

seems too bad that Pastor Baker feels called upon to leave this field, for the people are very much attached to him. I also supplied the pulpit at Spring Hill, and found here a flock without a shepherd. This is a very important centre and I hope they may not be long without a pastor. During my absence Hopewell was supplied two Sundays by Pastor McLatchy of Sackville, and two Sundays by Rev. John Miles of Surrey, Albert county. They speak in the highest terms of both these brothers. I am now just nerving myself for another year's work. Last Sunday we re-opened the Riverside Hall for the worship of God. It has been completely overhauled and greatly beautified outside and inside at an expense of \$600.00. The ladies deserve a large amount of credit for this work. Last Lord's day we had Revs. G. A. Lawson and G. R. White with us. Bro. Lawson preached at Albert in the evening to a full house and was heard with great pleasure by all. Bro. White assisting in the services. We have received two sisters by letter since last reporting. I have entered upon my third year as pastor of this church. We are to have our annual roll call on the 20th of this month at the Hill. F. D. DAVIDSON.

CAMPBELLTON. At Mann Settlement, a mission of the Campbellton church, on the 21st inst., twelve persons were baptized upon profession of their faith in Christ and received into the Campbellton church. J. W. KEIRSTEAD.

ALMA, N. B. Since last report our inherited debt has been reduced \$120. One more Sabbath School, with 26 enrolled, has been organized and has been doing good work. Our congregations continue good. All the regular services on the field are sustained. Warm-souled and very helpful Christian visitors from across the line and out of Canada have been keeping their bodies cool here this summer. So crowded were we that no restful room could be found for our young people's editor, Pastor Brown. Waterside, beautiful for situation, caught our last Quarterly Meeting. In this county it is evidently an institution that stands for business. PASTOR.

UNION CORNER The work is still flourishing here. Sept. 15 we baptized Joseph Wes, Mrs. Leona Potter, Mrs. Phoebe Tapley, Carson Flemming, George Barton and Willie Miller and on the 22nd inst., Herbert Bailey, James Tapley, Malcolm McGeechie, Mary McGeechie, Ada Miller, Willie Crane and Sadie Ivey, making 60 in all since August 4th. 52 have united with the Union Corner church and 11 with McKenzie Corner, a of the number by letter. Others are moving and will probably come forward soon. The churches are very anxious that Bro. Dakin should remain with them as pastor, which he may possibly do. A successful roll-call was held on Friday, Sept. 20th and a Young People's Union organized on the 19th inst.

Sept. 23rd.

A. H. HAYWARD.

MY DEAR FRIENDS: Ere this reaches many of you, you will have learned, that Mrs. E. N. Archibald, the mother of our dear Miss Archibald at Chicacole, has passed on to the house not made with hands. For the last few weeks Miss Archibald has known of her mother's serious illness, and the shock and anxiety have worn much upon her. I know from experience what a great sorrow is, in that isolated land, and I write this to ask our sisters in the Aid Societies, that they pray often for Miss Archibald during the next few weeks. No cable message has been sent her but she will receive these sorrow-burdened letters, if I mistake not, on Oct. 15, that will be Tuesday morning there, and do not forget her then, when you lie down to rest, yourselves. And during these three weeks, that must pass, before she hears, as you think of what is coming to her, send up a little petition on her behalf, that not only grace and spiritual strength may be granted her, but that physically she may not fail. There is danger of this, and God can empower the body for the trial, that awaits it. Some mothers have daughters there, and they will not forget this daughter, who, now, has no mother here.

Take Time.

WE are often in a hurry in our religious devotions. How much time do we spend in them daily? Can it not be easily reckoned in minutes?

Probably many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time given to a privilege which we love. Whoever knew an eminently holy man who did not spend much of his time in prayer? Did ever a man exhibit much of the spirit of prayer who did not devote much time to his closet? Whitfield says, "Whole days and weeks have I spent prostrate on the ground, in silent or vocal prayer." "Fall upon your knees and grow there," is the language of another, who knew whereof he affirmed. It has been said that no great work in literature or science was ever wrought by a man who did not love solitude. We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—Austin Phelps.

Thoughtful Praying.

JOHN H. ALLEN.

