the future, while others lived only for the temporalities.

And yet all loved equally as far as the present life was concerned, or it seemed so until death came and called away those who had no hope for the future, and then it appeared that those who had done much while living to make dear ones happy, had gone away in the night leaving them disconsolate, and without hope of comfort during the rest of life.

Do husbands, fathers, brothers, and other relations and friends think of the hopeless sorrow their loved ones must endure after their departure if they die without giving an indication that "all is well" for eternity? Let all those who make life one sweet song for those whom they cherish remember to write and sing a song for the night of sorrow, when the shadows of death fill the home. Such a heritage of comfort is the greatest blessing which a bereaved household can possibly receive. Whether or not we can leave an estate, or an inheritance small or great, we can do better by leaving a light burning at the portals, where our departure occurs, which shall be a beacon evermore to those who shall come at last to follow us, until they stand with us on the eternal shore.

Lawrence, Mass.

### Prohibition in Maine

Much has been said and written about prohibition in Maine. A large per cent. of the citizens of the old Pine Tree state have a great interest and devotion to the prohibitory law. The vast majority of our people believe that prohibition is right. The moral sense of the people demands the enforcement of the prohibitory law. Yet there are periods when the people become indifferent to its enforcement. These seasons of laxity are followed by times of intensest interest.

A year ago this month the Androscoggin Republican county convention was the scene of one of the most hotly contested temperance struggles ever known in Maine. It was the close of many weeks campaigning. The blood of the people was stirred and they were determined to have an opportunity of voting on the election day for a man in whom they had confidence and who was a sincere believer in prohibition. After many long hours of continuous session the Rev. C. S. Cummings, a Methodist minister, was nominated. Last September he was elected. On January first this year he began his administration. To every lover of temperance everywhere Mr. Cummings' record for five months is matter of deep interest. The saloons have been closed. From Jan. 1 to the last week in May the result shows that in Lewiston arrests have declined from 204 in those months of 1902 under open saloons to 84 in the same months of this year under the closed saloon. The number of vagrants and lodgers has fallen off in a like ratio. A marked improvement along the lines of sobriety is seen all over the city. People are now more prompt in paying their bills. Business is good. Some men of

growing drinking habits are now giving their time and money to their homes instead of spending it in the saloon. Gambling houses are less numerous, the occasional visitor to Lewiston returns home sober, and fights and draws and disturbances are less frequent. The duties of the policemen are much easier than they have been for many years. The administration of Sheriff Cummings is characterized by great tact and marked ability. An attorney well qualified to speak on the matter says, "We have never had a more prompt and efficient executive in the county than he. I am coming more and more to feel that the sheriff is an ideal man for the place, enforcing the law serenely, impartially, with an vein of malice, kindly in manner, incorruptible, honest and zealous. I am satisfied if he goes on as he is now. He is doing well. It is a most difficult office. I believe we can rely on him." These five months have proved that prohibition laws can be enforced consistently and fairly and that much good results to the people. The cities of Auburn and Lewiston are cleaner. The people can hold up their heads unashamed. All these things have not been accomplished without disappointment, but the citizens of the twin cities have the satisfaction of knowing that the right thing is being done.

G. M.

### Cease Searching, and Receive.

A lady told her minister that she had been seeking and longing in vain for the presence of the Holy Spirit. This gift of God was her chief desire, but still beyond her attainment.

"Dear lady," said the good man, "the other morning I searched about diligently, but all in vain, for my stocking. I wanted it, but could find it nowhere. Suddenly I discovered in reality I had it on! Madam, you have what you desire. Your seeking and longing prove the indwelling of God's Holy Spirit; and all you have to do is to cease searching, and be happy in receiving."

The lady found peace in believing, for she understood that her prayers had hitherto exceeded her faith.

### A Novelist's Faith

When very old Victor Hugo wrote: "I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds that invite me. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like so many others: 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley. It is a thoroughfare. It closes in the twilight to open to the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity."

"During the twenty years, 1881 to 1900 8,250 persons died of delirium tremens in England and Wales.

### Pauline Tact and Courtesy

By O. P. Eaches.

Paul's courage and hopefulness and eloquence and earnestness stand out conspicuously in all his writings. They could not be hidden. He was unselfish, caring more for others than for himself. He was full of sympathy—if other were burdened he took a part of the burden himself. He was a man independent in spirit—he would not build on another man's foundation. He was efficient in organization—the care of all the churches rested on him.

