

THE HOME MISSION JOURNAL

VOLUME V, No. 22

ST. JOHN, N. B., NOVEMBER 26, 1903.

Whole No. 126

The Baptist Position.

As one meets at the present time the apparent ignorance of many in regard to the real nature of the Baptist position he is inclined to question whether a vast proportion of our members really understand it. They think of the denomination too much as one of a number of denominations combining as a whole to form the Christian Church. Hence in so thinking they apparently fancy that it with others could join in a movement to combine the various divisions of the church and form one united body. The former thought of course is true. The Baptist denomination is one of a large number of so-called Christian sects into which the Protestant body has at the present time separated. The latter thought, however, is not true. Baptists could not sink their identity in a general union as others can, and for the adequate reason that they have more that is fundamental at stake.

For example, Baptists stand for certain defined cardinal truths which they believe they find incorporated in and imperatively demanded to be observed by the New Testament. They are principles which they cannot abandon without being utterly untrue to the very foundations of their faith. One of these and underlying all the rest is absolute loyalty to the teachings of the New Testament. Baptists take that as their chief aim. They form no creeds which do not, according to their own thought, embody its teaching. They hold no position whose warrant cannot be found in it. If they can be convinced that they are not true to the New Testament teaching, either in doctrine or practice, by their own professions they would be compelled to abandon the position held and take that which the New Testament was shown to lay down.

Growing out of this loyalty to the teachings of the New Testament is to be found the position of Baptists in regard to baptism and the subjects of it. The former from the meaning of the term and from the symbolism connected with it all through the New Testament in Gospel and Epistle, they believe to be immersion and immersion alone. Those who are to receive this baptism are they who have consciously accepted Jesus Christ and are therefore believers in Him. They and they alone, Baptists believe, possess the necessary qualifications for Christian baptism. At once, then, all other forms of administering the rite are swept away and all other subjects of the same but those who believe are denied. Other principles there are connected with the Baptist denomination which render the maintenance of its integrity essential, but these three that we have indicated are most important and most vital.

It will be seen at once then that the position of Baptists differs from that held by other denominations. It is true that these claim to have New Testament authority for the various tenets they hold, but it is not partisanship, it is not bigotry for one to say that to a large extent this New Testament basis is found by special pleading or by a method of interpretation that will not bear scholarly investigation. Baptists, therefore, from the very nature of the foundation on which they stand, are compelled to maintain their integrity. Christian union as proposed to them can obtain on no other basis than that of the New Testament. If from that they can be proven wrong they must change. If by that they are shown to be right then others must come to them for unity while they remain as they are.

Profaneness is an unmanly and silly vice. It certainly is not a grace in conversation, and it adds no strength to it. There is no organic symmetry in the narrative that is mingled with oaths; and the blasphemy that bolsters up an opinion does not make it any more correct. Nay, the use of loose expletives argues a limited range of ideas, and a consciousness of being on the wrong side. And, if we can find no other phrases through which to vent our choking passion, we had better repress that passion.—Dr. Chapin.

Study John Bunyan

By T. L. Cuyler, D. D.

"Give me a hint or two as to the books I shall find most profitable," is the request of a young minister. In answering him, let me give a hint to some others. Next to your Bible study John Bunyan's immortal "Pilgrim's Progress." Spurgeon's pure, easy Saxon English came from his constant study of the tinker of Bedford, and Bunyan fashioned his style on the English Bible.

He was a man of one book. He had but a small library, and when he went into Bedford jail he took only three or four books with him, for which let us be devoutly thankful. God's Word was the constant companion of his cell, the volume of his morning studies and his evening meditations. This perpetual dwelling in the mine of Divine revelation gave Bunyan the pure gold out of which he fashioned his masterpiece. He had read no other poetry than the sublime poetry of David and Job, Isaiah and Habakkuk, and we trace the effect of close communings with the inspired Hebrew bard in all the grandest imagery of the "Pilgrim's Progress." His description of the "gates of heaven, when the gates open to 'Christians' entering 'sojourns,' is almost a literal copy of John's Apocalypse. Bunyan had never seen the inside of a theological school; he got his body of divinity from the fountain-head, by going directly to Moses, the prophets, the apostles, and to Him who spake as never man spake. Where in the whole range of religious literature can be found a richer, purer, stronger Evangelical theology than is contained in this marvellous allegory? Saturate your soul with it, my young brother; it will give you the right pitch when you sit down to your sermons. No danger of your theology becoming pulpy or unedifying, when you read on the "Holy War" and the "Pilgrim."

