

# The Home Mission Journal.

VOLUME VI. No. 18

ST. JOHN, N. B., SEPTEMBER 22, 1904.

WHOLE No. 146

## Dr. Lorimer—An Appreciation

The company of those who have passed to their reward recently has received a notable accession in the death of Dr. George C. Lorimer. He was perhaps, all things considered, the foremost man in the leading rank of our own denomination. As preacher, author, orator, and leader of those who bring things to pass he had no superior and his going will cause a gap that will make its presence felt for many a day. It had been known for some time that the illness which came to him late last winter had sadly shaken him, but it was foolishly hoped that recuperation had begun and that he would soon be found again in his accustomed place. These hopes have been doomed to disappointment, for in the foreign land to which he had gone for rest and healing, the grim messenger suddenly came, and he was not, for God had taken him.

Born in Scotland, in 1838, at the time of his death, Dr. Lorimer was sixty-six years of age. Parentage had something, perhaps much, to do with his success, for out of the granite of Scotch character has been molded many a man who has stood foremost in the place where he has chosen to work. Coming to this country when he was seventeen, he expected to devote himself to the profession of an actor. That he would have made a success therein no one who appreciated his power of dramatic utterance in the pulpit and on the platform would for a moment doubt. But God had other work for him. His mission was not to amuse but to redeem. He was not to be the ministry of an idle hour, but one that should tell for eternity. He was converted at Louisville, Kentucky, and shortly after began to preach the word which had so changed his own life. He was pastor afterward at Louisville, Ky., Albany, N. Y., at Chicago at the First and the Immanuel churches, at Tremont Temple, Boston, twice, and at last at Madison Avenue church, New York City, where his career ended. Perhaps this last ought not to have been undertaken. Perhaps at his age it was too great a wrench to take him from soil in which he was so deeply rooted and transplant him to surroundings so wholly different. It was a magnificent hope though that lured him. It was his thought that in lower New York he might build up a second Tremont Temple that might centre about the Uplifted Christ and form a new source of light and warmth where so much of it is needed. It was not to be, however, and he had to leave the task he had so much at heart. That he was summoned to it was a splendid tribute to his virility and ever-enlarging powers; that he was compelled to leave it scarce begun may fashion an obligation other hands and hearts should assume.

Dr. Lorimer's power as a preacher and platform speaker was continuous and conspicuous from the start. He was massive in his conceptions and in the marshaling of his material. He needed a large field for the deploying of his rhetorical battalions and time in which to bring them to the desired end. No sermolettes for him! No mere accessory occupying a part of the scene would he be, simply an incident thrown out on the background of something else that might eclipse or rival him. He wanted the whole stage and he wanted it because he had thought and a vehicle of expression worthy of such monopolizing. He saw all truth focusing in Jesus Christ. He beheld in Him the solvent for life's problems and the healing for its woes. With a fervid imagination, with a wealth of verbal imagery, with a superb mastery of the art of expression and with a profound loyalty to the supremacy of divine revelation he set this forth. Nor did his message ever suffer from inadequate preparation. Latent power was not allowed to preclude work. The great truth to him was worthy of the best form. He brought the beaten oil to the pulpit and the platform. He laid all departments under contribution and made them enrich his themes. So it came about that people took him at his own estimate and they were ready to listen as long as he cared to

speak. We can think of no one now to just take his place, and for many a day it will be said, "If Lorimer were only here to develop this theme."

The characteristics marking his public addresses are to be found in his books. They give evidence of thorough study, of careful expression, of wide reading. He was quite voluminous as an author and had he done nothing else he would be remembered by what he has written. His mind dwelt on the social and religious problems of the day and in his published works he sought to grapple with them. He did it manfully and well. His "Argument for Christianity," his "Messages of Today to the Men of Tomorrow," his "Christianity and Social State," and his "Christianity and the Nineteenth Century" principal among what he did will live. Perhaps the best of these is the last, for it sums up in graphic form the progress and results of that which has been the greatest force in it since the world began. Perhaps had he kept to this line it would have been better. Not every successful preacher can be a novelist. He was not and his effort was a disappointment. That he has company in this did not remove the sting from the fact. Perhaps it would have been better had he not done so much. The bow incessantly bent must become less resilient. But his nature was strenuous, and its outcome could be no other. He lived his life and perhaps he would not have changed it if he could.

We have left little space to speak of him as a man. We ever found him delightful, genial, kindly, inspiring,—and the relations between him and this writer during the past ten years were very close. No one has he ever found to appreciate service rendered more fully or to express it so generously. He will not forget the close fellowship of many a conference and his life will be richer for their having been. It is but a slight tribute we have paid to Dr. Lorimer's memory, but among the many he will receive none more than it will have come from the heart.

