

THE HOME MISSION JOURNAL

VOLUME III, No. 15

ST. JOHN, N. B., AUGUST 13, 1901.

WHOLE No. 65

Our God is a Rewarder.

BY REV. THEODORE L. CUYLER, D. D.

AMONG all the names and attributes of our Heavenly Father, that is a very endearing one that is contained in that glorious epic of faith, the eleventh chapter of the "Hebrews." We there read that God is the "rewarder of them that diligently seek him." That precious promise is linked with every earnest prayer and every act of obedience. God rewards labor. Does not every farmer act in faith when he drives his plough in springtime, and drops his grain into the mellowed ground! Every minister prepares his gospel message—every Sunday school teacher conducts the Bible lesson, and every godly parent tills the soil of the child's docile heart, in the simple faith that God rewards good sowing with harvests.

God rewards obedience. He enjoins upon every sinner repentance and the forsaking of his sins, and the acceptance of Jesus Christ as his atoning Saviour. Every sinner that breaks off from his sins, and lays hold of Jesus Christ, does it on the assurance that our truth-keeping God will reward obedience. "By faith Noah being warned of God of things not seen as yet, prepared an ark to the saving of his house." An unbelieving generation hooted, no doubt, at the "fanatic" who was wasting his time and money on that unwieldy vessel. But every blow of Noah's hammer was an audible evidence of the patriarch's faith in the Lord as a rewarder of obedience.

God rewards believing prayer for right things, when it is offered in a submissive spirit. "Ask and ye shall receive; seek and ye shall find." Humble, childlike faith creates a condition of things in which it is wise and right for God to grant what might otherwise be denied. We grasp the blessed truth that he hears prayer and gives the best answer to prayer in his own time and way; upon these two facts we plant our knees when we bow down before him. Oh, the long, long trials to which we are often subjected, while our loving Father is testing our faith, and giving it more vigor and volume! We are often kept at arm's length—like that pleading Syro-Phoenician mother—in order to test our faith; the victory comes when the Master says "be it unto thee even as thou wilt."

Godly wives are often left to press their earnest petitions through months and years before the answer comes in the work of the converting Spirit. There was an excellent woman in my congregation who was for a long time anxious for the conversion of her husband. She endeavored to make her own Christian life very attractive to him—a very important point, too often neglected. On a certain Sabbath she shut herself up and spent much of the day in beseeching prayers that God would touch her husband's heart. She said nothing to her husband; but took the case straight up to the throne of grace. The next day, when she opened her Bible to conduct family worship, according to her custom, he came and took the book out of her hands and said, "Wife, it is about time I did this," and he read the chapter himself. Before the week was over he was praying himself, and at the next communion he united with our church!

Verily, God is a rewarder of them that diligently seek Him. That praying Hannah who said, "The grief of my heart is that of all children not one loves Jesus," was not satisfied that it should be so. She continued her fervent supplications until five of them were converted during a revival. They all united in a day of fasting and prayer for the sixth daughter, and she was soon rejoicing in Christ. The victory that overcame in that case was a faith that would not be denied.

Sometimes the prayers of the parents are answered long after the lips that breathed them

are mounded into dust. When a certain Captain K—sailed on his last sea voyage he left a prayer for his little boy written out and deposited in an oaken chest. After his death at sea, his widow locked up the chest, and when she was on her dying bed she gave the key to their son. He grew up a licentious and dissolute man. When he reached middle life he determined to open that chest, out of mere curiosity. He found in it a paper, on the outside of which written, "the power of M—K—for his wife and child." He read the prayer, put it back into the chest, but could not lock it out of his troubled heart. It burned there like a live coal. He became so distressed that the woman whom he was living with as his mistress thought he was becoming deranged. He broke down in penitence, cried to God for mercy, and making the woman his legal wife, began a new life of prayer and obedience to God's commandments. And so God proved to be the rewarder of a faith that had been hidden away in a secret place a half a century before! I have no doubt that among the blessed surprises in eternity will be the triumphs of many a believer's trusting prayers.

My friend, if you are not a Christian, I entreat you to put the divine promise to the test. Jesus Christ's invitation to you is "follow me!" He calls on you to forsake your darling sins and offers you pardon. He calls you to self-denial, and offers you peace of conscience. He calls you to His service, and offers you solid joys than this world can give or take away. He calls you to a clean, pure, useful life, and offers you grace sufficient for it. He calls you to follow Him through sunshine or storm, up hills of difficulty and through some sharp temptations—to follow Him implicitly, gladly and heartily to the last hour of earth, and then in heaven you will acknowledge that the "God of all Grace" is the eternal rewarder of all who obey Him.

The Immortality of the Soul.

BY R. J. FOOOTH.