Let Bunyan teach you, also, what wonderful things the Scriptures are when approached in the right spirit. He poled over them on his knees, not a shadow of doubt as to their perfect inspiration and infallible authority ever disturbed him for a moment. He went through them, not with lexicons and commentaries, but with a keen spiritual eye that discovered every atom of gold, as sharply as a Colorado miner picks out every grain of precious metal from the auriferous soil. The Holy Spirit took of the things of Christ and showed them unto him. This patient waiting on God's Word, this humble sitting at the gates of infinite wisdom, and this fervent, earnest inquiry directly from God, led Bunyan into the interior truth that concern most deeply the human soul, with its experiences, and eternal destinies. As your business is to deal with human nature in all its varieties, you will find no ranges of portraits which surpass those presented by the dreamer of Bedford.

Bunyan will also teach you how to read your Bible in terrible earnest. He made it as literal as the flash of the noon-day sunbeams. Not one sharp edge of the Divine threatenings against sin did he ever blunt; in these times there is too little pungent preaching on the "sinfulness of sin" and its just retributions. Nor did Bunyan minimize the ineffable and marvellous love of God in redemption and in providence. Into the bosom of the exceeding great and precious promises he fairly leaped, as a child leaps into the arms of a mother. Every syllable of the Divine Book he pored over and pondered till his memory held it in solution.

You will be constantly delighted with his ingenious introduction of the out-of-the-way passages of Scripture into the most unexpected places. If you can learn how to do this, you will hold the attention of your hearers, and give them happy and profitable hours.

Style is a vastly important element in effective preaching, as the Spurgeons, McLarens, and Bushnells testify. The best style is that which most resembles a window of perfectly transparent glass. The "Pilgrim's Progress" is a well of English undefiled. In every page Bunyan sticks to the stout old dialect which the illiterate can understand, and which the most cultured cannot

improve. Hardly any other book abounds more in monosyllables. There is a model for you in terse, trenchant vigor of speech; and you will be all the more popular and powerful as a preacher if you will learn what Daniel Webster and John Bunyan teach you, viz., that for all the highest purposes of an instructor of the people, pure, plain, simple English is the mightiest instrument. In after years you will thank me for exhorting you to study John Bunyan.

The Greatest Weakness of The Church.

During the week of prayer in England the Rev. Archibald G. Brown made an earnest address on "The church, her glory, mission and power," in which he maintains that "the mission of the church is not to erect stately buildings; not to be the leaders in political affairs; not to provide secular education, far less amusement, for the people; it is to bear witness to a living Christ; to seek to pluck men as brands from the burning; and that her power lies in proclaiming 'the gospel without any human addition,' in preaching 'the truth, the whole truth, without human adornings, and simple dependence upon the Holy Ghost.'

"I believe the greatest weakness of the church to-day is her accursed worldliness. What is not done by those who bear the name of Jesus Christ now? What are not some of our sanctuaries coming to? As a minister of the gospel, I say it with the deepest regret, my sorrowful conviction is this, that some ministers are leading in these things. I long for the time when the church shall take her proper place, and her place is 'outside the camp, bearing his reproach.' While we have churchmembers who sit at the Lord's table on Sunday, and go to the theatre on Monday, without solemn protest from the minister in his pulpit; whilst the world is creeping more and more into our congregations, and the clear line of demarkation between Christ and Belial is gradually being fleeced, how can the church improve? We shall never win people by meeting the world. May we have grace to take our place by the crucified Christ. The world does not like him more than it did 1850 years ago. Be true to him and the world will not like you any more than it did Christ. Stand by Christ and say to the godless world: 'As you treat my Saviour, so you shall treat me. I will not accept your smiles whilst you frown on my Redeemer. If you spit in his face it is as if you spat in mine, for I am one with my Lord and Master.'

The Smoker and His 'Resolute Will'

Robert Louis Stevenson.

The London correspondent of a religious paper, in speaking of the decease of Robert Louis Stevenson, remarks on his resolute will. "It is possible this desirable characteristic and the novelist in some directions, but it certainly filled him lamentably at a very vital point, as the following quotation will show. The St. Louis Republic, commenting on Stevenson's assertion that he had practically overcome the cigarette habit ('I find myself reduced to five boxes of cigarettes a day') says, 'the habits of a man who could exult over a reform like that, must have been wearing indeed.'

One who knew him well says, "He peacefully smoked all day, and was rarely without a cigarette in his mouth. When he was felt unwell. Often when he waked during the night, when he lived in New York, he would light a match and smoke half a dozen cigarettes in bed, while wooing renewed sleep. The result was, that when he left for Samoa, one of his lungs was beyond medical remedy." Thus another great literary light goes out with cigarette smoke.

"A dear old Quaker lady who was asked what gave her such a lovely complexion, and what cosmetic she used, replied, sweetly: 'I used for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; and for the heart, love.'

The Home Mission Journal.