In the New Testament one figure, commanding and supreme, is found, Jesus Christ. Apart from Him the New Testament and Christianity would have no existence. Next to Him an organizer, defender, exponent, men instinctively think of Paul. There was in him a large native capacity in which the Holy Spirit could work. The Divine grace, humanly speaking, could not have done a first class work through a second rate man. By common consent Paul was a genius. He was not a man with an imposing personal presence—but he was a man of an imposing intellectual and moral presence.

But his success in life, his mastery of men and of affairs was not due simply to his commanding powers. He did not go through life depending on revelation and inspiration and genius to grant him success. His life was not like a cyclone, sweeping everything in its way. He had a genius also for good judgment, for tact, for the art of knowing men, for courtesy. He approached men in a kind and conciliatory way. He was not abrupt, and rude, depending on the power of the truth to win its way.

At Athens the common version represents him as saying, "I perceive that in all things ye are very superstitious." It would have been an impossibility for Paul to have spoken in this way. Their minds would have been embittered against him and his message. How conciliatory does his address begin: "I perceive that ye are very religious." He would never trifle with the truth to please men—but his recognition of their devout spirit would conciliate them and make an opening for the utterance of new teachings. He was tactful and courteous. When Paul went to the conference at Jerusalem, about 50 A. D., he took a large stock of conviction and good judgment with him. It was a critical time in the history of the Christian churches. The question, in reality, was whether the Christian churches should be large and free, open to all irrespective of race, seeing in Jesus something vastly larger than Moses or whether the churches should be adjuncts of the Jewish synagogues. Paul had conviction in the essential doctrines. He therefore refused to circumcise Titus; he blamed Peter face to face for cowardly turning his back to the truth (Gal. 2). The Pauline teaching won in the conference. But Paul showed his judgment in meeting the leaders of thought privately before the public conference began. That private conference of the leaders (Gal. 2: 2); their agreement in the things that ought to be done, would prevent stormy sessions in public, the display of bitter feelings, and the formation of parties. Paul did not know the meaning of finesse or the tricks of wire pulling—but he did understand human nature; he knew how to approach it in the best way; he knew how to use it.

How courteous and how tactful is his letter to Philenon. Nothing can surpass the delicacy and grace with which he makes requests and suggests obligations. When he would rebuke the Corinthians for selfish display, for partisanship, for unfitting behavior at the Communion he prepares the way by mentioning the praiseworthy things about them. He has large and abiding truths to present. He adds to their weight and effectiveness by his courteous allusion to their gifts and graces. Abruptness and outspokenness would, to a large extent, have defeated the purpose had he viewed. Paul was everywhere and always a gentle man. He was cast in a fine mould. He won men to himself and to a favorable consideration of the truth by a transparent courtesy and manliness of manner. On shipboard he impressed the captain. Whenever he can find opportunity for saying a courteous word he makes use of the opportunity. Speaking before Felix (Acts 24; 10) alludes to the many years during which Felix had exercised his judgeship. Before Agrippa

(Acts 26: 2) he expresses the pleasure with which he addressed him. He carried his truthfulness with him everywhere. His zeal for souls comes out in the words, "I would to God—such as I am" (Acts 26: 29). His unflinching thoughtfulness comes out in, "except these bonds." Paul was a man rooted in convictions. He had with him always a large and sensitive conscience. He would not trifle with the truth of God or with responsibility. But he was considerate of others, studied men and circumstances, was conciliatory in method, thoughtful in expedients, courteous and tactful.

Paul could not have done his large work and made so deep an impress had he been simply an inspired genius. Ten talents will not take the place of tact. No minister or man should be a time server or man pleaser. That belittles a man and gives no room for conscience. But Paul's, "I am become all things to men that I may by all means save some" (1 Cor. 9: 22) reveals a man who adjusts himself to changing circumstances. Fixedness of character and a generous and thoughtful consideration for others, these dwelt side by side in Paul. His ten talents made capacity, his tact made usefulness.

More men in public fail through lack of tact, of considerateness, of good judgment than from moral delinquencies or lack of ability. An abundant orthodoxy will not atone for the lack of forethought. Capacity and courtesy must be yoke-fellows. Paul was a genius. Paul became a gentleman. A gentlemanly spirit, having understanding of the times and of men is worth more to the world in effectiveness than a genius devoid of thoughtfulness and tactfulness. Large native powers, the grace of Christ and tact were a triumvirate that made Paul a commanding man.

### Proof of Success

A successful mission preacher recently had an amusing experience. He had been taking a mission in a certain rural parish, and, on its conclusion, paid a round of farewell visits with the rector to the parishioners.

Among them was a young dressmaker who had attended the services regularly, and who told Canon——how much she had enjoyed them, and how sorry she was that they were all over.