MAN'S future existence is not so much an assertion in the Old Testament as it is an assumption. It seems to be regarded by all the writers as an assumed fact—a great truth not needing to be proved. Enoch was not, for God took him, did not extinguish his life, did not put him out of being, but took him—carried him away to some other place. It logically follows that he still existed. Noah, Abraham, Isaac, Jacob, were all gathered to their fathers,—gathered, not annihilated, not extinguished, but gathered as a husbandman gathers shocks of ripened corn, taken to their fathers who had gone before them, an innumerable host who existed somewhere. What other conception can we have than the transfer of life to other life, the living brought into the company of others who are living, life to life?

David and Solomon slept with their fathers; sleep is not extinction. It is a term used by the Old Testament writers, and more particularly by our Lord, to give a milder thought to death, to lead the mind away from the idea of extinction of being.

Whatever notion we may have of the witch of Endor scene, it is based upon the common belief of Old Testament writers, of the continued life of the dead in the other world. This was the universal belief of God's people from the earliest period. We think this cannot be well doubted; we cannot read the Old Testament writers with any other view. And this harmonizes with the universal desire of the human soul, and it cannot be that God, who surely planted this desire in the soul, would blast this great hope by sending man out at last into the blackness of an eternal night. No, we stand with old Job:

"For I know that my Redeemer liveth;"

"And after I shall awake, though this body be destroyed, yet out of my flesh shall I see God." (marginal rendering), "Whom I shall see for myself, and mine eyes shall behold, and no another."—*Trenton, N. J.*

Suggestive.

ALL the best things in the world are scattered with a lavish hand and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the help of teachers, the sympathy of friends, the companionship of books, the gift of children, the joys of home as given to all sorts and conditions of men. If those you love and who love you have been spared to you another year, there ought to be a thanksgiving season in your home. What is any failure in business, or calamity in fortune, or disappointment in ambition, or weariness in labor, or infirmity in health, compared with the loss of a husband or wife or child? Into many a home death has come and glory has vanished from the earth. But even in these homes there is reason for thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours, and ours the expectation of a glad reunion.—*Charles E. Jefferson, D. D.*

In a recent article on preaching Zion's Herald says,—Dr. Maclaren, of Manchester, Eng., considered by many good judges to be the great representative preacher of the gospel of Jesus Christ, is reported to have said at a recent Methodist parliament held in this city, that he deplored the lack of the old urgency for men to come to Christ. Instead, he now heard essays, reviews of the last novel and such-like, but he missed the earnest preaching of Jesus Christ and Him crucified. Has not the great preacher in these few words pointed out the general lack in the modern pulpit? So we think. Doctor Maclaren's preaching, which best illustrates what he means, is exegetical—a critical and thorough unfolding of the Word, carrying the "Thus saith the Lord," with tremendous force and solemn unctio to his hearers. When we are able to restore this message to the pulpit, we shall no longer be troubled with the question of how to reach and move the people."

Dr. Cuyler entered his seventy-sixth year on the 10th inst. That he is still vigorous, that his mind is strong and clear, and that his heart beats with deep concern for Zion and the welfare of men his writings show. He is enjoyed by more people, probably, than any other contributor to the religious press. There is no more stimulating and helpful writer than he has been for many years. His friends and admirers are a great host, and they all hope he may be spared yet a number of years to speak and write in the name of the Lord, for all his writings are like lucious ripe fruit.

Sunday funerals frequently make inconvenience and difficulty for pastors. The Yarmouth pastors have resolved to use every effort to discourage Sunday funerals, and they urge their people to avoid having them except in cases of extreme necessity. And when such funerals are necessary, they ask the people to consult their pastors before fixing the hour, so that there will be as little interference as possible with the regular services of the day. Everywhere pastors would do well to have an understanding about this, and the people, on having the matter explained to them, would probably co-operate with them.

God hath yoked to guilt
Her pale tormentor—misery—*Bryant.*

The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published semi-monthly by the Committee of the Home Mission Board of New Brunswick.

All communications, except money remittances, are to be addressed to

THE HOME MISSION JOURNAL,
14 Canterbury Street, St. John, N. B.
All money letters should be addressed to
REV. J. H. HUGHES,
Carleton, St. John.

Terms, - - 50 Cents a Year

Paul Crandals' Charge.

BY HOPE DARING.

CHAPTER VIII.

ONE SOUL SAVED.

There was a moment of breathless expectation. The sun looked in at the window, the rising wind was momentarily hushed; it was as if all nature waited for an answer to Paul Crandal's appeal. There was a slight rustle as Marton West rose to her feet. Another and yet another. Then a pause, and the pastor saw those who were to be his helpers.

Mrs. Crandal, Mrs. West, Mrs. Baxter and Lucile, Amos Shedd, Mr. and Mrs. Martis—quiet country people who lived a mile out of the village—and two sweet-faced school girls—that was all.