## The Suffering of Christ.

By Alexander Maclaren, D. D.

The suffering of Christ was threefold—the suffering of flesh and blood—the suffering of the body, every nerve of which became the avenue of pain; the suffering of the mind, in view of great problems; the suffering of the heart, pouring out love not responded to and left solitary and alone—the suffering which a man bears as part of the human family, which made the Master often sigh, and extorted tears at the grave of Lazarus.

Our Master had flesh and blood. He knows what flesh suffers when it is lacerated and torn; He knows what blood suffers when it runs hot or cold; He knows all the exigencies and conditions and sorrows and pangs of our human heart. All this is known to him, and he was perfected in knowing it, that he might be a perfect Priest and Savior, Friend and Sympathizer.

There was suffering that came to him from temptation. He did not know what it is to fail. We have known temptation by failure; He knew what it was by bearing and vanquishing it—as in the forty days of temptation and in the garden of Gethsemane.

There were also his sufferings as the mediator, when upon his heart he took the guilt of the world. We know something of that. We know how we feel when we are in contact with those tens of thousands who are pent up in miserable hovels, where prayer and decency are alike impossible. We know something of what it is to

bear the injustice and pain and wrong of the world; but not as he did, for he bore it as the Mediator, and, by bearing it, put away both the penalty and the blame.

And so today we behold him perfected through suffering; through suffering making his way into glory and standing there perfected, to become priest and Savior for us. We must not look at the cross alone, but at the throne to which it led. Angels are beneath his feet, and devils; all creation does him homage; all the worlds wait upon his will; but we are his brothers. He is the Son and we are sons. Our brother is on the throne, and we are being brought to stand by his side.

We, also, must be perfected—by the suffering of flesh and blood, by wrestling with temptation, by bearing in our measure the sorrows and sins of men, and filling up what is behind of the sufferings of Christ.

Do not tell us to evade suffering; do not hold us back with pity; do not spend tears upon us; do not tell us that we must stand aside and be darlings of fortune, only caressed by the soft air and kissed by sunbeams; let us go the way our Captain went before. There is no way to his crown but by the cross; no way of being perfected but by suffering.

Let us bear it as he bore it—willingly, with the sweat upon our brow, but with loyalty to the will of God in our heart. Let us suffer so. Then the darkness will vanish and the light come; then the cross will be behind us forever, and the crown beckoning us before; and, like our Lord, we shall be perfected through suffering.

## Prayer Hymn.

By Chas. B. Botsford.

O come and live with me, dear Lord,  
In condescending grace;  
The furnishings are poor indeed,  
Unworthy is the place

For such a royal Guest divine,  
Our risen reigning King,  
Whose triumphs as the Prince of Peace  
The worlds celestial sing

Thou wilt rebuild the broken walls,  
The temple reardon,  
The darkened windows will replace  
To greet the light of morn.

New day in brightness will begin,  
The clouds will disappear;  
The home renewed made clean and sweet,  
Be brightened all the year.

To life with Thee I cannot reach,  
O condescend to me,  
For Thy companionship I pine,  
My help must come from Thee.

O come and live with me, dear Lord,  
Thy presence will be strength;  
All that is best in me will then  
Fruition find at length.

To think Thy thoughts and do Thy will  
And breathe Thy spirit sweet,  
I must have fellowship with Thee.  
Thy daily presence meet.

## The Home Mission Journal

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REV. J. H. HUGHES,  
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### Cruising for the Cross.

By Rev. C. A. S. Dwight.

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#### CHAPTER XIV.

After watching the East Indiaman burn to the water's edge—whereupon it became a dangerous derelict, constituting a continual menace to all other craft—the captain of the *Glad Tidings* gave orders that the course should be set for the island of Mauritius. "And we must be sure to keep an extra bright lookout, Nickerson," added Henton, "for we shall be in the particular region of hurricanes."

It was a great relief to the ship's company of the *Glad Tidings* to work gradually to the southward of the equator, toward a clime where somewhat more invigorating breezes were to be enjoyed.

The crossing of the line was marked by good-humored pleasantries. Bill Saunders, the boatswain's mate, disappeared from view several hours before the invisible line was reached, yet no cry of "Man overboard" was raised, for the older hands were in the secret. By two bells in the forenoon watch most of the green hands, who had never before crossed the equator, by one excuse and another had been collected forward. Suddenly as the bow rose on a ponderous wave, over the bowsprit came a remarkable-looking individual, neither whale, eel-serpent, dolphin, fish, fowl or man, but apparently a combination of all these forms of being, whose coming, however, did not seem greatly to surprise the older seamen on board, for they immediately, with strange familiarity, began greeting the dripping denizen of the sea, who brandished a huge trident, as "Nep," and proceeded to introduce him to the green hands in ways productive of a vast amount of mirth and jollity. After this Neptune was conducted by the old boatswain with due formality to the bridge, where he bowed with a certain marine dignity to Captain Henton and his sister, who greeted him with amused cordiality. After some ineffectual attempts to draw the uncouth visitor out regarding the precise location and character of the line, the waggish boatswain stepping quickly behind him, undid the fastening around his mask, which immediately fell off, revealing the manly features of Bill Saunders, the burly boatswain's mate, whereupon a roar of laughter arose from the waist of the ship, where most of the crew were by this time congregated.

