

ian and was blessedly delivered. She knew what it was to have a sense of God's pardoning love in the forgiveness of sin, and now her longing soul craved a cure for the disease of the body. It was through a long tedious experience she had come, before Christ became a healing balm to her. How often do we as Christians in longing to get rid of those things that impede our progress in the divine life do as this poor woman did, in exhausting all her resources upon the supposed help that can never be realized. We are so liable to experiment with our surroundings instead of going straight to the fountain of blessing. Christ is the panacea of our every longing and a deliverer from every enemy of the soul, and the spring of all its desires. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles." Psalms ciii:2-5

This is the triumphant cry of a delivered soul who knows personally what it is to be weaned away from everything that keeps the object of its affection, Jesus Christ, afar off.

"The lust of the flesh, and the lust of the eye, and the pride of life, the three great temptations of the Christian in the world can be subordinated to the will of the new man created in Christ Jesus. So that we can enter into the thoughts and purposes of God for us, and be steadfast, unmovable, always abounding in the works of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. xv:58.

If we turn for a little while to the seventh chapter of Romans we will find the doctrine of deliverance more especially set forth.

Paul is speaking of a law in his members working contrary to the will and desires of the spiritual man and bringing him into captivity. He compares this law to a dead body to which he is unwillingly bound and exclaims in anguish of spirit, "O wretched man that I am! who shall deliver me from the body of this death?"

He rejoices however in being reconciled to God by the death of his Son and reckons himself dead to these sinful motions, working in his flesh, and soaring aloft in faith to the heavenlies in Christ Jesus, and having the mastery over all his surroundings, in gratitude he has written for our encouragement, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of the life in Christ Jesus hath made me free from the law of sin and death."

The expression "I thank God" is very suggestive. Paul is speaking in this passage of his own personal experience of this matter. Things stated in the singular throughout Scripture are always experiential, such as: "The Son of God who loved me, and gave himself for me;" "I know whom I have believed;" "The Lord is my light and my salvation;" and "I love the Lord because he hath heard my voice and my supplication."

(To be Continued.)

**New Brunswick Convention Receipts.**

	H. M.	\$
First Hillsboro Church,		9.34
W. B. M. U. of Second Chipman Church,		5.30
D. A. Vaughan, collected by Deacon Edward Hughes,		20.00
Mrs. M. Smith, Trea. W. B. M. U.		56.51
First Springfield Church,	F. M.	5.25
W. B. M. U. of Blissville Station,		3.00
" of Centreville Church		12.00
" of Bellisle Station	H. M.	3.00
Lower Newcastle Church,		1.15
Centreville Church,		1.60
Good Corner Church,		1.60
Kent Co. S. S. Convention,		2.30
Second Grand Lake Church,		1.25
Second Moncton Church,		3.50
Rev. O. N. Keith,		3.16
Upper Newcastle Church		.50
Carleton Ch. by Rev. J. W. Manning		2.90
Brussels Street Church,		11.72
J. & J. S. Titus for Grand Ligne Mission,		13.00
		2.00

Mrs. C. Plummer,	H. M.	1.00
First Chipman Church,	"	4.00
Second Chipman Church	"	29.00
Lower Newcastle Church	"	.90
First St. Martins Church	"	2.08
First Chipman Church for Baptist Annuity Association		2.20
Second Chipman Church for Baptist Annuity Association		2.20
Rev. W. E. McIntyre for Mr. Gullison's support		74.55

Before Reported

\$ 218.01

1626.36

\$1844.37

J. S. Titus, Treasurer.

St. Martins, N. B.,  
Sept. 1st, 1899.

**News of The Churches.**

**WHITNEVILLE** Bro. Baker is much encouraged on this field. He has baptized two more converts on the 17th, of September and the prospects are that others will embrace the Saviour e'er long. He is taking a vacation of a few weeks; and visiting New York and Boston. We hope he will find things none the worse for his absence when he returns.

**BLACKVILLE** The interest is good on this whole field; Brother King is indefatigable in his labours, and the Lord approving of his work. On Sabbath, September 17th, he baptized another convert, making in all 26 since April. Brother O. N. Keith has also baptized three at the Morehouse Church in Brother King's field; and so the gracious work goes on.

**LAKE VIEW CHURCH** We are glad to report that God by the power of His word and spirit is manifestly among us. On September 24th we baptized three more into the fellowship of the Lake View Church and others are seriously impressed with their need of a Saviour.  
J. D. Wetmore.