Paul raised his hands. "Lord, thou seest, thou knowest. Thine is the work, thine shall be the victory. Amen and amen."

He said no more. A moment's waiting followed, while those who had risen were again seated; then the minister announced a hymn. The rapt look upon his face had not faded. In the moment when there had come to him a realization of the weakness of earthly help, God had once more revealed himself in power.

The church was again filled that evening, but those who came from curiosity were disappointed. Paul preached Christ, the sinner's sole hope and the Christian's stay and comfort. Before dismissing the audience he asked those interested in the matter mentioned that morning to meet him in his study the next afternoon at four o'clock.

Early Monday morning callers knocked at the parsonage door. Deacon Hardy, Mr. Slater, and Mr. Allen—the three leading men in the Danesville church—were shown up to the little study where Paul sat, his Bible open before him.

The details of the conversation that followed are better left untold. Strong things were said upon both sides, for Paul fearlessly pressed home upon those who opposed him the consequences of their acts.

"Perhaps you do not know that last year's interest on the church mortgage is unpaid," Deacon Hardy said, when all other arguments had failed. "According to the terms of that mortgage, Silas French can foreclose immediately. He assured us he would wait on us, but it don't stand to reason that he will put up with this. Then there is your salary. I may as well tell you, if you keep on this way, you will never get a quarter of it."

"Ye cannot serve God and mammon," Paul replied. "I cannot let men go unwarned down to hell because of money."

Mr. Allen now spoke for the first time. He was conservative, yet longed for peace.

"You think God sent you to us, Mr. Crandal. Surely it is not his will that you should entirely overthrow his kingdom here."

Paul looked from the window in silence for a moment. Ah, this was the most potent argument of all. His gaze wandered over the narrow streets, the outlying hills, the brook, now held fast in the grasp of winter, and up to the cold gray sky. Peace, friends, the approval of his people—were these "the kingdoms of the world and the glory of them" unto him?

"I think, my friends, I am doing our heavenly Father's will;" his voice was low and tender. "I cannot, I dare not refuse. Oh, my brethren, I need your help."

Mr. Allen was about to speak; but Deacon Hardy silenced him.

"There is no more to be said. We will never enter upon any such work as you propose, and we consider you a fanatic. Good morning."

"Let us part friends," Paul said, bravely. "Stay, we will not part yet. I am going down to see if I can persuade Tim Hanna to sign the pledge, and I will walk with you."

Little was said as they passed down the street. The minister paused at the gate of Tim Hanna's tumble-down home. He could have chosen no better object-lesson than that wretched house, its broken windows, mended with bits of boards, and, in the background, a ragged child picking up pieces of broken firewood.

Paul extended his hand. Two of the men grasped it in silence, but Deacon Hardy turned impatiently away.

"I can't, Crandal. I think you are doing wrong intentionally."

Paul grew pale. "May God reveal himself to us both! Then we shall know his will," he said.

For two weeks the little band of workers toiled on. Mr. French was wise enough to obey the law, outwardly at least. Paul began to understand that the cesspool of vice could be removed in only one of two ways. French must himself be reached, or public sentiment must demand his retirement from business.

Either end seemed a long way in the distance. There had been a few sheaves gathered by the gleaners. A number had joined them, and among those who had signed the pledge were a couple of the frequenters of the saloon. The children had been organized into a juvenile temperance society, with Lucile as leader.

On the other hand, Paul often encountered open hostilities. The lowest element of the town was arrayed against him; the greater part of the inhabitants of Danesville regarded him as a fanatic, while Deacon Hardy and his constituency openly denounced him as a "false prophet."

Paul's face grew thin and grave. This opposition from his brethren hurt him sorely, but instead of anger a great pity for them grew up in his heart.

It was only a few days before the officials of the church were formally notified that unless there was an entire cessation of the attack by their pastor, the mortgage would be at once foreclosed. When Paul was informed of this, he made a round of the members, vainly trying to raise money enough to meet the present emergency. He received no encouragement. Some went so far as to tell him that the financial affairs of the church were in the hands of competent officers, while nearly all urged him to retract and thus avert the threatened calamity.

TO BE CONTINUED.

The Spirit and the Church.

THE germ of the church was the response of the first disciples to the personal call of Jesus, but until the gift of the Spirit at Pentecost the believers were scattered units; after that experience they became a divine society. In a familiar experiment a foreign body is introduced in a mineral solution. Minute particles unite themselves together in the attraction toward the new body, and strange and beautiful forms are built up. Up to Pentecost the experience of the disciples and their relationship to each other were fluid and indeterminate. They were bound together only by a vague sentiment and conviction as to Jesus. But when the Spirit came everything was changed. The solution crystallized. The raw material was there before, but it was unorganized; it was not informed by a common spirit which vitalized every part. The change that came upon the band of the disciples after they had received the Spirit was like that which came upon the first man when God breathed into him the breath of life. Before that impartation man was a material body; after that he became a living soul. Before Pentecost the church was an association of men; after Pentecost the church was "the body of Christ."

