

# THE HOME MISSION JOURNAL

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WHOLE No. 123

The following ideas of Dr. McArthur concerning the order of religious services show the tendencies of the times. If any of our readers have any criticisms to pass upon what he says, the columns of this paper are open for them. We would like to hear from some of our brethren what they have to say about it. **EDITOR.**

## Improved Services

By Robert Stuart MacArthur

Some Baptist churches greatly need a more stately, ornate, reverent and scriptural form of public worship. The devotional element, in many churches, ought to be more fully emphasized. It is easy to see that some religious bodies which hitherto have had elaborate forms of public service are tending toward greater simplicity. It is equally easy to see that those which have been characterized by extreme simplicity are tending toward greater fulness and richness in their services. Both tendencies are full of hope; both tendencies ought to have full liberty. There are Baptist churches which are so ritualistic as to prefer their old, barren and, to many, unattractive services. These churches are pitifully ritualistic. Ritualism is the strict observance of prescribed forms in religion. The forms may be traditional in origin; and they may be plain, barren and even unedifying in character. The ritualism is in the strict observance of the prescribed form, not in the character of the form itself. No Roman nor Anglican church is more rigid in its form of worship than are certain Baptist, Presbyterian and other churches.

Baptist churches desiring a richer service have the right to resent the attempted lordship of these ultra conservative churches over the freedom in worshiping God, which the progressive churches are seeking. Who has a right to add to our Confession of Faith an article which insists on the infallibility and inspiration of certain persecuting Puritans in all matters of public worship? They rigidly excluded the use of the Lord's Prayer in their services. They considered the chanting or the responsive reading of the Psalms as savoring of papacy or some other form of apstasy. We are surprised that any one should think that the honoring of God's word in public service should be considered as partaking of the abominations of the "Scarlet woman"! If anything is clearer from the word of God itself, it is that the responsive reading, or antiphonal chanting was the manner in which some of its inspired writers used it in the public worship of God. We who desire deeper reverence in our services are quite willing that those who so prefer should cling to their barren forms, even though we may regret their ritualistic spirit. But we object to their endeavors to restrict the liberty of those who are freer than they from ritualism, those who desire to give variety, warmth, color and scripturalness to the public worship of God. Why should these brethren be charged with being innovators and "apists"? Why should their efforts after a fuller participation on the part of all the people in the public worship their desire for greater spirituality and scripturalness, be sneered at as dilettantism?

Vigor of invective these critics mistake for strength of argument; bitterness of criticism they mistake for loyalty to truth. They conspicuously illustrate the very sin which they uncharitably charge upon others. In the name of what they claim to be Baptist they would force upon us what is neither Baptist nor scriptural. Is it Baptist to make the example of certain Puritans, instead of the New Testament the rule of our faith and practice? What right have these men to place tradition before Scripture? In the authority of God's word Baptists believe with all their hearts; but to the teaching of an often narrow and bigoted tradition they attach no importance whatever. To the law and the testimony—this is our appeal. The real question is, what do the Scriptures enjoin, forbid or permit as to public worship? To ask any other question, to attempt to decide the matter on any other basis, is unworthy of a Baptist. But the moment the question is asked these self-con-

tuted censors of their brethren are condemned, for the New Testament is nearly silent on the question, and permits the largest liberty to the people of God.

In the little that it does say, it is at variance with the censors. Our Lord Himself says, "After this manner, therefore, pray ye," but the censors say, "After this manner, therefore pray ye not." "And when they had sung a hymn" (that is virtually when they had chanted a psalm) "they went on"; but the censors say that chanting a psalm, or even reading it antiphonally, is ritualism of the most objectionable type. We may celebrate the birth of Washington, but not the birth of our Lord; we may observe the anniversary of our country's independence, but not the anniversary of our Lord's resurrection; we may decorate with flowers the graves of our nation's dead, but not the house of God; we may fill our houses with rugs from Daghestan, and pottery from Japan, and works of art and bric-a-brac from the four quarters of heaven until they are ablaze with color and beauty, but we must worship God in barulike structures devoid of beauty, and in a ceremony as funereal and austere as we can make it.

Does anybody believe that we please God better by making His house and His worship repellent than by making both cheerful and attractive? We repudiate this censorship. We assert our liberty; we despise this traditionalism and ritualism. The man who insists on these forms handed down to us from Puritanic times is under the bondage of a pitiful formalism. A Baptist church should refuse to enter into or to accept such bondage even for an hour. Shall we, as severely orthodox Baptists once did, eschew singing of any kind? Shall we, as some Presbyterians still do, vehemently protest against organs as inventions of the devil? Are our children ritualists and "apists" when in Sunday schools they read the Bible responsively and recite in concert the Lord's Prayer? Where would these censors have us stop? Some of us will continue to take the example of David, of prophets, of apostles and of the Lord Himself, rather than the traditions of the Puritans, as our authority in public worship. We shall strive to make the services of God's house rich, deep, scriptural and spiritual. We shall honor God's word rather than the traditionalism of dead Puritans to whom Baptists owe but little love and no reverence. We wear robes on baptismal occasions. Is it sinful for the pastor and the choir to wear robes on other occasions of public worship?