**SECOND HILLSBORO (DAWSON SETTLEMENT)** Brother Keirstead has been holding some special meetings with encouraging results. Sunday, 17th of September, he baptized three happy believers in Jesus and many of the church members are waking up to the need of more aggressive work. May showers of blessings come down on all the membership and neighbourhood.

**HOPEWELL CAPE** Brother F. W. Fatterson, general missionary, has been holding services in this section of the Hopewell Church for several weeks, and has baptized a goodly number of converts. The new pastor, Rev. F. D. Davidson, has recently baptized three more, and we trust the good work will still go on until it covers the entire field of Brother Davidson's charge. It is to be hoped that the whole church will enter into hearty co-operation with the new pastor, and give him their undivided sympathy and support. In so doing, richer blessings will come to all the church and community.

**GRAND LAKE** The First, and Second Churches at Grand Lake are still without pastoral oversight. Rev. J. H. Hughes spent Sunday 18th with them; and preached three times for them; which services were highly appreciated. He urged them to secure a pastor at once.

**THE NARROWS** This field is still without a pastor. The New Brunswick Baptist Convention which was held there recently had a good effect, as it always does wherever it has been held. Quite an awakening to the necessity of more work being done exists among the church membership. A good opportunity is being lost by not having a minister to go right on with special meetings. Rev. J. H. Hughes was with them on Sunday 24th, and gave them instructive sermons, one at

each section of the field. He also urged these people to secure a pastor as soon as possible. They called a meeting for that purpose, with what result we have not yet heard. It is to be hoped that a good working brother will be obtained before long.

**WARD'S CREEK** On Sunday, the 24th inst, we held a thank offering service at Ward's Creek.

Many of the friends went out from Sussex and assisted. The offering taken amounted to \$64. We expect some contributions to be added to this. We intend to paint the outside of the church and reseat it. Ward's Creek is about five and a half miles from Sussex and it is a branch of the Sussex church. Large congregations greet the pastor at all the services. Working very encouraging.  
W. C.

**MADEPILLI, INDIA** Yesterday we baptized in

to the fellowship of the Bobbili church, three believers in Christ, two of whom, Bro Verranna and his wife, Ellema, are about fifty years of age. Bro. Latsaena, third candidate, is a young man. His wife is a bright believer in Christ, and will be baptized soon. All the Christians here, though very, very poor, are holding fast the profession of their faith. Some, especially Brother Sunyassi and his son, Somanna, give evidence of much growth in grace. Even the heathen villagers testify to the purity of their life. Pray for these, your poor, but faithful brothers and sisters in Christ.

August 21.

R. E. GULLISON.

**SUSSEX, N. B.**

The pastor goes on his vacation after the first Sunday in October. The church work is encouraging. Good congregations. On the last Sunday in October we propose having a harvest thanksgiving service, with a roll call and thank offering. We have had during the summer Mrs. Gilbert White at a number of our services. Sister White's health does not permit her to go out very much. She takes a deep interest in our work, and is ever ready to give sympathy and practical aid in the Lord's work.  
W. C.

The Rev. F. W. Patterson has accepted the call of the Sackville church to be the assistant to Pastor Daley. Bro. Fatterson begins his work at Sackville on October 1st.

We learn that Rev. E. W. Keily has been engaged by the Main street church as a pulpit supply for two months. Mr. Keily is a most acceptable preacher and an up-to-date pastor.

**Not Theory, but Fact.**

Some good people are troubled because they cannot think out a satisfactory theory of the way in which Christ's death effects our salvation. They are not alone in their inability. There is no theory of the atonement that is entirely satisfactory, and we do not suppose there ever will be. The facts are too great for human comprehension, as is everything that God has done. The human mind must keep at work on these mighty problems but will probably never wholly solve them. The fact of the atonement, however, as a matter of revelation and of Christian experience, is beyond all question, and therein we may rejoice. We are saved by Christ's death and by His life, and no theory is needful to make the blessed benefit sure. The fact we may know; the how we may never know. We are nourished by food, but of the process of digestion we may be completely ignorant. If it was necessary to have a true theory of digestion before we could be sustained by what we eat, we would starve to death very speedily. We are told to "eat and live," and the happy results justify our obedience to the behests of nature. So is it in the gospel. By faith we accept the facts concerning Christ and His redemption. By faith we eat of Him, the Living Bread, the Spiritual Life is ours forever.