This experience of the disciples at Pentecost indicates the essential characteristic of the Christian church. It is a society of believers in which the Holy Spirit dwells. It has a divine and supernatural character. Christian baptism is some-

thing more than a bath; the Lord's Supper is something more than a voluntary association of men, like an insurance guild; it is an organization that is interpenetrated and transfused with the Holy Spirit, and we ought never to be surprised that supernatural effects spring from the activities of the church.

Is it going too far to say that there are blessings coming to the individual through fellowship with the church that probably cannot be realized in any other way? Up to Pentecost God inspired isolated individuals, but at Pentecost He breathed His spirit into an association of men, making it a divine organization. And since that time has it not been true that, as a rule, the choicest spiritual blessings have come to men in the fellowship of the church and through the ministry of the church to men? From many points of view the address of Peter on the day of Pentecost, in matter, in arrangement and in effectiveness, is the most remarkable discourse that ever fell from human lips. But it was not the utterance of an isolated inspiration; it was the expression of common convictions and inspirations that had come to the disciples. Luke goes out of his way to state that Peter stood up "with the eleven." Is not that typical of the relation of the church to its members and of the church to the world? It is in the fellowship of the divine society that Peter is inspired; and when he speaks, his utterances have a larger significance and authority than the words of an isolated individual.

These reflections have many implications. But one who intently studies this narrative must be tempted again and again to ask whether we Baptists in our recoil from sacerdotalism are not in danger of going to the other extreme and ignoring the divine element in the church itself. Are we not constantly tempted to put it on the level of a club or a guild or any other voluntary association, which cannot have a larger significance than is involved in the character or position or attainments of the men who are its members? The church of Christ is not like that. The weakest and obscurest church has a Divine Being as a member and as its head. It is informed by a Spirit that is not of the earth, and its fellowship is the channel of the richest blessings that can come to human souls.—*Watchman*.

Control Your Thoughts.

UNTIL you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he, and it is because the thoughts that we entertain in the bosom of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say: "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right the ear and the eye and the mouth and the foot will necessarily obey its promptings, but when the heart is wrong, filled with tides of ink, like the cuttle-fish, it will envelop itself in the impurity to which it gives vent. If you habitually permit evil things to have their right of way through you, or lodging within you, remember that, in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men.—*Rev. F. B. Meyer*.

Peace for the past, grace for the present, and glory for the future. Yes, there is a glory for the future; nothing before the true believer that isn't glory. I think it would take the wrinkles out of your brow if you would just look into the future instead of into the past.—*D. L. Moody*.

That is a happy day that is brimful of good deeds. Try to crowd a day with good, sweet deeds of love, and see if we are not right.

There is always a remnant waiting for the true word of God. When Asa restored the altars in Jerusalem many "fell to him out of Israel, for they saw that the Lord his God was with him."

Convention Notice.

The Baptist Convention of the Maritime Provinces will hold its fifty-sixth annual meeting in the First Baptist Church of Moncton, opening on Saturday, the 24th of August, at 10 o'clock, a. m. Notices are now being mailed to the Clerks of all the churches, with blanks for credentials of delegates, to be returned to me before August 17th. Persons desirous of securing entertainment from the Moncton church must send their names to J. J. Wallace, Esq., Moncton. The credential sent to me does not secure this.

HERBERT C. CREED,
Secretary of Convention.

Fredericton, July 19.

Travelling Arrangement for Baptist Convention to be held in Moncton.

The following Railway and Steamboat Lines will carry delegates to the Baptist Convention to be held at Moncton, N. B., from 23 to 28 August, 1901, at one first class fare to be paid going and will be returned free on presentation of certificate of attendance signed by the Secretary of the Convention to the ticket agent or purser.

Star Line, S. S. Co., Central Railway Co. of N. B., Moncton and Buctouche and St. Martins, Upham Ry., S. S. John L. Cann, N. B., and P. E. I. Railway Co., Canada Coals & Railway Co., Ltd.

The Canada Eastern Railway will grant single fare for round trip tickets to delegates. Some will be sold on August 22nd to 26th and will be good to return up to August 30th.

The Charlottetown Steam Navigation Co., will give certificates for return which will require to be signed by some officer of the Convention to be valid.

The Intercolonial, Canadian Pacific, P. E. Island, Dominion Atlantic, Harvey and Salisbury and Central Railway, Ltd., of Nova Scotia, also Steamer Prince Rupert, Halifax and Yarmouth Line will provide standard certificates to delegates at starting station, which, when properly filled up and signed by the Secretary of the Convention will be accepted by the ticket agent at Moncton for a return ticket. Delegates will be careful to secure their certificates when purchasing ticket.

