

to fulfill which we ought to aspire.

Among these obligations I mention only such as will not be at once apparent, but which are of great importance. (a) The obligation to see clearly the defects of our virtues, and the weaknesses of our strength, in order to fit and form our forces to the best service of which we are capable.

FEAR NOT CRITICISM.

We are old enough, strong enough, have had successes enough to permit and invite criticism and discussion of our denominational life, without losing our heads or our self-control. No nervous fear or lack in our essential strength as a denomination should lead us to be unwilling to listen to every intelligent criticism of our methods in missions, in education, in church administration or the presentation of the Gospel.

None can so afford to be patient with criticism as the strong and successful, and at no time is it so important as when the successful are about to enter an enlarged service.

A reasonable consideration may show that methods, successful for a constituency of 500,000 people, may not be the better for one of 4,000,000 people. Wisdom suggests that counsel is always good, and no one should be beyond learning. A real confidence in one's work does not fear that unwise criticism can permanently hurt it. God lives and so will His Church. The wise are ever ready to learn. There is no more valuable opportunity can come to man or church than that which shows him so strong and successful that he can fearlessly pause to consider the method of his future. The largest reward of success and intelligence is the privilege of self-examination, from which to determine to make the good better and the better best. Paul is noblest when in the strength of past achievements he determines to forget them, and press forward to new heights of effort.

(b) I mention again the obligation of the denomination to conceive itself synthetically as a church. I make no plea for a Presbyterian or Episcopal organization. I mean church in the broad spiritual sense.

A study of our history reveals that our churches have sprung from varied sources, and that our principles have come through many experiences, which interpreted to us the Biblical ideal. Our practices have come through several changes, have grown, been modified, and finally accepted by the great majority of the church, after experience has shown them fitted to survive. We are not shown to be historically derived from one root, grown into a trunk with many branches, but from many roots, a thick clump of saplings grown together, near enough for a kind of unity. Now that we can see this genesis of the denomination, for our history is well written, we know how from general Baptists, particular Baptists, separate Baptists, and many others, our present denomination has come; and we should see the need of a synthetic principle, a comprehensive doctrine, to serve us as a logical basis for our denominational life. Such a synthetic principle needs to be as broad as our history, and experience as deep as the fundamental ideal of Christianity, and as liberal as its logical verity will permit. Especially must it be one which has been common to all shades of divergence, which have been justified by experience and which still exists, or we shall simply open the way for schism and cleavage along all the lines of historic divergence. It must go around and include the essentials in all the

bodies in which we have had our genesis, Particular, General, and Separatist Baptists.

A knowledge.

Perth Centre, N. B., Nov. 22, 1901.

During the past few months many tokens of kindness have been extended us by churches and individual friends. Among which are amounts sent as follows: Rev. W. E. McIntyre \$10, Bro. J. S. Titus \$30 (to the credit of N. B. Convention). On the evening of the 21st inst., a few of our many friends of Perth and Andover spent a very pleasant evening with us, and before leaving placed in our hand \$27, mostly cash. Also Revs. C. Henderson and W. S. Martin and others sent us personal aid. In all about \$80. For all of which we wish to kindly thank the dear friends who have given us timely aid during our lengthened period of enforced idleness. As to health, I am glad to be able to report that I am on the up-grade. My strength seems to be coming. My lungs seem to be much better. So much so, that I have been persuaded that there is yet a prospect of regaining health (which a few months ago seemed to both myself and examining doctors an impossibility.) I expect in a few days to start for a warmer climate, in hope of thereby aiding nature and medicinal aids to a more speedy restoration. Dear brethren and friends will you kindly follow us with your prayers—and may the richest manifestations of God's favor rest upon all those who labor in his cause in our dear honored land.

S. D. ERVINE.

Notes.

The manager of this paper secured over one hundred new subscriptions for it during a cruise of three weeks in the up-river counties of this province. He met with a cordial reception all along the line of his journey. The ministers on the various fields are holding the forts, and are making some advances on ramparts of the enemy. Brother Robinson of Gibson is quite recovered from his recent illness, and is actively engaged in pushing on the Master's work, both at Gibson and Marysville. He is living in the affections of his people, and doing much good work. Brother Manzer who lives at St. Marys is not enjoying good health. We spent a night with him; and during the evening many of his friends from Fredericton, Marysville, Gibson and St. Marys came in and enjoyed a social time; and after doing justice to a well prepared collation which was supplied by the Ladies, Brother Robinson presented brother and sister Manzer with a fine dresser, and a handful of the needful, accompanying the same with a friendly address on behalf of the donors, to which Bro. Manzer made a tender reply. At Kingsclear and Princeswilliam, Bro. Sables is trying to rally up the somewhat sluggish condition of things. He is an earnest worker. We very much enjoyed preaching to his people at Princeswilliam on Sunday. Passing on from there we journeyed up to Benton where we met Bro. Barton at an evening meeting which was a refreshing season. He and his people there seemed to be in the spirit of a revival; he had just come up from Canterbury where he had been holding special meetings with encouraging success. Brother Wetmore is highly esteemed by his people at Hartland and Coldstream. He is now being blest in his efforts to revive the work at Windsor. Some have professed to have found a new-begun hope in Jesus, by faith in his atoning work. Brother Demmings, at Andover is active and earnest in the good work, and is highly appreciated by his people. Brother Ervine, now living at Perth Center is still in poor health. He contemplates going to Southern Colorado to spend the winter in the hope of improving his physical condition. It seems a mysterious Providence that so useful a minister as he has been, should be laid by so early in life from his loved work. We spent a very pleasant Sabbath with Bro. Demmings and his people on the 17th; and made a short call at Nashwaak on our return; held a meeting on the evening of the 20th,