New York.

## Notice.

We are sending out addressed envelopes in some of the papers of this issue to those of our subscribers who are behind time with their payments for the paper, and hope they will use them at once in sending in remittances. You will see dates on your paper, or on the wrapper of it to which your last payment was made, or where no payment is made it is the date when you began taking the paper, and fifty cents a year from that date is what you now owe. Please be prompt.

Any one who will subscribe for the HOME MISSION JOURNAL at any time from now until next Dec. will get all the papers from Sept. 1st until Jan. 1905 for 50 cents—one year's price of the paper, sixteen months in all. We have back numbers from Aug. 27th and can supply any new subscribers with them. Now please send in your names with address and fifty cents, and take advantage of this liberal offer.

Address J. H. Hughes, Cunard St., North End, St. John N. B.

## Carleton and Victoria Quarterly.

The above named quarterly met with the Baptist church at Lower Wakefield on Tuesday and Wednesday, Sept. 8 and 9. On Tuesday the following pastors were present, Revs. Z. L. Fash, J. L. Wetmore, B. S. Freeman, C. N. Barton, C. F. Rideout (Lic) and W. H. Smith. We were pleased to have with us for two sessions our general missionary, Rev. A. H. Hayward whose words in missionary discussions are always helpful, and Rev. F. S. Todd. The sessions were most fittingly begun by a devotional service, being led by pastor Wetmore. The remainder of the first session was made not only interesting but instructive by reports from our Home Mission work in the Quarterly and from churches represented. In the evening a helpful missionary sermon was preached by Rev. B. S. Freeman. The Wednesday morning session was opened by devotional exercises, after which a paper prepared by Rev. W. H. Smith on the subject, "The Pastor as a Man," was read, which evoked a lively discussion participated in by Pastors Fash, Wetmore, Rideout, Freeman, Rev. F. S. Todd and Bro. Mallory. Pastors Fash, Barton and Smith being called away to attend weddings an extra amount of work fell upon the remaining visiting pastor, Rev. B. S. Freeman. Being called upon in the afternoon he taught an interesting S. S. lesson, and again in the evening he preached an inspiring sermon from the words, "The righteous shall flourish as the palm tree." An after service led by Pastor Wetmore brought to its close a helpful Quarterly.

REV. W. H. SMITH, Sec'y.

## Had I But Wealth

How oft we think—had I but wealth  
Then would I make the poor rejoice,  
In all good works my hand you'd see  
And every wanderer's friend I'd be,  
Had I but wealth.

And yet 'tis love the world doth lack,  
No gold; 'tis hearts and souls that starve,  
Should we then say—had I but gold,  
When 'tis but wealth of love untold  
The world doth lack?

Then rather say—had we such love  
As doth a brother's burdens share,  
Naught else we lack, but such a choice  
And e'en the angels would rejoice  
Had we such love.

Then let us pray—give us that love  
Which in the Saviour's heart did burn;  
For it all else we will resign,  
We would be wholly, truly Thine;  
Give us that love.

The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own dispositions, will waste his life in fruitless efforts and multiply the griefs which he purposes to remove.—S. Johnson.

Look for beauty in commonest things and in commonest persons; it belongs only to those who find it and has value beyond that of gold. This search will not interfere with duty, but may soften its asperities, for a beautiful life is the choicest blossom of a dutiful one.—Annie H. Ryder.

A mind busy with good thoughts will have no time to spare to evil suggestions.

## The Home Mission Journal.

A record of Missionary, Sunday-School and Temperance work, and a reporter 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

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Cunard Street, St. John. (North) N. B.

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Rosecroft.

CHAPTER XII.

It was now only six weeks since Elsie had come to the cottage, and already she looked a different girl. The pure air of Berwick, the wholesome fare, always appetizingly prepared, but so different from the rich, highly-spiced dishes that used to be served at her step-father's, the atmosphere of love and sunshine that surrounded her; above all, the environment of a life that had its spring above, had wrought a beautiful change. Her cheeks, once so thin, were growing plump and rosy; the light of love and hope was in her face and, though still a little shy with strangers, she was no longer awkward, brusque and sullen in their company.

She had looked forward with dread to attending church and Sabbath-school for the first time in her life, and only her love of Aunt Diantha kept her from asking to be left at home. If that wise little lady divined her feelings, she forebore to notice them, but quietly took it for granted that her niece was going with her.