The Cumberland Railway & Coal Company will issue return tickets from all stations on the Company's line (except Springhill) to Springhill Junction at first-class one way fare, good from August 20 to 31. Delegates will require to present certificates from clerk or pastor of their church to procure tickets.

Purchase your ticket through to Moncton at starting station whenever possible so as to avoid procuring more than one certificate and reticketing at Junction Stations. Certificates for all lines good until 31st August, with the exception of the Canada Eastern which are only good till the 30th.

A. H. JONES }
A. E. GROSS } Committee.

Moncton, July 17, 1901.

The Convention.

Will the delegates to the Convention send their names to the undersigned before the 10th August in order that homes may be provided for them. For those who desire to be accommodated at the hotels or boarding houses at their own expense special rates will be arranged. Delegates to the B. Y. P. U. should also be delegates to the Convention to ensure entertainment. The church proposes to entertain only delegates.

J. J. WALLACE, For Committee,
Moncton, N. B., July 15.

The eighth annual session of the New Brunswick Baptist Convention will open at Hartland, Carleton County, on Friday, Sept. 13th, at 10 a. m. The Sunday School Convention will hold its sessions on Thursday preceding the regular meeting of Convention. The Baptist Annuity Association meets with the same body on Saturday at 3 p. m. The churches and Sabbath schools are requested to appoint delegates, so that a full attendance may be assured. Travelling arrangements will be announced later.

W. E. MCINTYRE, Sec'y.

Religious News.

ALBERT MINES,
N. B.

On July 14th inst., I baptized two sisters and received them into the church. Our congregations are good.

MILTON ADDISON.

Surrey, N. B., July 26th.

GIBSON AND MARVSVILLE. Since my last communication the Lord has blessed our work. The interest in the various departments is well sustained. The ordinance of baptism was administered last Sabbath evening. More to follow.

W. R. ROBINSON.

Lord's day, July 14th, was a 2ND ST. MARTINS very enjoyable and profitable one, being our annual roll call. Our much esteemed pastor, Rev. R. M. Bynon, had the privilege of baptizing and receiving to church fellowship two willing candidates, both men of mature years, John A. Robinson of Fairfield, and George McKay of Shanklin, also Mrs. John A. Robinson by letter. May we remember and act upon the promise that "we shall reap it we faint not."

CHURCH CLERK.

The thirtieth session of the HILLSDALE, N. B. Baptist Sunday School Convention of the parishes of Hammond and Upham met at Hillsdale Baptist church, July 20th, at 2.30 p. m. Pastor D. J. Neily conducted a devotional service. The Holy Spirit was present and remained through every session. The officers elected for the ensuing year were: President, Pastor R. M. Bynon; 1st Vice-President, Francis Tabor; 2nd Vice-President, William Patterson; Secretary, Celia Steeves; Assistant Secretary, Clara Ferguson; Treasurer, Ethel Smith. Some subjects, relative to Sunday School work, such as "How a Teacher Should Teach," were discussed. "Should we Adopt 'Decision Day'?" was opened for discussion. Our Convention, with a unanimous voice, asserted its influence was evil, only, always, ever. Pastor and delegates were of one mind. It had not a friend in the Convention. The evening session was given to temperance and missions. The former was very ably represented by Bro. Patterson, the latter by Pastor Neily. On Sunday morning a model Sunday School was conducted by Bros. Bynon, Howe and Patterson. A Sunday School programme by Hillsdale and an essay by Sister May Floyd largely constituted a good and profitable morning session. The afternoon session was opened by devotional service, conducted by Bro. Herbert Baird. Music and recitations by Fairfield Sunday School were well and appropriately rendered, followed by a church roll call and an able sermon by Pastor Bynon. Evening session opened with social service led by Sister May Floyd. Essays were given by Julia Sherwood on "Missions," Hannah Floyd on "The Mission of the Church," and Celia Steeves on "Baptist Sunday School Convention and Baptist Church Covenant." Pastor Bynon taught a benedical normal lesson on "Types of the Tabernacle." A vote of thanks was tendered to visitors and delegates. The Convention was well attended, interesting, instructive, harmonious and spiritual.

CELIA A. STEEVES, Sec'y.

Rev. Ira Smith closed his labors with the Leinster St. church of St. John on Sunday last, and will go this week to Ottawa, where he will at once enter upon his duties as pastor of the McPhail Memorial church. Bro. Smith has not been long with us in the East, but we are sure that there is very general regret at his leaving us. He is held in high respect as an able and devoted minister of the New Testament, and he is one of those men whom to know is to love. The family will remain here for some weeks, until the heat of the summer is past.

