

CORRESPONDENCE

Head of Millstream, N. B.

Dear Brother Dow:

We would like to give a brief report of our meetings at Killam's Mills. We began revival services there Aug. 25th, continuing over three Sundays, closing Sept. 8th. Brother Errol Watson from Saint John was our evangelist. He proved himself to be a good preacher, gave us straight gospel truth. God honored His Word by giving us seekers. A number prayed through to definite victory. We believe these services were a help and blessing to the church. To God be all the glory.

We are now engaged in revival services at Salem. We began here Sept. 30th and expect to continue another week or longer. Brother T. R. Sellick, pastor of the Nazarene Church of Oxford, N. S., is our Evangelist. He is giving us the truth. God is blessing. Souls have prayed through. Some have been saved and others sanctified. We are still in the battle. Remember us in prayer that God will give us still greater victory. He is able. Praise His Name.

Yours in Him,

HARTLEY E. MULLEN

OBITUARY

"Blessed are the dead which die in the Lord."—Revelation 14-13.

Nehemiah Akerson

The death of Nehemiah Akerson, aged 86 years, occurred at the home of his grandson, Allen Robinson, in Lower Brighton, Oct. the 5th, after a few days illness resulting from a fall in which he fractured his hip.

He was a life long resident of that community. He is survived by one son, Thomas, of Lowell, Mass., and one daughter, Mrs. Herbert Dickinson, of Ludlow, Me., and several grandchildren. The funeral service was conducted by Rev. J. A. Owens, assisted by Rev. S. A. Mullen. The text used for the occasion was found in Amos 4-12: "Prepare to meet thy God." A mixed quartette sang at the house, "Nearer my God to Thee," and at the church, three selections were rendered, namely, "In the Garden," "Sunrise Tomorrow," and the "Eastern Gate." The sorrowing ones have our prayers and sympathy.

J. A. OWENS

"NOW IS THE TIME"

"Now is the accepted time, behold today is the day of salvation" (2 Cor. 6:2).

Take time while time is, for time will away.—English proverb.

When the fool has made up his mind the market has gone by.—Spanish proverb.

"What may be done at any time will be done at no time."

Henry Ward Beecher tells of passing down the Ohio river in a steamboat. The water was low and they saw several small boats grounded on a sandbar. Beecher's boat swung wide of the sandbar and by keeping well in the current went past safely. "They say our intention," says Beecher, "and taking advantage of the light swell we created as we passed them the nearest ones crowded on all steam and were lifted off the bar." The lesson as applied to our religious experience is clear and timely. Let us enter into the spirit of devoted service to God on every occasion and give and receive good in every revival season.—Wesleyan Methodist.

ETHICS OF MARRIAGE AND HOME LIFE

By Rev. A. C. Dixon

"Husbands, dwell with your wives according to knowledge" (I. Peter 3:7).

When you marry you ought to resign from the club; and you ought to resign from the secret society, too. They will rob your home; and your club and secret society ought to be spelt with four letters, H-O-M-E. "Husbands, dwell with your wives," and dwell with your wives "according to knowledge." Some one says, "What does that mean?" Well, I do not know definitely, but it can mean that you ought to share each other's knowledge. "Dwell with your wives according to knowledge," and you, husbands, ought not to have any secrets that your wives ought not to know, and the wives had better not have any secrets that the husbands ought not to know; certainly no secrets that the wife shall not know, and the husband shall not know. The husband may keep from the wife many things that would unduly distress her, and the wife may keep from the husband some things that would unduly distress him.

When you are asked to join a society into which your wife can not go with you, if you have a wise head you will "shake" it, and when you find yourself in a society the secrets of which your wife can not share, you had better give up your society, and the quicker the better.

The secret society joins with the club in the destruction of the home. Right here comes the cleavage, nine times out of ten; the wife begins to realize that the husband knows what he can not give to her; and the husband begins to realize that the wife knows, if she is a member of a secret society, which she can not give to him.