"Can you be ready to start for Sunday-school by half-past eight, Elsie, dear?" she had asked.

"What could Elsie do but answer, 'Yes, Aunt,' and go demurely upstairs to put on the dainty suit of white nun's veiling and pretty white hat that her aunt had presented to her. When she was dressed, she could not but acknowledge to herself that it was a very nice looking girl whose troubled eyes looked out at her from the mirror, and the consciousness helped to reassure her a little. If only she had not been out one day before, taking a long tramp with Rags, when Aunt Diantha's Sunday-school class came to call! It would have been enough of an ordeal to meet them at home, but this was worse, to have to make their acquaintance at the church. She hoped Aunt Diantha would not ask her any questions in the class, for though she had carefully looked over the Quarterly and other lesson helps which Miss Hathaway had given her, she felt like a bewildered traveler exploring an unknown region. She was fascinated, interested, yet felt ashamed to confess her ignorance of the Scriptures even to kind Aunt Diantha.

And now, the third day after their arrival, the Sabbath had come round, and all too soon for Elsie, who would have faced physical danger with much more equanimity than that anticipated visit to the church and Sunday-school.

It was as beautiful a Sabbath as ever dawned upon this weary world, and as Elsie walked with her aunt through pleasantly shaded streets, fragrant with the breath of flowers from surrounding gardens, the gentle influences of the day of rest and peace began to steal into her heart. How quiet the little town seemed, how musical was the chiming of church bells upon the balmy air! And Aunt Diantha, in a bluish-gray gown of some soft material, vested with snowy lawn, looked the very personification of peace.

The church was scarcely fifteen minutes' walk from their cottage, and was a capacious, cheerful-looking structure of red brick and granite, ivy-mantled, and standing in a green inclosure. Elsie's heart began to beat tumultuously as they neared it, and she felt a child-like longing to turn and run away. But she suppressed her agitation as usual, except that she turned pale as they entered the gate.

A bevy of bright looking girls who stood chatting near the church ran joyfully to meet Miss Hathaway. They were her Sunday-school scholars, and had been under her charge since they were little children, just promoted from the

infant class.

"Well, my dears, you are very early this morning," she said as she affectionately returned their greeting. Then she presented each of them in turn to Elsie, who could at first hardly find words in reply to their kind greetings. But there was something about them so genuine and warm-hearted as well as courteous, that Elsie soon began to feel more at ease with her future companions and was able to thank them so gracefully for the beautiful surprise they had given her the day of her arrival that they all took a fancy to her.

"They seem very nice girls," thought Elsie. "After all, how could they be anything else, brought up, as you might say by Aunt Diantha?"

There was truth in Elsie's reflection; all the girls showed the affect of their teacher's gentle training, and it was especially noticeable in the case of three, whose home influence had not been of the sort to refine or elevate them. All had early "come into the Kingdom," and were active young Christians, who had learned from their teacher her tactful way of winning souls for the Master. Everywhere they went their helpful influence was felt, and in the home of the three girls specially referred to a blessed change had gradually taken place. In one a father had been reclaimed from a drunkard's life and was now the support and comfort of his family and an active Christian worker, while in the other two cases an atmosphere of vulgar discord and peevish discontent had been transformed to one of sunshine and peace.

The following article on "The Worship of a Baptist Church," by A. Lincoln Moore, D. D. of New York City, may be regarded as a reply to Dr. McArthur's article on "The Ritualism in Baptist Worship," found on our first page in this paper, although it makes no reference to that article. This one being lengthy we will give the balance of it in our next issue. It will pay you to read the whole of it.

### The Worship of a Baptist Church

By A. Lincoln Moore, D. D.

Worship, etymologically, is a contraction of the old Saxon noun—"worth ship." Originally the word was applied to a person in recognition of the good qualities or worth which he was supposed to possess. "Then the word came to be in the verbal form, and to worship was to recognize the worth of the person to whom the worship is addressed. To worship God is to recognize in appropriate ways the worth that is in Him."

True worship implies right conceptions of God and right relations to God. God, the object of worship, is a Spirit. Man, the worshiper, is created in the image of God. While man by his body is connected with the earth upon which he lives, and with the animals, of which he is one, he is also spirit of the same kind of being as God. God is the Father of spirits. Man, as a spiritual being, is in a peculiar sense God's Son, and partaker of God's nature. Man, therefore, can know God. Though bounded and conditioned by time, he is an image of the Eternal. Hence man is super-natural, hyper-material. Though he is finite, man has an intuition, necessary and real, of the infinite, and may ascend from nature to nature's God and know and worship Him as Abba, Father.

Man is a constitutional worshiper. The innate sense of God is one of the few relics of Paradise. Man worships instinctively as he breathes. He must worship. This is his business. If man worships not he is a failure as a man. Even as an animal his success is only partial, for the deer is swifter, the elephant stronger, the bee more industrious. He may be a success as a money-gatherer, a fact-collector, a counting-machine, but as a man he is a dismal failure. Man needs no divine command to worship, but does need to have his instinct of worship divinely regulated.