The days passed pleasantly by while the *Glad Tidings* under full press of canvas kept steadily on its southerly way. Now and then a dark cloud lowered in the distance, but no very heavy weather was encountered. Several times, however, the order "Aloft, top-men!" was given, when it seemed to be the part of prudence to take in a reef or two, and there were a number of days when topgallant sails and royals could not be carried. Captain Henton knew enough of the art of navigation not to clap on too much bellowing canvas, with the result, perhaps, of blowing the masts out of the ship or at any rate of snapping a yard and alike in his sailing and in the conduct of his worldly affairs generally, he was content to make haste slowly though steadily.

At last the shores of Mauritius were sighted, where a stop was made for coal, water and fresh provisions. The crew of the burned ship had never lived so well at sea as they had been faring while messmates with the crew of the *Glad Tidings*, for while Henton did not coddle his men by providing them with luxuries—in which, indeed, he indulged only moderately himself—he took pains to see that all reasonable demands of his crew were met both as to wages and general living.

"Say, is your cap'n a' easy fool?" asked "Hoggy" the Lascar, who knew a little English, one day of Bill Saunders.

"What do you mean by that kin of talk?" demanded Bill, sternly.

"Oh, I thinkin' he big fool give you uns so much eat!" rejoined the Lascar.

The Yankee sailor thus addressed felt like throwing a bucket of water over "Hoggy" for his ingratitude and impudence, but his religious principles restrained him, and he contented himself with saying severely, "No, our captain's a Christian man. Do you know what that means, Lascar? If you don't, you'd better find out!" And after that the boatswain's mate thought he would keep an eye on "Hoggy."

While the *Glad Tidings* was at Port Louis, Mauritius, a fearful hurricane broke over the coast and the town, and John Henton devoutly thanked his Maker that the *Glad Tidings* had not been caught approaching the shores of the island during such a gale. In the harbor, with all anchors out, steam up, and everything snug aloft and aloft—for the topmasts, in pursuance of the advice of the experienced captain of the East Indiaman, had been sent down in a hurry just before the storm broke—the *Glad Tidings* was enabled safely to ride out the gale, which seemed to blow from all quarters at once, and swept many smaller and less protected craft in batt red ruin on the beach. When the storm subsided, Henton went ashore to see what he could do for the victims of the storm, many of whom were practically penniless, as well as bruised and bleeding—thus practicing, in that out-of-the-way region of the world, the gospel of the "Inasmuch." In serving these needy strangers at Port Louis John Henton felt that he had been serving Jesus-Christ.

Soon afterward the prow of the *Glad Tidings* was pointed seaward, and its course was laid almost due west, which brought it before long to the port of Tamatave, on the east coast of Madagascar. Here Henton took advantage of the opportunity to go ashore and in the company of an English missionary took a short trip into the interior. It greatly impressed the young American Christian to observe the result in modern Madagascar, of the pioneer missionary work accomplished in that wild country years ago—a work which, before it bore the richer fruits of these later times, was hallowed again and again by the blood of martyrs. It greatly strengthened Henton's faith to talk through an interpreter with some of the gray-haired converts, whose memories ran back to the days of persecution, and who had often endangered their own lives for the sake of the Master, and to hear them tell in quaint phrase, with many a curious idiomatic turn, the story of their faith in Jesus. Truly, thought Henton, believers on earth have many tongues, but all speak one common language: of love and faith toward the redeeming Son of God.

In Henton's program of his cruise a visit to the Cape of Good Hope had a place. It was not long therefore before the *Glad Tidings* was again at sea. Captain Henton thought it well to give the coast of Madagascar a wide berth, so he laid his course southeast by east until he had left the island many leagues astern. Then when he had made a sufficient casting to avoid any danger of being blown upon a lee shore, he laid the course first southerly, and then finally south-westerly, for the Cape of Good Hope.

(To be continued.)

#### The New Brunswick Convention.

The annual session of this body met with Lower Wickham church, Sept. 24th. Some of the delegates and ministers in attendance went by the Elaine on Friday; others came by the Crystal Stream on Saturday. The day of opening proved somewhat unfavorable for those driving, but on Sunday the weather cleared away, and large audiences, utterly beyond the capacity of the house of worship to contain them, assembled at all the services.