"Do you think the mission has done any real good?" the Canon asked.

"Oh, yes, sir, it has indeed!" she replied heartily.

"What makes you think so?"

"Well sir," the dressmaker answered, "I don't think you'd doubt it if you only knew how many people have called during the last few days to pay their bills."

### Religious News.

After the business meeting SALISBURY, N. B. of the 16th inst., Rev. H. V. Davies accepted the unanimous call from this church to stay another year.

LEE M. TAYLOR, Clerk.

The young ladies of the WOODSTOCK, N. B. church have raised \$45 recently for repairs. Sunday, June 21, the pastor asked the congregation for \$75 additional to pay for the work which would begin the following Wednesday. No one was allowed to give more than \$5 and no one was asked to give less than \$1. He asked them to take \$75 shares in the Lord's work at \$1 a share. In a few minutes 100 shares were taken and there will be more soon. No one was coaxed. It was a purely voluntary offering, given scripturally and that is much better than tea meetings and bazaars though these may have their place. The church is looking forward with great pleasure to the coming of the Maritime W. M. A. S. August 18 20. Z. L. F.

**Five young people were re-  
FIRST KINGSCLEAR,** ceived into the 1st King-  
clear church last Sabbath.  
N. B. Four by baptism and one by  
letter. **GEO. E. HOWARD.**

**On June 24th the Mayflower  
MIDGIC, N. B.** Mission Band of the Midgie  
Baptist church held a very  
successful public meeting. A programme was  
rendered by the members of the Band and an  
address by Pastor Robinson. Collection \$5.67.  
**GERTRUDE RICHARDSON, Sec'y.**

**We are looking forward to  
SURREY, N. B.** the coming of the N. B.  
Eastern Association which  
meets in the Valley church July 18th. It was  
my privilege, recently, to baptize three believers  
and receive them into the church at Albert  
Mines. The general interest is good.  
**MILTON ADDISON.**

**Sunday June 28, we held an  
HILLSDALE, eighth annual Roll Call,  
HAMMOND, N. B.** under Pastor R. M. Bydon.  
The day was all heart could  
desire. The report showed a steady interest in  
all our work, an increase in membership and the  
best financial year of our existence. Perfect har-  
mony among all our officers, workers, and  
work. The Roll Call was largely attended, nine-  
tenths of all the members responding. At the  
close the pastor delivered an appreciative sermon  
from Mark 10: 51. What wilt thou that I should  
do unto thee. These Roll Call services have  
proved a blessing to our church.  
**CLARA FERGUSON, Sec'y.**

**Notice.**

The Eastern N. B. Baptist Association will  
meet with the Baptist church at Surrey on July  
17th at 2 p. m.  
**F. W. EMERSON.**

**New Brunswick Western Association.**

The N. B. Western Baptist Association  
opened sessions at Marysville, York county at 2  
p. m. on Friday, June 26th. After usual prelimi-  
naries, Brother Moses S. Hall was chosen  
moderator of the body. A fine programme of  
devotional and business services was arranged,  
and the usual amount of work was carried  
through without ripple or friction, to the close  
of the sessions on Monday afternoon at 5 o'clock.  
There were an unusually large number of dele-  
gates and visitors in attendance. But the good  
folks at Marysville and vicinity took good care  
of all who came to the meetings. So a very enjoy-  
able time was shared by all who were there.  
Rev. W. R. Robinson, pastor of the church, and  
his kind committee spared no pains in looking  
after the welfare of all the comers. A very  
respectable amount was raised for Foreign  
Missions and other objects of the denomination.  
The pulpits of the several churches were supplied  
with the talent of the body; and many good  
sermons were given to the several congregations.  
We hope that much good was done thereby. It  
is expected that the Association will meet next  
year at Jacksontown, Carleton county.

**New Brunswick Southern Association**

The N. B. Southern Baptist Association con-  
vened with the church at St. Stephen on Friday  
3rd of July, at 2.30 p. m. But as there were  
not many delegates present at the first session  
there was a pleasant conference held for an hour  
or more in which a number of God's children  
testified to His saving and keeping power. The  
Association was organized on Saturday at 10.30  
a. m. Rev. J. H. Hughes of St. John was  
chosen as moderator of the body, which position  
he filled with dignity and grace. The attend-  
ance was not so large as was desirable, especially  
of ministers. The pastor of the church, Rev.  
W. C. Goucher having a hard time to furnish

supplies for all the churches of the town and  
vicinity that had made application for them.  
But he managed to fulfill all his promises by  
having some of the brethren preach twice on the  
Lord's day. The weather was fine, and the  
town beautiful. The people hospitable and  
friendly. The usual business was transacted  
with harmony. The Sabbath services were  
highly appreciated by the congregations; and it  
was generally felt that impressions for good were  
made.