A record of Missionary, Sunday-School and Temperance work, and a register of church and ministerial activities, and general religious literature. Published semi-monthly. All communications, whether containing money or other wise are to be addressed to

REV. J. H. HUGHES,
Canard Street, St. John. (North) N. B.

Terms - - - 50 Cents a Year.

Rosecroft.

CHAPTER XV.

Rosie was sure in her own mind that she should lie awake half the night, but as usual fell sound asleep the moment her head touched the pillow. As healthy as she was active, work was a perfect joy to her, and she only laughed merrily at her mistress's gentle injunctions to spare herself a little. Naturally, the night's sleep that followed these active days was profound and dreamless, and even now no visions of burglars disturbed her rest.

But Elsie, though a courageous girl, was of a more high-strung nervous temperament, and she felt little inclined to sleep that night. Rags seemed to be infected by her mood, for he went sniffing about the room as if in search of something, pausing at times to look wistfully into the face.

"Come here, Rags, I've something to say to you," she exclaimed suddenly, laying down the brush with which she had been brushing out her long, unbraided hair.

Rags bounded to her side with an excited bark, but she checked him instantly with uplifted finger, and went on with low, impressive voice:

"Little Rags, you must keep one ear open during the night, and if you hear any unusual noises in the house, you must come and wake me. But don't make a disturbance for nothing, for we want Aunt Diantha to have a good night's sleep, you know. Now go and lie down upon your rug," patting his head affectionately, "and be as quiet as a mouse, unless you hear strange noises in the house. Don't bark, now!" checking him again; "lie down upon your rug and go right to sleep, like the dear, good little dog you are!"

Rags went obediently to the rug at the foot of her bed and laid himself down to sleep with his nose between his paws and a concluding blink at Elsie, that seemed to say, "Go to bed yourself, now, like a good girl, and depend upon me to take care of you and the little Aunty."

Elsie made haste now, and crept into bed. In a moment more she heard Miss Hathaway's voice repeating the verses which hung framed in each bedroom in the house, and which have brought reassurance to many anxious hearts:

"Sleep sweet within this quiet room,
O thou, who'er thou art,
And let no mournful yesterday
Disturb thy peaceful hair;

"Nor let to-morrow scare thy rest
With dreams of coming ill,
Thy Maker is thy changeless friend,
His love surrounds thee still.

"Forget thyself and all the world,
Put out each feverish light,
The stars are watching overhead,
Sleep sweet—Good Night! Good Night!"

"Thank you, dear Aunty," murmured Elsie, "Those are beautiful verses to go to sleep on. Lie still, Rags!" for he had stirred and raised his head at the sound of Miss Hathaway's familiar voice. "Go to sleep again like a good doggie." Rags obeyed, and Elsie kept repeating to herself Mrs. Gats' beautiful verses until she dropped off to sleep. For a time, however, her slumbers were haunted by feverish dreams, from which she awoke with a start every once in a while. Gradually her dreams became more peaceful till they merged into a slumber so profound that she did not wake till nearly half past seven! Rags had

vanished, beckoned quietly out by Miss Hathaway, who divined that her young niece's night had not been a refreshing one, and wished her to sleep later than usual.

All this past through Elsie's mind like a flash; she sprang up with a feeling of tingling shame, and was dressed in a few moments. Her aunt, whose protector she had meant to be in case of need, had probably passed a most tranquil, peaceful night, and was up long before her! She went down stairs, hoping that Miss Hathaway had not waited breakfast for her, that she might even for once scold her a little. But no, the morning meal was not yet served, and there was the dear aunt, her face serene and bright, arranging flowers in the vases. Elsie's own face brightened, but she made fun of herself unmercifully, and soon they were seated at the table in the best of spirits, while Rosie waited upon them red checked and smiling; and all had a pleasant feeling that their fears had been groundless.

But the "terror by night" is apt to come when least expected, and Elsie's devotion was to be more severely tested than ever she had dreamed!

That night passed quietly away, and the next, and the one following. They had begun to feel quite secure, and Saturday evening when they retired, it was with sweet anticipations of the coming Sabbath, to which Elsie looked forward now as joyfully as Miss Hathaway and Rosie. Scarcely had her head touched the pillow when she dropped into the sound sleep of healthy girlhood, while Rags seemed locked in as profound a slumber.

But just as the dawn began to peep Elsie was awake and by his frantic barking. He was springing upon the bed, tugging at the clothes, and between his excited marks growled savagely as if he sensed some lurking enemy.

Elsie started to her feet. "Robbers in the house!" flashed through her brain, and as quickly the words sprang to her lips, "Oh God! now help me to be brave for Aunt Diantha's sake!"

She lit her candle in an instant, threw on her wrapper, and ran to the door, followed by Rags. Aunt Diantha's door was closed! Was there someone in her room?