The business of the convention began at 10 a. m. on Saturday, and was continued until 4 p. m. when the Annuity Association held its annual meeting. As the convention had resolved, in event of union with the Free Baptists, to merge itself into the united body, it was thought best to have the Annuity Association to meet next year in the city of Fredericton. Accordingly a resolution was passed that that society should meet with the Baptist church in Fredericton on

the fourth Wednesday in September, 1905, at 4 p. m. Its reports and constitution are to be included in the *Annals* of the present year.

On Saturday evening Elder Hughes preached from Matthew VII. 29: "For he taught them as one having authority, and not as the Scribes." It was evident that the veteran preacher had lost none of his former vigor and grasp of Scriptural doctrines, and the occasion was a treat to all present.

The treasurer reported a balance on hand of \$52.88, which was ordered to be expended in the publication of the *Annual*. Reference having been made to the proposed suspension of the *Home Mission Journal* at the close of the present year, a resolution was unanimously passed expressing appreciation of the labors of Elder Hughes who has been managing editor of this paper during the six years of its publication.

Also resolved that the Convention tender its deepest sympathy to Rev. S. McCully Black, D. D., editor of the *Messenger and Visitor*, now in enfeebled health. The *M. & V.* also came in for a hearty endorsement, as the standard organ of the body. Fitting reference was made to the departure of Bros. Hall, Coombs and Irvine, who had passed away since the last meeting.

At 9.30 a Sunday morning an interesting social service was conducted by Elder A. B. Macdonald, who, though somewhat enfeebled, appeared as actively interested in the Master's work as in the days gone by. This service gave way a little later to a funeral occasion—the burial of Mrs. Albert Day. Pastor Ganong preached from Luke XXIII. 33. Elders Thorne, Worden, Perry, Gordon and others were also present.

In the afternoon a large congregation came to hear the convention sermon, which was preached by Rev. W. E. McIntyre, from II. Thess. III. 1. Rev. W. J. Gordon read Scripture lesson in Ephes. IV: prayer was offered by Rev. Samuel Perry. An offering was taken for Home Missions.

At 7.30 p. m. a mass meeting and evangelistic service was conducted by Rev. H. D. Worden. Theme—the "Fair Faces." The building was filled to overflowing, many having to remain outside. Fully one hundred took part in public testimony.

Rev. J. H. Hughes also preached during the day across the lake at Lower Cambridge, Macdonald's Corner and the Narrows. Thus closed one of the most interesting and profitable meetings ever held in the locality. The attractive scenery and surroundings of the place contributed much to the pleasure of all present, while the unbounded hospitality of the people made every one feel perfectly at home. An excellent choir, composed chiefly of the young people, furnished suitable music at each meeting, adding much to the tone and spiritual uplift given. Miss Bessie Macdonald of Charlestown, Mass., gave some fine renderings of pieces which were highly appreciated. Most touching indeed was the final chorus "God be With You Till We Meet Again."

#### Centennial Anniversary at Nashwaak.

On Sunday, Sept. 26th, large congregations gathered at the Baptist church to extend their congratulations and unite with the Nashwaak Baptist church in the celebration of the centennial anniversary of the organization of the church. The services began Sunday forenoon at 11 o'clock when the Rev. J. A. Cahill of Jacksonton, Carleton Co., preached "an able and interesting sermon from the words found in John 13th chapter, last part of the first verse on the eternal and unchangeable love of God having loved his own which were in the world, he loved them unto the end."

In the afternoon the Pastor stated that the Rev. Dr. Manning of St. John who was expected to be present and speak on missions had sent his regrets at not being able to be present and the Rev. Mr. Cahill again preached from the words found in Matt. 6: 33. Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.

At the close of the sermon the pastor, Rev. C. W. Sables presented a partial sketch of the history of the church, after which deacon Chris-

topher Maazer who has been a member of the church for 52 years led the congregation in a prayer of thanksgiving and praise for past blessings.

The pastor stated that only three of the former pastors was now living, Rev. John Williams, of Cumberland Bay; Rev. H. B. Sloat, of Milton, N. S., and Rev. F. B. Seeley of Albert Co., also that the church had sent out three preachers:—Rev. Dr. Goodspeed, the late Rev. W. L. Manzer and Rev. Mr. Coy, now a preacher for the Reformed Baptists. The pastor stated that he had received letters from Rev. H. B. Sloat and Rev. F. B. Seeley former pastors, expressing their regret at not being able to be present and also sending greetings to the church.