**Married.**

**GLENDENING BARTON.**—At Range, Queens Co.,  
N. B. June 24th by Rev. Frank P. Dresser, Frank J.  
Glendenning of Carrobie, Gloucester, and Lillian M.  
Barton of Range, Queens Co., N. B.

**CRICHTON ADAMS.**—At the Baptist parsonage, St.  
George, N. B. June 24th by Rev. M. E. Fletcher,  
Edward E. Crichton of St. Patrick's to Annie L.  
Adams of West Isles, N. B.

**WILSON SILLIPHANT.**—At the residence of the  
bride's father June 24th by the Rev. A. T. Dykeman,  
Robert Wilson of Fairville to Annie Silliphant, of  
straight Shore, St. John.

**KEEF DICKINSON.**—At the residence of the bride's  
parents June 22, by Rev. H. D. Warden, Charles T.  
Keefe of Vanceboro, Maine, to Alice M. Dickinson of  
Cantebury Station, York Co.

**BURPEE MCKENNA.**—In the Baptist church, Carle-  
ton, N. B. June 9th by Rev. B. N. Nobles, assisted  
by Rev. H. H. Rouch, George Herbert Burpee, engineer  
of the D. A. R. Steamer, Yarmouth, and Athene Pearl  
McKenna.

**RAY ARTHUR.**—In the Baptist church, Petitoctiac,  
June 24th, by Rev. N. A. MacNeill, John S. Ray of  
New York city, and Mary Agnes Arthur of Petitoctiac,  
N. B.

**FLOWER PAOYT.**—At the residence of the bride's  
parents June 17, by Rev. J. D. Wetmore, Weldon H.  
Fowler of Carlisle to Jyrtie C. Paoyt of Lower  
Windsor, Carleton Co.

**WHEELER BOBBY.**—At Prince William, June 24th,  
at the residence of the bride's parents, by Rev. C. W.  
Sables, Walter B. Wheeler to Alberta Bobby. Both  
of Prince William.

**SMITH MCCAIN.**—At the Baptist church, Florence-  
ville, N. B. June 24th, by Rev. A. H. Hayward, Rev.  
Wyrie H. Smith, B. A., Pastor of Florenceville and  
Bristol Baptist churches to Bertina A., youngest  
daughter of Mrs. J. H. McCain of Florenceville.

**EVERETT FRASER.**—At the home of Mr. Thomas  
Fraser, brother of the bride, June 21, by Rev. Harry  
E. Percy Everett, of Tobique, Victoria County, to  
Fannie Fraser, of Nauwigewauk, Kings Co., N. B.

**CHAPMAN-MCMANN.**—At North End, St. John, on  
1st inst., by Rev. W. E. McIntyre, Otis E. Chapman  
to Ivy E. McMann, both of Newcastle, Queens Co.

**KIERSTEAD REID.**—At the parsonage of the Ger-  
main Street church on 22nd inst., by Rev. G. O. Gates,  
Isaiah T. Keefe of St. John and Margaret B. Reid  
of Clintonville, N. W. York, U. S.

**EVANS GILBERTH.**—At the Seaman's Mission, St.  
John, May 28th, by Rev. G. O. Gates, Edgar E. Evans,  
and James Galbraith, all of Lorneville, St. John  
Co., N. B.

**CLARK FARRIS.**—At the parsonage of the Germain  
Street Baptist church, May 25th, by Rev. G. O. Gates,  
Thos. J. Clark, and Neta May Farris, all of St. John.

**KIERSTEAD WHITEHEAD.**—On May 30, by Rev. G. O.  
Gates, Sylvester S. Kierstead, and Mrs. Isabella White-  
head, all of St. John.

**FAIRWEATHER NILES.**—At the residence of the  
bride's parents, June 2, by Rev. G. O. Gates, Walter  
S. Fairweather, and Jessie Blanche Niles, all of St.  
John.

**HASTINGS TITUS.**—At the residence of Prof. L.  
Titus, June 3, by Rev. G. O. Gates, Robert Hastings,  
of Barnesville, and Annie W. Titus, of Wallaston,  
Mass.

**COOPER PETERS.**—At 159 Queen Street, St. John,  
June 24th, by Rev. G. O. Gates, George T. Cooper, and  
Jennie Underhill, daughter of Albert Peters, St. John.