No thrill of fear for herself now, only the thought of that beloved one's peril! "Come Rags, let us save her!" she exclaimed, and with another agonized prayer, she sprang to her Aunt Diantha's door. As she opened it she met the sickening odor of chloroform, and was confronted by a rough-looking man, his face half concealed by a black silk handkerchief, who held a pistol in his hand.

"Be quiet, girl!" he hissed out fiercely. "She ain't hurted none, but she will be if you so much as open your mouth again, you or your dog either! Hush up, you little brute!" pointing his pistol at Rags, who shrank away from it, growling however, and showing his teeth.

Elsie stood there, strangely calm, though the burglar's rough hand grasped her arm, and he had blown out her candle. All her thoughts were concentrated on that motionless figure in the bed. She made a motion to Rags to be quiet, then said in whispered tones to the ruffian:

"Let me go to my aunt, you have given her chloroform, and I'm afraid she will die!"
"She won't, she went off to sleep like a lamb!" said the robber, his words showing that even his hard heart had been a little touched by the sight of that kind face, framed in silvery hair.

"Sit down in this cheer!" pushing her into one opposite the closet. "Take up your dog and keep him quiet, or I'll shoot all three of you! Now where's the silver basket, up here or down stairs?" he went on, resolved to take her with him if the basket was below.

"In that closet," Elsie whispered, while at the same time she muzzled the growling dog, with a handkerchief she took from the pocket of her wrapper. "At the farther end."

"Well, you are a cool one," muttered the burglar grinning in spite of himself. He went to the closet and took the keyhole, then first shaking his finger menacingly at Elsie, who, however, seemed quite occupied with Rags, disappeared from sight. But Elsie had her own plan, though her heart beat quicker at the thought for fear of failure. There was a spring lock to the closet door, only to be opened from the inside by a peculiar key kept always in Aunt Diantha's pocket.

She did not allow herself to hesitate. The mo-

ment the robber disappeared from sight she made a spring for the closet door and shut it with a bang. In a twinkling she was by the bedside, had caught up her Aunt's frail form, and, as if gifted by supernatural strength, carried it to her own room, while Rags followed at her heels. The robber, after fumbling with the lock a moment, was trying to break open the door (fortunately a very strong one), filling the air at the same time with the most dreadful threats and execrations.

But Elsie was locked in her own room with her beloved aunt and little Rags. And there was an old brass bell there, too, one she had brought up herself every night since Miss Woolsey's call. Placing her aunt, who seemed reviving, tenderly in an arm chair, she threw open the shutters, and began ringing the bell out of the window with all her strength.

(To be Continued.)

SATISFACTORY TESTIMONY.

By Mrs. A. H. Bronson.

In a New England town, bordering upon the sea, lived a family from Portugal. It is a known fact that those who have come from a seafaring town in the old country drift naturally to a similar location in the new one of their adoption, being thus able, in many cases, to carry on the pursuits which had occupied them at home under better auspices.

The two boys of the family attended the public schools, where their young minds eagerly drank in knowledge and broadened in many ways. After a time they began attending a Protestant place of worship, there being no regular service of their own faith in the town. Without special efforts being made to interest them in gospel truths as presented by the pastor and Sunday-school teacher, and they became members of the church.

After a time their family was called upon by a priest of its own church, who was sent occasionally to look after these isolated members of the flock, and it was not strange that he was excited over the indifference with which the parents of these boys seemed to regard their defection from the "true church," and spoke in no measured terms of what he considered their "great wickedness."

The old mother bore it awhile in silence and then in broken but vigorous English spoke her mind: "You no talk to about my sons; they good boys; they no lie, they no steal, they no swear, they no drink, they good to him (pointing to the father), they good to me, they no Catholic, but they good boys. You no say they are wicked, for they are good!"

"We may add that these 'boys' are now successful business men of the town and prominent 'burden bearers' in the church to which they joined themselves in their youth. 'By their fruits ye shall know them.'"

What Baptists Believe About Baptism

By Madis-on C. Peters.

Baptism does not save. It is no sacramental efficacy. We do not baptize men to save them; we baptize them because they are saved. We make less of baptism than any other church. We dare not say with the Episcopalians, that baptism makes us "members of Christ," or with the Presbyterians, that it is not only a "sign," but "a seal of engraving into Christ, of regeneration, of remission of sins." Baptists believe that "the blood of Jesus Christ cleanseth from all sin."

Baptism while not essential to salvation, is essential to a complete obedience and a complete satisfaction of mind and heart. Were you christened

when a babe? Christening does not fulfil the conditions of baptism. Christening was not your act. It was done for you. You knew nothing about it; beside, in Acts 10: 46, there were some baptized a second time when they learned the truth about the baptism of Christ.

