

early in the winter. Mr. Miles Wortman, one of those big hearted fellows, canvassed the field, and as a result we received a Christmas gift of a beautiful raccoon coat. We have received many other expressions of the good will of the people for which we are very thankful and trust the Lord will bless those who have given with one hand while the other hand has been kept in ignorance. We are talking of leaving here in June, and if we do, we trust this field will not be long vacant. Anyone coming here will find as kind if not kinder people than can be found anywhere in the province. H. N. DAVIES.

**NASHWAAK VILLAGE.** On Tuesday eve the 8th inst., notwithstanding the storm and bad roads, about 35 of the members of the

church and friends gathered at the home of Mr. and Mrs. D. M. Richards to spend a social evening. After tea had been served the friends were called to order by Mr. Bertrand Goodspeed who read an address to the pastor, referring to the pleasant relationship that existed between pastor and people, and expressing the desire that it would be far in the future before the relationship should be severed. After which he presented the Pastor with a donation of cash and other useful articles amounting to about \$42 (forty-two dollars.) The Pastor responded in a few words, and on behalf of himself and wife, thanked the friends for the gift, also for the sentiments expressed in the address.

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**Ministerial Record.**

Prof. D. M. Welton, of McMaster University, died Sunday after a lingering illness. He had been professor of Hebrew in McMaster University for 20 years. One son, Mr. H. K. Welton, barrister, Toronto, and two daughters, Mrs. Clifford Sharpe, Winnipeg, and Mrs. W. F. Parker, Wolfeville, N. S., survive. He was born at Kingston, N. S., in 1831.

Dr. Geo. C. Lorimer is still very ill, being much reduced in strength by his weeks of suffering from the intense pain of inflammatory rheumatism. He is, however, now resting a little more easily, and the pain is not so widespread as at first.

Rev. W. B. Crowell of Vergennes, Vt., has accepted the call of the church at Liverpool, Nova Scotia.

Rev. E. Le Roy Dakin, of Annapolis, N. S., has accepted the call of the Immanuel Church, Victoria, B. C.

March 17, 1904.

Rev. J. H. Hughes:

Dear Brother—I enclose one dollar for the HOME MISSION JOURNAL. Through neglect sorry I could not send it before. This pays up till July. With pleasure we enjoy reading it, there is many helpful truths beside the news from the churches. We hope your health is better. May you be spared to a longer time to preach the blessed gospel of Christ and holy doctrines as we have often listened to you. The Lord has visited our home and taken one only daughter, a mother. We want you to put her death in your little paper and oblige,

Mrs. Hugh Cameron,

**Baptist Union.**

Pursuant to notice of chairman Dr. McLeod the committees of the Free Baptist and Baptist bodies met recently in St. John. After an interchange of fraternal greetings and general review of the basis of union, it was decided to appoint a sub-committee to draft a working basis. This is to be submitted to a full meeting of the joint committee May 17th, at which the final report will in all probability be adopted. A very hearty and general desire was expressed that the union might be consummated harmoniously. May the Lord hasten it in his own good time.

W. K. MCINTYRE, Sec'y.

**Card-Playing in the Church.**

There are members of other churches than those of the denomination addressed by a writer in the "Advance," who might give some consideration to his strong words. He says:

If card-playing among professing Christians resulted in nothing worse than the division of sentiment, which always produces hard feelings in the church, it would stand overwhelmingly condemned. But its influence does not end here. It is not only subversive of unity in the church, but it is the uncompromising enemy of all spirituality and high thinking. Many pastors could testify to the habitual absence of some of their flock from the prayer-meetings who never fail to attend every neighborhood whist-party. But the worst indictment against this accursed evil is the brazen defiance of the law of Christian love characteristic of its devotees. Granting that church members see no danger to their own souls in card-playing, that their example may lead a weaker Christian, or even their own children, to plunge to their ruin is a thought that they stoutly and boastfully resent. And here let us lay the blame for this wide-spread evil where it belongs, not upon the young people exclusively, although they are partly responsible, but upon their elders. Nothing is more distressing to a devoted pastor than to receive into church membership a goodly number of bright, consecrated young people, only to have them initiated, possibly the very next winter, into the infernal mysteries of whist or pedro by their card-playing parents or elder friends, many of whom have been church members for thirty or more years. These are the old, hardened sinners that corrupt the youth of each succeeding generation. Gambling for a prize in a communicant's parlor is not different in principle from gambling for the drinks in a rum-seller's saloon; and the dens of infamy in our great cities will never lack for recruits so long as Christian (?) parents, and even some ministers and Sunday School teachers, help their young people down the hellward way by encouraging and apologizing for the card-playing habit.

**The Home Versus The Saloon.**

PROTECT the home from the saloon, or the saloon will destroy the Home.

The ballots of freemen must defend the homes of freemen.

I consider the temperance cause the foundation of all social and political reform—CORDERN.