We commenced special meetings at this place July 1st assisted by Evangelist Marble and Bro. Hayward. The Lord is wonderfully blessing us. Sabbath morning, July 7th, five happy disciples were buried with Christ in baptism and two more last Sabbath. The work is

still going on and we trust that many more shall seek an interest in Christ's kingdom. Brethren pray for us.

D. F. MILLIN.

I have resigned the pastoral charge of the Hampton Village and Norton churches to take effect Oct. 1st. Any prospective pastors wishing to visit the field will be cordially greeted and assisted to the best of my ability that the work may continue without interruption. The importance of an immediate settlement will be seen when we remember that the fall and winter months afford the best opportunity for effective work. N. A. MACNEILL.
Hampton, July 15th, '01.

NORTON.

The centennial meetings held in connection with the Norton church Tuesday following the closing exercises of N. B. Southern Association were highly successful. A historical sketch of the church for the past century prepared by the pastor was read in the afternoon followed by reminiscences by the older members of the denomination present. In the evening a public meeting was held, addressed by Rev. H. F. Waring, of Brussels Street, subject: "The Twentieth Century Testament;" and Rev. Geo. Howard, a former pastor of the church, subject: "The Baptists of N. B. during the past fifty years." The proceedings on the whole were exceedingly interesting and profitable.

N. A. MACNEILL,
Hampton, July 16, '01.

ST. ANDREWS,
N. B.

Nature has done much for the little point of land upon which this quaint old town is built; but the people upon the whole are not as enterprising as their intelligence and talents enable them to be. They have got into certain grooves and seem content to remain in them. There is not business enough in the place to call out and develop the energies and gifts of the people. There are excellent schools in the town, and when young men and women pass through them they are obliged in a majority of cases to go to other places to secure positions, for which they are qualified. The morals of the town are good, and a very fair percentage of the citizens attend church regularly. The Baptist congregation compares favorably with any other in the place. The interest in all our services is of an encouraging nature. The Baptist church here has in the past had a disheartening experience, and there are some of our good neighbors who are just a little surprised that we are able to hold regular services, even now. The people of other congregations are quite friendly and show no open hostility, but to those who have eyes and ears to hear and see it, there is an undercurrent, discernible of, shall I say, opposition. I hope the word is not too strong. I will say this much, however, there are some of our neighbors who have no use for Baptist principles, but they tolerate us, and that is all we ask.

CALVIN CURRIE.

In a recent communication Bro. Ervine, who is now at Ferth Centre, Victoria Co., writes: "For about six weeks I was on the mend quite rapidly. But another back set has followed. A little cold, some unusual exercise, several attempts to preach, and then another hemorrhage, until I begin to think I shall have to abandon the hope of ever taking up the work of the ministry again. It seems like tearing my life out of me to think I may never be able to tell the old, old story to my fellow men as in the past. I never saw greater need of work and for workers than now. The state of God's cause so low as it is, while many have apparently lost their love for souls, calls for deep humiliation, and then alas, the world is full of blind leaders of the blind. The doctrine of baptismal regeneration, the teaching of grace conferred through sacraments, the laying on of hands, final deliverance to the baptized through future probationary preparation, and of a purgatorial purification, all this is doing its damning work to an alarming extent through this upper region. And these doctrines proclaimed by professed protestants! Oh, how I do want to live to get strong enough

to preach a pure gospel. But I am in the hands of God, whose I am and whom I am serving. His will, not mine be done.

I am glad this New Brunswick Convention is coming so near us. I shall be able to get to Hartland quite conveniently, if I am able to be around at all. Of course I have some doubts, for my disease tells me I am doomed either to continued weakness or it may be a sudden departure. The latter would be preferable to me, although I am resigned. I miss very much the kindly greeting of the brethren to which I grew accustomed when down river. They are not so plentiful in this upper half of the province and we don't see them so often. May God bless all my brethren in the Master's work.

CHIPMAN.

We are moving steadily along. A number of removals have weakened the old interest at Briggs' Corner but the congregations at other points continue good. With school houses and halls I am now supplying in all twelve stations in this field, extending from Newcastle in the west to Harcourt, Kent Co., in the east, a distance of over twenty miles. Our Sabbath schools form an interesting feature in the work and prove a great help.

W. E. M.

Eastern Association.

The manager of this paper was not at the Eastern N. B. Baptist Association, and as no report of it came to us we can only gather a few items from other papers. The first session began on Friday evening the 10th, and was given up by B. Y. P. U., Rev. J. W. Brown in the chair. After devotional exercises reports were given from several unions, after which an able address was given on the relations of the active membership to the associated members, by Rev. E. B. McLatchey. On Saturday morning the union met again, and elected their officers for ensuing year; only a few were present. The association proper began at 9½. The moderator of last year in the chair. An hour was spent in social conference, which was a refreshing service. The officers were then elected. Rev. M. Addison was chosen for moderator, and E. W. Emmers, Clerk; W. H. Smith (Lic.) Asst. Clerk; Bro. Asa Ferry, Treas. Visiting brethren were invited to seats. A report was read by J. N. Thorn on obituaries. The Rev. S. W. Kierstead being the only one of the ministers that had been removed by death during the year. The committee on arrangements made a partial report; and the session closed with prayer by Rev. E. C. Corey.