Baptism is a privilege. Love does not ask, "What must we do? but what will we do?" It ought to be enough for you that Christ Himself was immersed, and that He has commanded that believers should be baptized. Your duty, like a soldier, is to obey instantly, counting no cost. Don't dodge the question at issue by asking, "What's the difference?" Would our Lord have given the command had He deemed it a matter of no consequence how it was obeyed? Would He have enjoined the use of water in one particular way, if any one of several ways, which best suited our convenience, would have fulfilled the command? We may not consult custom, nor convenience, nor consequence. If Christ was divine, He was authoritative and all of His commands are binding. If the very act which the word points out is not performed, the command of the Lord is not obeyed. To change the act is to change the teaching of the ordinance. The command to be baptized, immersed, is operative until it is repealed. Obedience is not optional, but obligatory. To do otherwise than to accept altogether Christ's teachings as authoritative is to drag Him down from His position as Lord and Master to a place beside Confucius.

"Whatsoever He saith unto you, do it." Do it at any cost of personal convenience or sacrifice of worldly position and influence. Do it, however it may conflict with your prejudices and your own ideas of propriety. Do it without delay or questioning. Do it, because He is Master, because His word is ultimate, and because the best offering that a man can make to his Lord is absolute obedience.

If the protest of those who preserve the ordinance in its original form and significance is not regarded, they must separate themselves and the blame for the separation will rest with those who are unmindful of Christ's command.

Rootage and Reform

Two mistakes, we fancy, may be made in our contention against the evils existing in the world. One is that we may institute and carry on processes of reform that shall extirpate them. We will attack the evil from the outside. We will secure pledges from the guilty one that shall put him on a new track. We will renovate his surroundings and so give him higher aims. We will educate him, give him culture, and so exalt him. Well, we may do all this and the enemy will laugh at us in the security of his fastnesses.

Another error is that we will give ourselves wholly to the establishment of spiritual rootage in men's souls. We will supplant the evil by the good. We will implant the leaven of regenerative power within him that it may bear fruit. We may do that, and in doing it shall have made a step in advance. But we shall only have taken a step in advance if we are content alone with our implanting. If we bring the man to Christ Jesus and leave him there, our duty is only partially done. If we put within him a new life and are content therewith we have failed in discharging all that is commanded.

We must go farther than that. From rootage we must reach reform. From the implantation we must secure fruit. The reception of Christ within the man must show itself in righteousness without the man. We must not be content with the spirit of other-worldliness for those whom we would save. We must inspire them with the thought of this-worldliness as well. We must plant their feet on the solid earth and make them feel that it is for their possession. We are not pilgrims in this world, sing it as we will. We are residents here for the time our Lord may determine, and we must make our homes better. We shall fail grievously in our duty as to the religion of Jesus Christ if we do not do this. Right, clean, pure, upright living public and private is a crying need at the present time. Let us in our work get the true rootage, but let us not forget the reform, and that the new man within must make new conditions without.

Work and Wages

In His words to His disciples on the approach of the Samaritan inquiries which led Him to view the harvest as near at hand, our Divine Lord said, "He who reapeth receiveth wages." That is to say he who works in Christ's employ shall be paid. There is a good deal of misconception in the Christian Church as to what work really is. Many fancy that they are working when they are going to worship, or when they are attending prayer meeting, or doing something in connection with the social functions of the church in which they delight. But in these things are really the food on which the Christian should grow. They form the table at which he feeds; at which he secures his nourishment. Henry Drummond says in respect to those that a man does not expect to be paid for eating. No more should the Christian fancy himself working when he is simply seated at the Lord's banquet. Nor should he expect wages therefor. The disciples did not fancy themselves working on the Mount of Transfiguration; work was found rather in grappling with the demon at its foot. Work for the Christian is contesting the ground all about him with the evil one. It is engaging in face-to-face conflict with the wrong and error and sin that are all about him. It is to do something perhaps that he does not want to do, but upon the doing of which duty is written. We can each of us carry out this thought and form for ourselves some conception of what work for Christ really is. We can likewise conceive of the reward that the doing of such work shall bring. He who works shall be paid and his wages will bring eternal joy.

Perfect Peace.

In heavenly love abiding,
No change, my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

Wherever he may guide me,
No want shall turn me back;
My shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way he taketh,
And I will walk with him.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been,
My hope I cannot measure,
My path to life is free,
My Saviour has my treasure,
And he will walk with me.

Mrs Anna Letitia Waring

Religious News.

**FLORENCEVILLE,
N. B.**

Two happy believers were with Christ in baptism on the first Lord's day in November. God is now blessing us in special work at Bristol. I write especially to ask for the prayers of our readers.