In the evening a large congregation gathered and listened to an able and practical discourse by the Rev. J. H. McDonald of Fredericton from the text Psalm 73, verse 17, on the Influence and Power of the Sanctuary or the Church of God, after which a social service was conducted by the pastor. Miss Viola Howland, the popular music teacher from Springfield, presided at the organ and a male quartette from Fredericton rendered valuable assistance in making the services of the day a success.

On Monday evening the Rev. W. R. Robinson of Gibson was with us, and preached a very practical and helpful sermon from the text, Malachi 4th chapter, 2nd verse: Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings. Messages of congratulations were brought from the churches at Fredericton, Gibson and Marysville by their pastors, Rev. J. H. McDonald and Rev. W. R. Robinson.

C. W. SABLES,  
Pastor Nashwank Church.

THE ALBERT CO. QUARTERLY MEETING.

The Albert Co. Quarterly Meeting convened with the 1st Coverdale Baptist church at Turtle Creek, Sept. 6th. Quarterly Conference opened at 2.45 p. m. led by the Pastor, at the close of which Pres. Rev. M. Addison took the chair and the new officers for the ensuing year were appointed, as follows, Pres. Rev. H. Erb; Vice-Pres. Rev. Milton Addison; Sec. Treas. Rev. Dr. Brown. Very glad indeed were we to see amongst us the familiar form and hear the familiar voice of Father Hughes, who then not having fully recovered from his recent illness, cheered us through all the meetings with droppings from his ripe experience, and his sermon on Tuesday evening was received in the same appreciative manner as his sermons always are. No less bound were we, however, to extend a welcome to Rev. H. S. Erb, upon his first appearance at the Albert Co. Quarterly, who at the close of Bro. Hughes discourse, preached to us the Quarterly sermon in an able and eloquent manner. Tuesday evening closed with an evangelistic service led by Bro. Addison.

Wednesday morning after an uplifting devotional service conducted by Pastor A. C. Berrie, the subject of Home Missions being next on the program, addresses were delivered on that subject by Bro's Addison, Hughes and Erb, followed with remarks by Bro's Berrie, Seelye and Henry Colpitts. Wednesday afternoon was devoted to S. S. Work. No officers present, no reports, save the annual financial report, no program at hand. So the Convention had to content itself with verbal reports from S. S. some of which were very encouraging. The question box being instituted, an interesting and we hope profitable season was spent answering questions. In the evening a stirring gospel sermon by Pastor Berrie, was followed with an evangelistic service led by Pastor Erb. The meetings from first to last were characterized with the presence of the Holy Spirit, and several manifested a desire to

lead a new life.

With the passing of a hearty vote of thanks for the hospitality of the entertaining church, the Quarterly Meeting and S. S. Convention adjourned to meet with the 3rd Coverdale church in Dec.

F. B. SHELVE, Sec pro tem.  
P. S. Pres. S. S. Con. for ensuing year Rev. M. Addison; Sec. Treas. Rev. Z. L. Fash  
Conference at Dec. Quarterly, led by Rev. L. H. Crandale. Quarterly sermon, Rev. Z. L. Fash; Alternate, Rev. F. P. Dresser.

Religious News.

ST. MARY'S  
KENT CO.

It will be a source of joy to those who love the Lord's work to learn that God is wonderfully blessing his people in this place. Yesterday Brother R. M. Bynon kindly spent with us and baptized six happy believers, giving us also two excellent Gospel sermons. We are much indebted to the good brother for the services he has rendered the people here in the past. I hope to continue the services here some days longer, and feel confident that many more upon whose hearts deep conviction has settled, will be fully decided to live for Christ. I deeply regret that I must soon leave a field so ready to Harvest.

Sept. 12, 1904.

FRED A. BOWER.

Last Sunday, Sept. 11th, I St. GEORGE, N. B. had the pleasure of exchanging with Brother Geldart who has been supplying the St. Andrews and Bay Side churches for the summer. All speak well of our brother's labors and prophecy that he will make a good preacher. I baptized the following for him at St. Andrews: Cora Richardson, Ivy Richardson, Alice Bryant, Nettie Miller; and at Bay Side Mildred Greenlaw. At St. George we have begun the building of a new house of worship which we hope to have completed before Christmas. Daniel Gilmor, Esq., of Montreal has very generously given us \$1000 towards our building fund. At Second Falls the debt on the new church has been reduced to \$50.

The Lord has graciously DOAKETOWN, N. B. refreshed his people. It came like a gentle shower, while fine men and three young women gave up their lives for the service of the Master. We had the joyful privilege of baptizing 12 in a pouring rain last Sabbath evening, when the baptism was witnessed by a large congregation. Bro. C. O. Howlett and writer are working this week at Lower Ludlow. C. P. WILSON.