and took subscriptions there, as in all other places where we called. We find that our little paper finds a welcome place in many of our Baptist homes, and is highly prized by many who are not able to take a larger paper, and only for it would have to live in ignorance of what is being done by our ministers and churches. It does not in the least interfere with the larger ones. We know of no one who has given that up to take this. Nor do we ever ask any one to do so.

We need to have fifty of those addressed envelopes that we sent out returned to us in Dec. to meet our obligations during the month. Will you dear reader send in one of them if you are in arrears for the paper?

In consequence of some of our help in the printing office leaving us this week we were behind time in getting this paper out. We hope to have it out on regular time in the future.

Married.

RING TOOLE—On November 20th, at St. John, West, by Rev. B. N. Nobles, George T. Ring and Sarah Louise Toole, both of this city.

REID-GOGGIN—At the Baptist parsonage, Sussex, Nov. 6th, by Rev. W. Camp, Louis W. Reid, of Millbranch, Kent Co., to Sarah L. Goggins of Millstream, Kings Co.

LEEKEY CLARKE—At Pennington, N. B., on 14th inst. by Rev. W. E. McIntyre, Melvin E. Leekey of Pennington to Alice M. Clarke of Waterborough, N. B.

BOYER TURNER—At the residence of the bride's father, Fredericton, Nov. 13, by J. H. MacDonald, Harry K. Boyer to Ad. May Turner, both of Fredericton.

GRANT-CURRIE—At the Baptist church, McKenzie's Corner, Carleton county, Nov. 4, by the Rev. C. Currie, John Grant of Richmond, Carleton county to Edith A., youngest daughter of the officiating minister of St. Andrews, Charlotte county.

CRONE-WEST—At the residence of the bride's mother, N. v. 12, by Pastor B. S. Freeman, James F. Crone to Helen A. P. West, all of Centreville, N. B.

BEAMAN-SWEET—Married at the home of the bride's father on Nov. 16th, 1901, by Rev. J. N. Thorne, Wilfred Beaman, J. P. of Elgin to Jennie Sweet, of Cowardin, Albert county, N. B.

CURRIE JONES—At the home of the bride's parents, Middle Hamsville, York county, on Oct. 9th, by Rev. S. J. Perry, William Currie of Bright, to Chas. J., second daughter of Richard Somes Esq., of the same place.

BENSON-FOSTER—At the residence of the bride's father, Mr. George Foster, Grand Harbor, Grand Manan N. B. on the 23rd inst., by Rev. A. H. McLeod, Lovd C. Benson and Nancy A. Foster, both of Grand Manan.

STEEVES-FOSTER—At the residence of the bride's mother October 30th by Rev. Gideon Swim, Mr. Howe Steeves of Hillsboro, A county, and Miss Ethel M. Foster of Moncton, N. B.

Died.

WEBSTER—At Elgin, N. B., Nov. 5, Harry Webster, aged 22. One of our brightest young men and one who will be greatly missed by all. His life gave promise of much usefulness. We hope that his early removal will be the cause of some turning to righteousness.

COLPITTS—At Forest Glen, N. B., Nov. 4, Havelock Colpitts, aged 41 years. He leaves a widow and two little boys to mourn his departure. He was a loving husband and a kind parent. He ever walked in a quiet, Christian way, with little manifestation but steadfast truthfulness. He was a member of the Forest Glen church and we all shall miss him from our members.

MARSHMAN—At Forest Glen, Nov. 7, Gracie Marshman, aged 6 years. Her clothing caught while playing by the fire and before help came she was so badly burned that death came to her release after several hours of suffering. Our brother and sister have been called to part with their little ones in the few months past and full Christian sympathy is extended to them now.

COLPITTS—At Hartford, Conn. Nov. 1, Mrs. Jerusha Colpitts, aged 52 years. She was for many years a member of the 1st Elgin church and the body was brought to the old home for burial. The eldest son had brought home the week before the youngest sister's body for burial. Both deaths from typhoid fever. Two others of the family are yet in hospital at Hartford. Much sympathy is expressed for the family.