W. H. SMITH.

**CARLETON,
ST. JOHN.**

The following are some items of our recent history as a church: A large sale of "A Vision of Jesus," the first edition being about exhausted; contribution and subscription to 20th Century Fund, \$260; offering to Chicagoale Hospital, \$90; congregational reunion and thankoffering, \$52; Bible school rally with appropriate exercises; special services being held and some are making the confession; men's meetings instituted for Sunday afternoon at 4 o'clock, the effort being especially directed to non-churchgoers and men from steamers in winter port traffic.

Our pastor, Dr. Brown has

BUTTERNUT RIDGE, resigned his pastorate with us and has accepted a call from the Hopewell Baptist church, A. Co. It was with deep regret we accepted his resignation. We have enjoyed his services for the past two and a half years and it seems hard to sever the friendly ties. But as he feels God has called him to a new field of labor, we must be resigned, and we pray God's richest blessings may be with him and his family in his new field of labor. The Prudential Committee meets Monday evening next to take steps to secure the services of a new pastor by the 1st of December. May the Great Shepherd direct the right man to watch over this church.

The church gave the pastor

IMMANUEL CHURCH and his wife a very delightful surprise on the evening of the tenth, this being the fifth anniversary of their marriage, commonly known as the "wooden wedding," the pastor and his wife were invited to a reception in the vestry. A large representation of the members of the church and congregation greeted and congratulated them on their arrival, after which Deacon Cummings, on behalf of the church, presented them with three magnificent pieces of parlor furniture—a richly upholstered quartered oak arm-chair for the pastor, a beautifully hand-painted, upholstered mahogany arm-chair for Mrs McLean, and a highly polished black walnut centre table of unique design. There were also various other articles both ornamental and useful. This kind and thoughtful expression of the people's love, awakens feelings of gratitude that will lead to more devoted service in the days to come.

M. A. MACLEAN.

Our church has just enjoyed

**CAMPBELLTON,
N. B.** a visit from Rev. A. J. Vining of the Northwest. Mr. Vining arrived from Neweastle Saturday evening, the 7th inst., and spent Sunday, the 8th with us, speaking at two of our missions in morning and afternoon and in town in the evening. The people had been prepared to receive him with enthusiasm on account of his mission and what they had heard of his ability as a speaker, but their expectations were more than met. The mission at Metapedia where there are only two Baptist families gave him \$62.00 in cash and pledges. Flat Lands, \$55.00 and Campbellton, \$48.00, which together with a pledge previously given by the writer totalled the contributions of this little church to the 20th Century Fund at \$600.00. It was a great response to a great appeal, by a great man, in the interest of a great cause. At least this is what Campbellton people think and they rate about as high in their judgment as in the grace of liberality. Mr. Vining left again by the early train Monday well pleased with the results of his visit and promised to visit Campbellton again before going west if possible.

I. W. KEIRSTRAD.

FAIRVILLE, N. B. I have recently entered upon my sixth year with the Fairville church. My five

years stay here has been very pleasant, and I trust helpful to the Lord's cause. During these years eighty-nine have been added to the church, sixty-one by baptism, and twenty-eight by letter and experience; one thousand seven hundred dollars have been paid on the church debt; the pastor's salary has been promptly paid, and our other finances have been kept in a healthy condition. The pastor and his family have frequently been kindly remembered in the way of useful and valuable gifts. Our fuel has not cost us one cent, thanks to the warm heart of Brother C. P. Baker who takes pleasure in keeping his pastor and family warm and happy. "The lines have fallen to us in pleasant places, we have a goodly heritage." The spiritual life of our people are not up to the standard the gospel sets for them; but we are looking for a bright and successful year. The outlook is hopeful. The greatest drawback to our work is the exodus of our people to the United States. Fifty-one Baptist families have left the place since our coming here. Last Monday evening we held a King's birthday social in our vestry which was packed

with people, when an interesting concert was given and about seventy dollars realized. Our Sunday congregations are good, and our church auxiliaries are increasing in attendance and interest. We have the machinery, but O for the power to make it go. "Not by might nor by power but by my Spirit saith the Lord."
Nov. 13th, 1903. A. T. DYKEMAN.

From June till September DOAKTOWN, N. B. 1st we labored with Rev. J. A. Marple. Over forty were added to the various churches. Bro. Marple responded to a call in the North West. We assumed the pastorate here. We find ourselves comfortably settled in one of the best parsonages in the convention. We have attached a good sized barn to the end of the wood house. We have also built a nice wire fence about the ground, and now a furnace is nearly ready for the heating of the parsonage. The water pipes are in, and in a few days the water will be in the house. But this is not all that the people have been doing. On crusade day the women held a public meeting, and over seven dollars of a thank offering taken. Then some of our Sunday school workers arranged for a service on Rally day. The church was packed. The decorations elaborate, and entertainment excellent. The offering, \$10.00, provided hymn books for the pews. On the 27th of Oct. Miss F. M. Rogers of St. John delighted a good congregation with her well rendered readings. \$16.60 was received. On Nov. 3rd Rev. A. J. Vining gave a very able address on the North West. In pledges and cash \$118.00 was taken. Lastly, on November 5th, the church, birthday party in the parsonage. Although the rain fell in torrents a good number came and spent a very enjoyable evening, and nearly enough has been realized to pay for the furnace in the parsonage.
Nov. C. P. WILSON.