Sorry indeed to leave the RICHMOND, CAR. Co. kind people at Cambridge pastorless, yet seeking to be found in the way of duty, I settled with these churches two months ago. Since then the mid-week prayer meetings have been revived, one S. school re-organized and another resuscitated. We are hoping to have baptism in a few days. The pastor and his wife were recently presented with an address, a new carriage and a young cow. God be thanked and the good hearted donors blessed. F. N. ATKINSON.

Green Road, N. B., Sept. 19th.

During the past summer a good work of grace has been in progress in our community. Several have professed conversion and have united with the church. These, all young, are a staff of ready helpers in all our social services, and give good promise of useful Christian lives. For these tokens of divine power we give God thanks. Next Sunday, the 25th inst., our

pastor will close six years of service with the church. These have been years of faithful service. In the pulpit especially has he manifested his strength. Large appreciative audiences have regularly been fed from the word; and feel that his retirement from our church will leave a place hard to fill, in the Sabbath and week-night ministrations. During his pastorate forty have united with the church, thirty-one of whom united by baptism. The Springfield church unanimously wishes Pastor Locke Goodspeed. Praying that the divine may open up to him a new field of service where he may continue to labor for the glory of His name.

E. C. DARLING.

We have just closed our LUTES MOUNTAIN labors with this church to resume studies at Hamilton. During the four months of labor here, God was surely with us and blessed. Monday July 11th, the first roll call of the church was held. Pastors Hutchinson and Baird of Moncton, and Bro. Carpenter who resides here were present and rendered valuable assistance. We also conducted a series of special services. The power of God was manifested in the reclaiming of wanderers and the salvation of sinners. On Sunday July 21st, Bro. E. C. Corey buried in the likeness of our Lord's death, twelve happy believers in Jesus. Bro. Corey also preached an inspiring and helpful sermon. We are grateful to these brethren for the help they gave in the work of the Master. On Sunday the 11th, we preached our farewell to a well-filled house. The people were kind and sympathetic, and it was with reluctance we severed our connection with them. We pray that the God of all grace will continue to bless them and that soon he will send one of his servants to break unto this people the bread of life. For all the blessings and benefits received by pastor and people, we render unto God praise. Here is a great opportunity for work; May God grant that it shall not be neglected.

A. C. BERRIE.

This is one of our small interests, but one worthy of thought and attention. We SHEDIAC. have been four months with this people, but have not been able to give them the same attention that was given at Lutes Mountain. However God blessed us without any effort on our part and on Sunday Aug. 7th, Bro. Seeley of 1st Coverdale church administered the ordinance of baptism to Mr. A. Wilber. Bro. Wilber is past middle life, and decided to hold out no longer; so yielded to his God and followed in his appointed way. Bro. Seeley's services were much appreciated. One, and perhaps the greatest need here is a new house of worship, as the old one is very uncomfortable. Our number here is few, and we may regret to learn since leaving them on Monday 5th, that the messenger of death has called away one of their leaders, Deacon Gay. Bro. Gay was always present at services if possible, and ever ready to speak in honor of his Master. His death will no doubt weaken the interest there. But we pray that God will carry on the good work, that a new house will be erected and many more turn to Christ. Here too the people were kind and appreciative and we shall ever cherish fond remembrances of them.

A. C. BERRIE.

A Christian is a man in whom there is something so different from other men that it should awaken questioning.

Conscience.

By Rev. D. F. Lamson.

The question often arises, Is Conscience always reliable? Can it always be trusted? Paul speaks, Titus 1:15, of some whose "mind and conscience is defiled;" he speaks also, 1 Cor. 8:7, 12, of a "weak conscience," i. e. one whose standard of judgment is imperfect; and of some whose "conscience is seared with hot iron," i. e. those whose standard is wholly perverted or destroyed by disobedience and lawlessness. "A good conscience" is spoken of, implying that there is a conscience that is not good; Acts 23:1, 1 Tim. 3:19, 1 Pet. 3:16.

The truth seems to be that the moral nature may suffer much degradation, that the night be, comes darkness and conscience ceases to be a trustworthy guide. There may be a deceiving conscience, a conscience that has become warped by evil habit, by false training, by passion or prejudice, so that like an unjust and partial judge, it delivers false judgments. Conscience is not infallible; it partakes of the infirmity of human nature, and may therefore lead astray.

To recur to the illustration of the magnetic compass: the needle may be deflected from its true bearing by some extraneous attraction, and then the more closely it is followed the greater will be the danger. As a matter of fact, an ocean steamship once came near being wrecked by a bar of iron being carelessly left near the binnacle. Conscience may be turned aside from the polar-star of truth, and then it becomes as great a power for evil as in its right and normal action it is for good. We are bound not only to "follow conscience," but to have a right conscience to follow; a man must not only live up to his moral judgment, his moral judgment must be one that it is right to live up to.