Saturday afternoon opened with prayer by pastor Hutchins; and letters from the churches were read by F. W. Emmerson, H. H. Saunders, and J. E. Tiner. The report on Home Missions was then read by Rev. H. H. Saunders; and the different clauses were discussed. The small amounts contributed by the churches were depreciated by several of the speakers. (There is a cause for the shrinkage.)

At 4 p. m., after prayer by Dr. D. A. Steele of Amherst, Dr. Trotter preached an eloquent sermon on the utility of prayer. After prayer by Rev. John Williams, business was resumed, and nine brethren were appointed members of the Home Mission Board, three to retire each year for three years. This is a little different from the action of the other associations. (When the move was made eight years ago to have a separate convention for this province, exceptions were raised by some of the brethren that the boards could not serve two masters.) (Some of these brethren who are now on the Home Mission Board will have to serve three masters.)

Saturday evening session was opened by the usual devotional exercises; and Rev. D. Hutchinson and J. W. Kierstead were cordially welcomed into the association. The report on Foreign Missions was read by Rev. M. E. Fletcher, and laid on the table for discussion. This report was subsequently spoken to by Rev. H. H. Saunders, on Home Missions; and Rev. Dr. Manning on Foreign Missions. Rev. M. E. Fletcher offered prayer for these enterprises of the denomination, and the meeting closed.

Sunday morning the young people had a devotional service, and at 10 a. m. the associational sermon was preached by Rev. F. D. Davidson; at the same time an overflow meeting was held in

the Methodist church; preaching by Rev. B. H. Thomas. A service in the interest of Sunday school work was held at 3 p. m. Rev. B. H. Thomas, Dr. Trotter and D. Hutchinson being the speakers. Rev. D. Hutchinson preached to a packed house in the evening, and at the same time Rev. J. W. Keirstead and J. W. Brown held an open air meeting near by. After singing, Miss Clark, missionary elect, gave an address on the work she has set her heart upon doing for Jesus. Dr. Steele closed with prayer.

At 8 a. m. Monday a Sunday school session was held. Bro. J. J. Wallace was chosen president, brother Willis Newcomb sec'y-treas. Rev. M. E. Fletcher and Miss Lube Taylor were appointed vice-presidents. After a warm discussion upon the project of a separate Sunday school convention, a committee was appointed to report on the subject next year. The circular letter was read by Rev. J. E. Tiner, and was ordered to be printed. A digest of the statistics was read by the clerk. This showed a membership of 6991, an increase of 411 for the year. The baptisms were 213. Rev. J. Miles closed with prayer. Monday afternoon session opened with prayer, and the moderator made an appeal on behalf of the port Elgin church for 100 dollars to wipe a debt. 60 dollars was raised. The report on temperance by C. E. Knapp, was discussed and adopted.

Monday evening session was opened with prayer by Bro. F. G. Colpitts. The report on religious literature was read by Bro. Colpitts. The usual high commendation of the *Messenger and Visitor*, was in it; (to which we have no objections, for it is worthy of praise and patronage.) (But we think that this little sheet that goes into so many families where the other does not go, and cannot go should not be so intentionally ignored. Well brethren, boom your own enterprise as much as you please. We can get subscribers where you can not, and are doing it right along; and we are putting no stumbling blocks in your way either.) There were addresses made on temperance and education, and after singing, "God be with you till we meet again" the meeting closed. The association will meet next year with the church at Worcester. The hospitality and kind attentions of the people at Havlock are highly spoken of, and the scenery there is "beautiful for situation."

ELDER G. W. SPRINGER.

Bro. Gilbert W. Springer was born at Jemseg September 11th, 1827, and here also his death occurred June 28, 1901. He was married in his 21st year to Miss Catherine Spence of Cumberland Bay, Queen Co., by whom he had seven children, three sons and four daughters. Three of the latter died while young, and one of the sons also departed a few years since at the age of twenty-five.

In his twenty third year he was converted, and in obedience to the Lord's command was baptized by Elder James Trimble, uniting with the Jemseg church. Not long after he was called to preach and soon many souls were given to his ministry. His ordination took place in Richmond Carleton Co., in 1858, where he was settled some two years. He afterwards labored much in special services at various places, often assisting pastors as occasion presented itself.

In connection with the late Rev. William Allan Corey he saw much blessing in revivals conducted in Kars, Springfield and other places. With Elder Macdonald of Cambridge too he labored much, in fact a life long partnership seems to have existed between these two brethren, so many were the revivals conducted jointly by these.