As no quarterly meeting was held in June we will submit our half yearly report. We feel that we can sound a note of praise and thanksgiving to our Heavenly Father for the prosperity and success of our church and Sabbath school. Twenty-one new members have been added to our church through the faithful labours of our pastor, Rev. W. J. Gordon. Our prayer-meetings and conferences have been well kept up and much interest shown. Bro. Isaac Guter a faithful and devoted member has been added to the staff of deacons. One important branch of our church work is our Sabbath-school, which is in a very prosperous condition, which is largely due to the faithful efforts of our worthy superintendent, Dea. J. C. Colwell. There is an average attendance of about 80 scholars, which we hope may prove a lasting benefit to the youth of our land. Although progress has been made still we are not satisfied but are hoping that our eyes may be more fully opened and our hearts made willing to do our best for the advancement of the cause of Christ
Mr. J. DYKEMAN.

Our work is encouraging. SUSSEX, N. B. Last Sunday I baptized two young ladies. Our preaching and social services are well attended. We had with us Rev. Geo. Richardson who preached at our service with much acceptance. He is a genial Christian, a man of strong and clear theological views, and an excellent preacher. He has preached for us a number of times during the summer.

This is a branch of Moncton church. We enjoyed four weeks in this section. A number started on the Christian journey, Pastor Hutchinson baptized two last Sunday, two others have offered who will follow later. This being a mixed community some may unite with other churches. We found the people kind they have just finished repairing the church to the extent of \$55, a new foundation and other repairs making it warm and neat. May the Lord greatly bless this part of his vineyard is our earnest prayer.
GEO. H. BRAMAN.

I am closing a pastorate here HAVELOCK, N. B. of nearly four years. The work has prospered during this time. Unanimity has prevailed in the church. The Lord indeed blessed our united efforts. There is now a strong and willing band of young people in the church to cheer the heart of the pastor. The coming pastor will find a united and hopeful people. The Lord calls us to Hopewell where we begin work Dec. 1. Our future address will be Hopewell Cape.
Nov. 12. J. W. BROWN.

We are sending out a few more addressed envelopes in the papers with single wrappers this week, and hope those who receive them will inclose payments for their paper in them at once, as we need funds to keep the paper out of debt, and we hope that those who received them before and have not used them will do so before the next month comes in. We are very thankful to all those of our subscribers who have sent in payments of late. Let others do likewise, and relieve us of anxiety.

Notices.

CARLETON AND VICTORIA QUARTERS.

The above named quarterly will meet with the Baptist Church, at Peel, Carleton Co., on Tuesday, Dec. 8, at 2:30 p. m. There will be discussions on Sunday Observance, Christian Benevolence, Denominational Literature, a Conference on S. S. work and on Wednesday evening a joint (quaterly and W. M. A. S.) missionary meeting. With much prayer a profitable session is assured.
W. H. SMITH, Secretary.

The Albert Co. quarterly meeting will convene with the church at Albert Mines, on Dec. 8 at 2 p. m. Rev. A. F. Brown will preach the sermon. Other features of interest will, we hope, make the next meeting one of great blessing.
J. B. GANONG, Secretary.

Hillsboro.

YORK AND SUNBURY CO.'S QUARTERS.

The above Quarterly meeting will convene with the Nasawaak Baptist Church, (D. V.) Dec. 4th to 6th inst.
Opening session, Friday evening, beginning at 7:30 o'clock
Churches will kindly appoint delegates.
N. B. ROGERS, Secy.-Treas.

Ministerial Record.

Rev. J. B. Champion of Earville, N. Y., has received and accepted an unanimous call to the pastorate of the Baptist church in Geneva, the same State. Geneva is a city of 12,000 inhabitants and growing fast. It is a college town, and the Baptist church is in a vigorous condition. The Earville Standard says of Mr. Champion: He has endeared himself to the church and society and is one of the strongest and most forceful preachers the church has ever had. His departure will be very deeply regretted, but no one could wish to keep him from so promising an opening as Geneva. Mr. Champion has many friends in these provinces, who will be glad to hear of his enlarged opportunities for usefulness.
Rev. Ira Smith has accepted the charge of Clinton Avenue church, Detroit, Mich.