Prayer is the Christian fortress. There is no sure to find shelter from every evil wind that blows. In temptation, when Satan and his imps are seeking whom they may devour, the child of God, on his bended knees, is supplied with an armour that satanic darts cannot pierce. In the stormy night of sorrow when destructive billows would sink the frail bark, the trusting pilgrim hears music pure and sweet, descending from celestial plains. In the sight of Jordan's stream the stevian darkness is illuminated, as he sines "I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

Yes, prayer is the Christian's source of all his spiritual power. But is it not a fact, a sad, sad fact, that much of our praying is thoughtless? The moment the humble disciple falls upon his knees there comes a flood of other thoughts, aside from his petitions. The quiet of the room the darkness, seem to be propitious for the careful consideration of the events of the day. The man of business has hardly dropped on his knees until there crowds upon his mind thoughts of the business world. There was the salesman from Smith & Co., his samples were certainly superb, the goods would have sold rapidly, he promised 50 days credit. "I don't see why I didn't take some. I certainly made a mistake." Then come thoughts of a dilatory office boy who does things in a manner that would craze a giant of patience. Mother in the attitude of prayer would fain keep her mind on the supplications of an anxious heart: "but let me think; did I omit the yeast in tomorrow's baking? I don't think I could have made such a blunder as to forget it. The cat: did I put her out? I cannot remember, but it is too late now; I must pray for I need God's help now." The child as it lisps the customary "Now I lay me down to sleep," has troubled thoughts or a doll suffering from a fractured skull. The pious student praying for loved ones in the distant home, seems unable to keep his mind from dwelling on a late base ball defeat. And the minister—yes, the minister—praying for the bereaved Mrs. James and the young people of the church and the mite society and the deacons, is aware that the obstinate actions of Deacon First is his greatest thought.

Just how long our mind would dwell on things foreign to our prayers I am unable to say. A spasm of pain shooting through the unprotected knees, calls our wandering mind back to the object in view, and we perhaps pray more earnestly. But after such an experience it is with the utmost difficulty that mother prays with a mind free from thoughts of stowaway cats or unleavened bread. The prayer has been almost ruined by the aberrance of the mental faculties. Jesus taught us that faith is essential to prayer. He has told us the faithful prayer can even remove mountains. But before we can pray faith-

fully we must pray thoughtfully. If the mind is not concentrated on the prayer, how can the heart be fixed in purpose? Faithful praying must be thoughtful praying. Thoughtful praying can hardly prove else but faithful praying. We hear much talk of the twentieth century revival. We need a revival in this century as much as it was needed in the first century. We will have it if we pray properly for it. But when we pray our thoughts must be on the end in view, on God, on His promises and on His omnipotence. Permit our minds to dwell on other things, and we might as well not pray at all. Consecrated, zealous work and faithful, thoughtful praying is going to win the world to Christ and heaven. It will call down the desires of a waiting heart. It will cause the barren desert to bloom and the bright place in life to be more refugent. "Lord teach us how to pray!" Amen.

Fishing for an Object.

"After I had watched a colored man fishing in a South Carolina brickyard without pulling up his hook," said the traveller, "I asked him if he thought there were any fish there to be caught."

"No, sah, I reckon not," he replied.

"But you seem to be fishing."

"Yes sah."

"But perhaps you are not fishing for fish?"

"No, sah."

"I waited ten minutes for him to explain, but as he did not, I finally asked what particular object he had in view."

"De object, sah," he repeated, without taking his eyes off the pond or moving the pole, "de object of my fishin' fur fish whar dere hain't any is to let de ole woman see dat I hain't got no time to pick up de hoe and work in de truck patch!"—Washington Post.

The Proportion of the Faith.

ANY one who follows the reports of the various summer religious assemblies can hardly fail to get the impression that there is an increasing disposition on the part of many good people to abridge Christianity into one or two doctrines. To be sure more intense people are apt to be unduly prominent at these meetings. But there is much reason to believe that this tendency is thoroughly symptomatic of a good deal of the religious life of our time. The more spiritual Christians are inclined to narrow Christianity to a few favorite doctrines, and they seem to care quite as much for the prevalence of these doctrines within the churches as for the triumph of the Gospel in the world.

The Apostle Paul has a suggestive admonition in the twelfth chapter of his letter to the Romans, where he says: "Prophecy according to the proportion of the faith." He thought of "the faith" as an articulated system, or as our New England fathers used to phrase it, "a body of divinity." It had parts, each of which contributed to the unity and perfection of the whole. Many of the most serious heresies that have afflicted the church have arisen from a lack of perspective, a want of the sense of proportion. A zealous believer has seen that one doctrine was true, but he has not seen that several other doctrines are also true. And he has magnified the one doctrine that he perceives clearly out of proportion to its legitimate place in the Christian system.

Sometimes ministers come to have their pet doctrines, and they do not realize how their insistence upon one truth, without a sense of proportion, weakens the effectiveness of their appeals. They take up the Second Coming of Christ or a mystical doctrine of holiness, or theory of the interpretation of the Book of Revelation, or a speculation as to immortality, and their preaching, no matter from what text they start, all comes back to rest in that. Now true as these doctrines may be other things are also true. And they need to be preached.

And so, within the church, a knot of members may come to hold certain truths with clearness and power, but they do not always realize to what extent they may alienate themselves from the life of the church, and impair their influence over others by failure to apprehend that other things are equally true. We need to be on our guard against a faddist type of Christianity. And especially against the notion that those who