I do not know, have not studied yet, how many secret societies there are in Chicago, but in Boston they are undermining the Church, and stand next to the saloon among the forces for evil. A woman came into our church whose husband was a member of twenty-one secret societies, and hated the church as he did the devil himself. I went to the funeral of a member of the Sunday-school—a young woman—and asked the mother afterwards if she herself was a member of the church. "Why, no," she said, "I am a member of seven secret societies." Such people have no time for the church. This woman would not admit that the church had a place in the world. She said, "The subject of our orator last year, in one of these secret societies, was, 'The church has gone out of business and the secret society is doing its work.'" Her husband was a member of nine secret societies—sixteen between them—and they were not rich people either.

Jesus said, "I am the light," "Ye are the light." It is the nature of light to reveal; and He said, "What you learn in secret, proclaim on the housetops." The whole principle of Christianity is anti-secret. If you have a good thing, you have no right to make it a secret, you have no right to lock it up, you have no right to sell it; if you have the truth, out with it, and if it is good, it will stand the light; if it is bad, it ought to be brought into the light. Let there be organizations, philanthropic and benevolent—have just as many as you please; but open the doors and make them public. Then you come into harmony with light and revelation.

I repeat, "Dwell with your wives according to knowledge."—The Free Methodist.

MUSINGS OF A COLLECTION PLATE

Charles F. Banning

Quite a crowd here this morning. Wonder how many pennies I'll get when the offering is taken. It's funny how many folks will pay a dollar for lunch or two dollars for a seat at a theater will piously get off that joke about the widow's mite. I am going to organize a union among the collection baskets and have a union scale, "Nothing under a nickel." I had a talk with the other baskets in the church office this week. They did not get any more than I did. It does not seem to make much difference whether we have a large or a small crowd. We get about the same. Of course, we cannot tell what is in the envelopes, but the congregation averaged less than four cents apiece in the loose offering last Sunday. Where could a crowd go and get as much in an hour and pay so little for it? The young people in the evening service do a lot better. They averaged over five cents apiece last Sunday night. A collection basket sees some funny things. Last Sunday one man was badly scared. He could not find a dime for quite a while, and thought he was going to have to give a quarter. I heard one man tell the preacher how much he enjoyed the sermon. I hadn't the heart to tell the preacher how much that fellow puts in the plate each Sunday. A stranger came in one day, and when they passed the basket along the seat, no one put anything in it, so he thought he was not supposed to, and put his offering back into his pocket. He had a quarter in his hand, too. One basket has been sick all week. A man dropped in a five dollar bill last Sunday, and the basket hasn't recovered from the shock yet. Sometimes I wonder what children think of me and the church and the preacher when their parents pay ten cents apiece for cigars, fifty cents to go to Keith's, and then give a nickel on Sunday. I am glad the pastor has the children march out before the offering. I wonder if he does that so the children will not see what their parents give when the offering is taken. I notice most of the new members use envelopes and pay regularly. It makes a basket feel good when every member of a family drops in his envelope every Sunday. I think I'll suggest to the preacher that he have a testimony meeting some Sunday and let the collection baskets give their testimony. Some folks who will not make a pledge, but put their offering in the loose collection, might vote against such a meeting. Here comes Harry Schell and the ushers. Our week's work will soon be over. As usual, I suppose one-tenth of the folks will put in nine-tenths of the offering. Salvation seems to be free for some folks, but rather expensive for others.—Sel.

FUTURE EXISTENCE

"Add together ages of ages, multiply them by the sands on the seashore and by the dust of the earth; still you will be no nearer the termination of Jehovah's existence than when you first began your calculation. And let us remember that the duration of His existence is the only measure of our own. As it respects futurity, we are as immortal as Jehovah Himself."—Dr. Payson in Wesleyan Methodist.

The wheels of nature are not made to roll backward; everything presses on toward eternity. From the birth of time an impetuous current has set in which bears all the sons of men towards that interminable ocean.—Robert Hall.