Rev. H. N. Parry of N. S. is called to the pastorate of Elgin, Albert Co., N. B. Since receiving the call he has died, suddenly, from heart failure.

Rev. E. H. Howe has resigned charge of the church at Freeport, N. S. It would be well for some of our pastorless churches in N. B. to give him a call. He is a good preacher and pastor.

Rev. W. J. Blakney, who now lives in Malden, Massachusetts is very ill with indigestion, and catarrh of the head and throat. He has been a great sufferer for a long time. His Dr. holds out no hope of his recovery. May sustaining grace be given him.

Home Missions.

Will all the missionaries in New Brunswick forward reports before the close of the month so as to be in time for the meeting of the Board on St. John, Dec. 1st?

Also, if any of the churches have second hand Canadian Baptist Hymnals or Sabbath School Books out of use, would some interested brother or sister drop me a card in order that I might arrange to collect them in my tours among the churches? I have already supplied several schools with literature of this kind, and find that such help is much appreciated. A great door and effectual is opening to us in this direction.
W. E. MCINTYRE

29 High St., St. John.

Married.

CANE BEAMAN - At the residence of the bride's parents, Elgin, Albert county October 6th, Harry Can to Alice Beaman, only daughter of Wilson Beaman Esq, ceremony performed by Rev. J. N. Thorne

DONALD MENZIES - At the residence of the bride's mother, Whitneyville, Northumberland county, on Nov. 11th, by Rev. J. N. Thorne, a daughter St. John Donald to Alice - Band Menzies, eldest daughter of the late Peter Menzies, of Northumberland county, N. B.

McDAVID-FERGUSON - At the Baptist parsonage, Carleton Place, Nov. 4th, Nathan B. McDavid of Metapedia was united in marriage to Mary R. Ferguson of St. John, by Rev. J. W. Keirstead, B. A.

READ-MITTON - At the residence of Joseph Mitton, Melrose, Westumberland county, N. B., Nov. 4th, by Rev. Frank P. Dresser, Walter K. Read of Bayside, to Ruth A. Mitton.

McGIBBON-GRANT - At the residence of Mrs. Ja. McGibbon, Douglas, N. B., by Rev. J. A. Bon Brooks, J. Curtis of Douglas, to Miss Estella M. G. of Millville, N. B.

PERRY PAGE - At the home of the bride, T. P. Mills, Car. Co., Sept. 30th, by Rev. E. S. Pa. Howard G. Perry, B. A., of Fredericton, and H. Lulu, daughter of John W. Page, of Tracy Mills.

SHORT-JONES - At the residence of Deacon Wm. Brown, Brown's Flat, on Oct. 11th, by Rev. John A. Robertson, Mr. Wm. H. Short, of St. John, to Mrs. Isabella Jones, of Brown's Flat, Kings Co.

STILES-MAGEE - At the Free Baptist parsonage, Moncton, Sept. 29th, by Rev. Gibson, wim, Albert B. Stiles, of Moncton, and Annie M. Magee, of Salisbury Road, N. B.

FORBES-STEVENS - At the residence of the bride's father, Oct. 7th, by Rev. G. G. G. Swin, Wm. H. Forbes and Est. of A. Stevens, both of Dover, N. B.

MULLIN-DUPUISSE - At the Free Baptist parsonage, Moncton, Oct. 14th, by Rev. G. G. Swin, Frederick Mullin and Mabel Dupuis, both of Moncton, N. B.

Died.

BELVEA - At Coldstream, Carleton county, Nov. 3rd, peacefully closing her eyes upon this world to enter into the rest beyond, Ella E., aged 41 years, youngest daughter of Harford and the late J. J. Belyea, passed to be with Jesus and the loved ones gone before. Patient and trustful, of her short life she spent almost three years in suffering. But the suffering is ended, the river is crossed and the child is safe home.

McDONALD - At Jomsog, N. B., on Oct. 21st, Amy V., the beloved wife of W. H. McDonald, aged 22. This dear young sister had been ill for some months with that evil disease consumption. Her sufferings were borne with unflinching patience; she was quite resigned to the prospect of early departure from this sinful world, and, indeed, longed to be at home with the Lord. Though so young, she had been for several years a consistent and devoted follower of Christ, having been baptized by the Rev. C. W. Townsend June 21st, 1886. The esteem in which she was held was shown by the unusually large attendance at the funeral, conspicuous in the procession were about 70 scholars from the Sunday School headed by their superintendent, Deacon J. D. Colwell. The service was conducted by the Rev. W. J. Gordon (assisted by the Rev. A. B. McDonald, the former preaching an appropriate and impressive sermon from Rev. 12:12. The beloved husband, parents, brothers and sister, have the sympathy of the entire community.