Use your ballot as a weapon to defend your home, just as the liquor men use their ballots to defend the saloon.

Had the bullet in battle shot your noble boy you would have honored his name and decked his grave; but let the liquor traffic ruin him and sink his manhood, and earth has no compensation for the shame that would shadow his name.

The liquor traffic must be suppressed, or it will suppress the home.

To cast a saloon vote is to say to your son that he may legally become a drunkard.

Your ballot is the constitutional defence of wife, and children, and home. Dare you use to offend them, and defend the saloon?

The saloon is in politics. Why not put home there? It has a better right to be there.

The liquor traffic is in the crisis of a death-struggle for supremacy over the Canadian home.

God is silently but surely sifting the Canadian people into two classes—home-defenders and saloon-defenders; these two forces now confront each other. The victory will be won when every

free man votes for the home as against the saloon. Every wretched home is made out of a possible happy one; therefore vote for prohibition of liquor traffic.

**Married.**

HANSON FLEMING.—At the home of the bride, Fort Elgin, N. B., Mar. 15, by Rev. Frank P. Dresser, Henry E. Hanson of Millville, York Co., to Irene Elizabeth Fleming.

MACDONALD UPTON.—At the residence of Wm. Upton, Feb. 25th, by pastor M. P. King, Robert Mac Donald to Miss Hattie May Upton, all of Minto, Queens Co.

LOCHART-JENKINS.—At Perth Centre, Feb. 20th, by E. W. Dennings, Milledge W. Lochart, and Ida M. Jenkins, both of Burnt Land Brook, Vic. Co., N. B.

WEST-EMBELTON.—At Andover, March 9th, Geo. W. West, and Catherine Embelton, both of Limestone, Me.

MCGAGHEY SHAW.—At Petitedouac, March 3, by Abram Perry, Burfield McGaghey, of Cumberland Bay, Q. Co., to Esther Shaw, of Petitedouac.

PLUMIE OULIVIE.—At Petitedouac, Feb. 2, by Rev. Abram Perry, Amos C. Plume to Rena A. Oulivie.

HOOPER-TOWERS.—At the Baptist parsonage, St. George, N. B., March 13th, by Rev. M. E. Fletcher, Peter E. Hooper and Lulu Towers, both of Back Bay.

FORSYTH-MACDONALD.—At the home of C. D. Dykeman, Esq., Jemson, on the 9th March, by Rev. A. B. Macdonald, William F. Forsyth and Jessie E. Macdonald, all of Cambridge, Q. C.

COLE GRIGG.—At the parsonage, Cambridge, N. B., March 12, 1904, by pastor F. W. Atkinson, Elden Cole and May Grigg both of Coles Island.

STEEVES-STEEVES.—Married at Petitedouac March 14, by Rev. E. C. Corey, Mr. Willis J. steeves, all of Violette J., eldest daughter of Ralph Steeves, all of Elgin, A. C.

**Died.**

A misprint was made in the death notice of our last issue. Instead of reading Deacon Charles Sully of Salt-springs, read Deacon Charles S. Allaby, etc.

FOSTER.—Alice Maud Foster, wife of William Foster of Hampton, died at her home on Feb. 26th, 1904, aged 26 years. She leaves a husband, three children, and many friends to mourn her early death.

ELLIOTT.—At Sisson Ridge, Victoria Co. N. B., John Elliott son of William and Charlotte Elliott, after a lingering illness of many months, peacefully passed away. He was a native of Parrsboro, N. S., the family coming here in 1900, he was in the forty-third year of his age. Besides a father and mother he leaves six brothers and three sisters to mourn his loss. The funeral service was held at his home after which the remains were interred at the Baptist Cemetery at Lanton's Corner.

"In my infancy I was (so I believe) sprinkled in the Methodist Episcopal Church. The subject of my baptism never gave me any uneasiness or trouble. When I entered the ministry, I sprinkled many, and a few desired immersion. I gladly gave each their choice; fully persuaded in their own minds, a number were thus baptized by me, always in lake, river or ocean; never in a pool or font. The time came without solicitation or influence on the part of any, when the Holy Spirit seemed to whisper, immersion. A favorable opportunity offered. To hear His voice was to meet with unquestioning and immediate obedience, conferring not with flesh and blood. Jesus, before He became a mouth-piece of the Father, went under the water and I was to follow Jesus. I mentioned the matter to Mary Eliza; she acquiesced. I spoke to dear Bro Simpson; he seemed pleased. I went down under the water by the hands of my beloved brethren—Drs. Simpson and Mallory, and came up in the light, joy and liberty of the Holy Ghost, to be led by Him as was Jesus, as he came out of the Jordan. The Holy Dove of Peace has since rested upon my soul; my life has taken on a new complexion, my only desire, which has become the very joy of my being, is to please God and walk in the Holy Ghost. A baptism, of water and of fire is mine today, henceforth and for evermore. Hallelujah! Amen."—Rev. Stephen Merritt, New York.