The fact that Conscience may be perverted explains how it is that good men have been persecutors, as when our fathers were made to suffer disabilities, imprisonment and the spoiling of their goods, at the hands of a dominant hierarchy of a state church. It explains how men have "thought they were doing God service" in putting his faithful servants to death; how such a man as Paul "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth." Many of the apologists of slavery and other evils have been not bad men, but misguided men. Such men have often had conscience enough, but it was not a "good conscience."

In fact, the more conscientious a man is, to greater lengths will he often be led in wrong-doing if his conscience is a misdirected and perverted one. Some one asked the celebrated Dr. Emmons how certain men could be so ill-tempered and cross-grained; he replied, "because they are conscientiously ugly."

Conscience is like a railroad switch; if it is misplaced it will send the train off on a side-track, and perhaps to destruction. Paul exhorts us to have "faith and a good conscience;" which i. e. conscience, "some having put away, concerning faith have made shipwreck;" 1 Tim. 1:19. Some have conscience without faith, and are mere formalists; some have faith without conscience, and are mere emotional Christians; their lives are not consistent with their professions. What God has joined together, we are not to put asunder.

The practical question is, How may a "good conscience" be secured? (1) The conscience must be enlightened by God's word. Psalm 19:7-9 119-130. (2) By obedience; if neglected or disobeyed, like an alarm-clock its voice soon ceases to be heard. The conscience should be kept sensitive to the truth like the photographer's plate to the light; then it will be a trustworthy guide, the "vice-gerent of God in the soul."

An Open Letter to Clergymen.

We are told in the Bible that God created every winged fowl after his kind; and God saw that it was good. And God blessed them, saying, Be fruitful, and let fowl multiply in the earth.

It is a sad fact that man is not permitting the birds of the air to multiply as God directs; they are wantonly killed for sport by men, and boys destroy thousands of eggs and nestlings each year. Fashion decrees that women must wear the plumage of wild birds for ornaments. Glance at the bonnets worn at any church service and note the large number of graceful plumes known as "Aigrettes." There is not a woman that does not know that these plumes are obtained only by the most cruel and barbarous methods. How can she kneel and partake of the Holy Communion while wearing them?

Can the children of the Sunday Schools grow to be good men and women unless they are taught that kindness to all God's wild creatures is a part of Christian life? The Saviour says a sparrow "shall not fall on the ground without your Father." This certainly means that human beings will be held responsible for all cases of cruelty to even the most humble of God's creatures.

Birds are a check on insect life and so lessen the labor of the tiler of the soil. Scientific study during the past two decades has demonstrated the fact that birds are the most valuable friends the agriculturist has; they destroy insect pests and noxious vermin; they also eat thousands of tons of weed seeds which if left to propagate would soon overrun the land.

Birds require no pay for their labors, they only ask to be let alone to enjoy in peace and safety the life the Creator gave them, the same right that every good citizen enjoys.

Are clergymen doing their duty if they do not call the attention of the people to the rights of the birds?

WILLIAM DUTCHER.

Married.

MILLER MILTON.—At the home of Mr. C. F. Milton, bride's father, Aug. 24th, by Rev. S. Erb, Manning Miller to May E. Milton, all of Dawson, N. B.

ALLEN ALLEN.—At the home of the bride's parents, Sept. 7th, by Rev. Frank P. Orsinger, Harry Allen of Toronto, to Nellie Mae Allen of West, Co.

BARTLEY McGRATH.—At Lower Knoxford, Car. Co., on Aug. 31st, by Rev. C. Stirling, Austin H. Bartley of Knoxford, to Minnie M., daughter of Daniel McGrath, of Lower Knoxford.

MORRHENSE SUSTIN.—At the parsonage, in Deak town, Sept. 7, by Rev. C. P. Wilson, assisted by Rev. C. O. Howler, Alexander Morrhenso of Blissfield, to Gertrude Austin of Deaktown, N. B.

HARPER JACKSON.—At Pastor's home, St. John West, on the 7th September, by Rev. B. N. Nobles, Roy Charles Harper of Havelock, Kings Co., and Bertha Jackson of Lusk Lynd and St. John Co.

HARRIS LEAVITT.—At the parsonage, St. George, N. B., Sept. 18th, by Rev. M. E. Fletcher, Orben Harris to Aledia Ethel Leavitt, both of Black Bay N. B.

McADAM DEAGLE.—At St. George, N. B., Sept. 21st, by Rev. M. E. Fletcher at the home of the bride's father, Stewart McAdam to Ella Deagle, both of St. George.

DUNLOP GORDEN.—At the Baptist church Springfield, York Co., N. B., Sept. 7th, by A. A. Rutledge, Burt Dunlop of Upper Caverhill, to Mina Gordon of Springfield.