Mr. Springer also extended his labors at various times to Jerusalem, Greenwich Hill, Cumberland Bay, Range, Upper Gagetown, and many other localities, in which gracious revivals seasons were experienced and many were led to Christ. He was emphatically a soul winner. He loved to plead with lost sinners and help them to the Saviour. Nor were his efforts in vain. Many will meet him in glory, his spiritual children, who were led by his teaching appeals in their behalf to yield to the offers of mercy.

In 1878 Elder Springer lost his wife, and for two years his home was in a somewhat desolate condition. At the expiration of that time he was again united in marriage to Miss Melissa Day of Bellisle who has proved a most suitable companion

to our brother in his later years. A daughter by this marriage also survives to comfort the widowed mother.

Some seven years since Bro. Springer was laid up with slow fever, and since that that time he has been unable to preach regularly. It was, however, his delight to attend quarterly meetings and other gatherings in which he could meet his brethren of former years. These seasons were a source of much comfort to him, and his presence seemed ever an inspiration to all. At the last session of the New Brunswick Convention held in Waterborough he was present, participating in the exercises. He referred to it as likely to be his last visit among his brethren, and so it has proved. In company with Bro. Young he drove to Jemseg, meeting the delegates coming by the steamer on her arrival at the wharf. These two brethren on this trip enjoyed several visits in different homes together, their last earthly fellowship before the home-going. The death-call has quickly broken the sweetest ties of life and we now mourn the loss of two of the brightest evangelistic spirits our denomination possessed in this province. They rest from their labors and their works follow them.

The funeral of Father Springer took place on Monday, June 30th. It was the Sabbath of the Western Association then meeting a few miles away at Lower Newcastle. A touching message from him has been read just a little before the news of his death arrived, and many and deep were the feelings aroused by it. By arrangement Rev. A. B. Macdonald preached, conducting the service in the Jemseg house of worship. The theme, Paul's farewell, II Timothy, 7-8, was a most fitting one, and none could have proved more suited to the occasion than the lifelong companion and co-laborer of our departed brother. A large congregation, with evident devotion and respect, listened most attentively and gave abundant proof of the loss sustained by the church and community amid which the greater part of his life had been spent.

Married.

THORNE-GORDON.—At St. Andrews, N. B., on June 26th, by Rev. C. Currie, Israel Thorne to Julia Gordon, both of St. George, N. B.

KILLAM-KILLAM.—At the Parsonage, Havelock, N. B., July 17, by the pastor, Hiram A. Killam, of Salisbury, and Martha A. Killam, of Killam's Mills, all of Westmorland county.

MICHE-LOVELY.—At the residence of the bride's father, Tobique Narrows, Vic. county, N. B., July 15th, 1901, by S. D. Ervine, Geo. Micho, of Andover, to Miss Amanda Lovely, of Perth.

WARD FOSTER.—At the home of the bride's parents, Upper Maugeville, June 26th by the Rev. W. R. Robinson, Bessie A. Foster & John L. Ward of Maugeville, Sunbury county.

BRADLEY-WEBB.—At the residence of the bride's father Gibson, on June 12th, by the Rev. W. R. Robinson, assisted by Rev. A. D. Paul. Annie Webb to Hiram Bradley of the same place.

MERRITHW-FLEMMING.—At the residence of Mr. George Flemming, St. Marys, N. B., July 2nd, by Rev. C. W. Sables, Edward F. Merrithw to Annie M. Flemming of Millville.

Died.

ESTABROOKS.—At Briggs' Corner, Chipman, on 13th inst., of heart failure, James Estabrooks, aged 77 years, leaving an aged mother, one daughter and two sisters to mourn his sudden removal. Brother Estabrooks was a firm believer in the sovereign grace of God and rejoiced in a hope of immortality. His mother, now in her 90th year, is the oldest surviving member of the Canning church, having been baptized in the fall of 1812 when ten years of age. She is yet quite smart and attended her son's funeral.

INGRAM.—At Glendine, Montana, July 11th, of consumption, in the 27th year of his age, Arthur E. son of Rev. A. E. Ingram of Colchester Co., N. S., and formerly pastor of Tabernacle church, St. John. We tender our dear brother and his companion our sincerest sympathy.

KNOX.—At Salmon Creek, Chipman, Queen's Co., on 26th inst., Isaac Knox, in the 61st year of his age, leaving a wife, five sons and two daughters to mourn his sudden decease. Our brother was a member of 2nd Chipman church and a respected citizen in the community in which he lived.

BAILEY.—At her home at Central Blissville, Sunbury Co., on the 16th inst., of cerebral hemorrhage, Eleanor, widow of the late Leulse E. Bailey, aged 65 years and seven months.