**ROBERTS BROWN.**—At the residence of the bride's  
parents, on 30th June, by Rev. G. O. Gates, Henry J.  
Roberts, and Ina S., daughter of D. F. Brown of St.  
John.

**BALDWIN SEELYE.**—At the home of the bride's  
mother, St. George, June 30th, by Rev. M. E. Fletcher,  
Henry F. Baldwin, to Dora Seelye, both of St. George.

**MCLELLAN HARRIS.**—At Weston, Carleton Co. N.  
B. June 24, 1903, by Rev. Z. L. Fash, M. A., Wm. L.  
McLellan and Georgia A. Harris, both of Weston.

**OTHEL DUSTAN.**—At St. Stephen, June 24th, by  
Rev. W. C. Goucher, E. A. Thomas Turner Odeh, and  
St. Andrews, and Miss Jessie Dustan of St. Stephen.

**CHAPMAN-MCMANN.**—At North End St. John on  
1st inst., by Rev. W. E. McIntyre, Otis E. Chapman  
to Ivy E. McMann, daughter of Wm. McMann, all of New  
Castle, Queens Co., N. B.

**BURPEE MCKENNA.**—In the Baptist church, St.  
John, West, on June 9th by Rev. B. N. Nobles,  
assisted by Rev. H. H. Rouch, George Herbert Burpee,  
engineer of D. A. R. Steamer Yarmouth, and Athene  
Pearl McKenna, daughter of John McKenna of St.  
John, West.

**Died.**

**GILMAN.**—Mrs. Isabel Gilman of Bayside, Charlotte  
county, departed for the home of the redeemed on  
July 1st, to the 48th year of her age, leaving in sad-  
ness and sorrow, a husband, three small children,  
father, mother, and one brother and two sisters. One  
of the children is an infant of two months. Much  
sorrow is felt for Mr. Gilman in this affliction that  
has come to him so early in his family life. Sister  
Gilman was an active and devoted member of the  
Baptist church at St. Stephen, where her remains  
were brought on the 3rd for interment in the beauti-  
ful cemetery of that place. May the consolations of  
divine comfort be given to all the mourners.

At Boston, Mass., on 19th inst. Mrs. Minnie V.  
Giles, aged 32 years. The remains of the deceased  
were brought to Carleton, N. B., and interred from the  
home of her brother, Mr. Howard Davidson. Rev.  
W. E. McIntyre attended the service.

**RAYNE.**—At Wellington, Queens Co., N. S., June  
17th, David, aged 2 years, son of Howard R. Rayne.

**HAYWARD.**—At Goshen, Albert Co., N. B., June  
25th, James Hayward, age 53. Our brother made no  
profession of religion, but during his long illness often  
alluded to his hope, and at last was content with the  
will of God. He leaves a sorrowing companion and  
seven children to mourn.

**REID.**—At Hartland, June 22nd, of consumption  
Willie H., aged 17 years and 6 months eldest son of  
brother and sister John Reid. A sadness prevails over  
the entire community because of the early departure  
of one so genial and kind and with so much promise  
of this life. But God's way is best. Very kindly the  
parents, four sisters and a brother feel this sorrow.

**JONES.**—At Albert, June 7th, Mrs. Warren W.  
Jones died of heart failure. She had been around  
doing her work up to the time of her death. Our  
sister was 55 years of age and had just been received  
on leave and we expected to extend to her and her  
husband the hand of fellowship Sunday. Her funeral  
was largely attended. She left as a husband, one son  
and mother besides a large circle of friends to mourn.

**Christ and Him Crucified**

Soon after the Metropolitan Tabernacle was  
opened Mr. Spurgeon said, "I received some  
years ago orders from my Master to stand at the  
foot of the Cross until He came. He has not  
come yet; but I am to stand there till He does.  
If I should disobey His orders and leave those  
simple truths which have been the means of the  
conversion of souls, I know not how I could ex-  
pect His blessing. Here, then, at the foot of the  
Cross I tell the Old, Old Story; stale though it  
may sound to itching ears, and worn threadbare  
as critics may deem it."

**The Duty of Giving Comfort.**

When we go to those who are in sorrow, we  
should rather carry to them the strong consolations  
of God's Word. We should not linger  
with them upon the sad phases of the experience  
through which they are passing; but should turn  
their thoughts to the promises of God, to the  
truth of immortality, and thus lift them up to-  
ward strength and rejoicing. The word "com-  
fort" means to give strength; and we should  
always try to make our friends stronger, that  
they may be better able to carry their burden of  
sorrow. Trouble should never crush a Christian;  
on the other hand, the Christian should rejoice  
in God, and sing songs in the night.—West-  
minster Teacher.