HUESTIS STANIS.—At the home of the bride's parents, Southampton, Sept. 14th, by A. A. Rutledge, Preston L. Huestis of Nackawick, to Nellie Blanch Stairs, of Southampton, York Co., N. B.

FULTON DICK.—At St. John, N. B., Oct. 21st, by Pastor Christopher Bunton, Stuart Gordon Fulton, of Turro, N. S., to Addie Dick, of St. John.

FULLERTON-WILBAND.—At the home of the bride, Riverside, Sept. 7, by Pastor J. W. Brown, Jas. Alex.

Fullerton J. P. of Albert, and Lena Pauline Wilband, all of Albert Co.

LIVINGSTON-WOODWORTH.—At the Parsonage, Hopewell Cape, Sept. 15, by Pastor J. W. Brown, Charles Harry Livingston of Albert Mines and Rosie L. Woodworth of Woodworth Settlement, all of Albert Co.

STEVENS JAMIESON.—At the home of the bride's parents, Woodworth Cape, Sept. 14, by Pastor J. W. Brown, Wilton Stevens of Stokess of Hub-boro, and Alice Maud Jamieson, all of Albert Co.

WHITE EARLE.—At the Free Baptist parsonage, Belle's Cove, on Aug. 24th, by Rev. S. J. Perry, Brazil White, of Wick a n, and Bessie Earle, of Kars, K. Co.

KERRSTEAD SLEY.—At the Free Baptist church, St. John West, on Sept. 27, by Rev. R. W. Ferguson, assisted by Rev. W. O. Kers and Rev. W. C. Kers, of Pa. D., to Edna F. Sley, U. S. A., to Gertrude L., daughter of Capt. Geo. Sney, Charlotte Street, St. John West.

FLEMING-NICHOLSON.—On the 21th ult, at the residence of the bride's parents, by Rev. John Perry, Mr. Ernest Jordon Fleming, of Weston, C. Co., and Miss Joie Annie Nicholson, only daughter of Albert and Lezlie Nicholson, of Comella, Charlton Co.

Died.

CHUTE.—At Berwick, Sept. 7th, Unio Maud, youngest daughter of Mr. and Mrs. J. Burton Chute entered into rest after a brief illness of typhoid pneumonia. She was baptized in 1895 by Rev. H. D. Simpson and the fullness of her beautiful Christian life will long be felt by many. The Sunday school loses its organist and a faithful teacher and the choir misses her voice, but the greatest loss is experienced in the home, where she was ever thoughtful for the comfort and pleasure of others. Two of the four pastors Rev. I. Wallace and D. H. Simpson were in attendance at the funeral.

WRIGHT.—At McDonald's Point Aug. 21st, Charlotte O., aged 82 years, wife of Deacon Richard Wright, passed into the rest that remaineth for the people of God, leaving a husband, two sons, two daughters and one sister to mourn the loss of an office bearer and one sister to whom she was an office bearer, a kind and loving mother and a sister for twenty six years, her was a very great sufferer, and for the last five years was unable to move herself. During all these years she was never known to murmur or complain, but during her suffering with unceasing thanksgiving to God. She always took a deep interest in every branch of church work and had a special interest in Missions as was president of the Aid Society ever since its organization. Lovable in character, amiable in disposition, firm in faith, zealous for God and the church she will be much missed by the church and community. The Pastor will always feel that there is one less praying for him and his work—although she could not meet with us except when we met at her home, we always realized that in her home, her prayers were ascending and her life was a power for good. I feel that this notice should not be closed without reference to the untiring attention of the devoted husband and also a niece, Miss Martha Oils, to this dear sister, through all these years. No thing that could be done so much to be loved and her comfort was always considered before any pleasure for themselves.

While it is true that "Religion never was designed to make our pleasures less," it should be remembered that there are pleasures and pleasures, and that even legitimate pleasures may be followed foolishly, selfishly and blindly, so that they tend to the undoing, instead of the making of character. Some are in themselves degrading; others, right under certain conditions, become wrong when followed for their own sakes, and not as a means of recreation; or when they are indulged in to excess, or when associated with questionable practices. The regeneration of pleasure, and its regulation and its subordination to the higher ends of life, are matters that need more careful and honest treatment from religious teachers.—The Christian

The Baptist Year Book of the Maritime Provinces will, it is expected, be issued before the end of October. By order of the Convention, all persons desiring copies will be required to pay ten cents per copy, except that a limited number will be sent free for the use of the several Boards of Convention and the several Associations when convened, and also a number of complimentary copies will be sent out as usual. Therefore all churches and individuals interested are advised to notify the editor at an early day how many copies of the Year Book they require, and to enclose with this notification a sum sufficient to pay for the books ordered at 10 cts. each.