Public worship is a most comprehensive term, including the entire sanctuary service from beginning to end, from the first peal of the organ prelude to the last note of the postlude. Worship in its wider signification takes in all church

conduct, even the attitude of the worshiper, physical, mental, moral, spiritual. The self of the worshiper is part of worship. It is almost sacrilegious for a man with dirty skin, soiled raiment, stunted breath, unguided mind and listless soul to attempt the worship of Almighty God. It is equally reprehensible for the minister to come with weary body and jaded mind to lead the devotions of the people.

To the careful and thoughtful observer there will appear three distinct ideals of public worship which I may designate respectively the emotional, the aesthetic and the intellectual. In some quarters it is thought that a service of public worship should appeal exclusively to the emotions, and the worship is enjoyed in proportion as the feelings are stirred; in other directions it is thought that the service should be a work of fine art, appealing exclusively to a sense of the beautiful; all things artistic and attractive to eye and ear must be combined—the full tones of the majestic organ, the sweetest and richest solo voices, and the grandest effects of choral music must unite with light softened by richly stained windows and all the glories of ecclesiastical architecture. To the aesthetic worshiper the artistic effects will determine the enjoyment of the service. Among another class, the ideal worship is that in which the intellectual predominates; the sermon is unduly emphasized, the discourse must possess unity, order, movement, point, and, above all things else, appeal to the logical faculties. It is not strange that such a service should be very attractive to men of carefully trained intellects.

The true ideal of worship, however, is found in the harmonious blending of these three elements—the emotional, aesthetic and the intellectual. There is grave danger in emphasizing unduly any one of these elements. Public worship is not exclusively an emotional thing, a work of art, or an intellectual exercise, but a *distinct means of grace*. Rightly conducted, it should appeal to all that there is in man—to heart, soul and mind—awakening slumbering potentialities, developing spiritual glances, and imparting beatific glory; for there is in every truly regenerate heart a divine something which, when fully developed, becomes a transfiguration, a golden mosaic of spiritual splendors. Public worship is the divinely appointed opportunity for men to draw near to God and to receive from God the light and cheer and comfort and peace and joy and beauty which He alone can impart. The great loving heart of the Infinite Father cannot be satisfied unless every soul that comes to His house is fed with the heavenly manna, and goes down from the sanctuary with a transfigured purpose, which may work itself out in a transfigured life.

For the realization of this exalted and exacting ideal, true worship, as opposed to formalism, should be characterized by simplicity, solemnity, spontaneity, sincerity and spirituality.

*Simplicity.*—There can be no valid objection to the reasonable enrichment of the service by the introduction of responsive readings, antiphonal singing and the congregational "amen." This responsive element which is often entirely lacking in Baptist churches, is not incompatible with simplicity. Indeed, the neglect of it has called down upon our heads well deserved criticism. A gifted writer in the *Andover Review* charges the non-liturgical churches with gradually attenuating public worship until it has reached "a painful, sometimes a ridiculous, extreme of thinness. It is the exception that congregations worship. They listen. Their mental attitude is unchanged from beginning to end. They not only listen to the sermon, the prayer is listened to. There is no general participation in worship. The result is that only those that are attracted to church who are interested in good preaching and who enjoy the singing of a quartette choir."

The less a congregation has to do the less devout it is liable to become. It is tempted to regard the service as a one-man performance, and to sit idly down and play the critic. Very often true worship is blasted by the chill breath of adverse criticism. There is at the present time a desire to make the services of our church more inviting. There is danger, however, of going to extremes. There is a tendency in many Baptist churches to depart from the primitive simplicity of worship as revealed in the New Testament and vigorously maintained by our fathers, and to in-

produce startling innovations, mostly borrowed from a formal and worldly church, in the hope of making the service more attractive. If a Baptist church wishes to make a fool of itself, I suppose it has the privilege. Some four Baptist ministers, who wear gowns, scholastic gowns, frooth—and affect quite as much impudence to this article of apparel as the clergymen of the arrogant Anglican Church. If a Baptist minister wishes to make himself ridiculous, I suppose that is his prerogative, all opinions to the contrary notwithstanding. A few days ago I overheard a party of Presbyterian ministers discussing the "ministerial gown," and one of their number, referring to a leading Presbyterian pastor who is an advocate and wearer of the scholastic gown said: "Such a garb savors of pride and ostentation and is to be condemned." Said our own Dr. Loring a short time ago in a public address: "The wearing of a gown by a Baptist minister is distinctly a step backward."

The specious argument advanced in support of all this vainglorious show and ecclesiastical millinery is the desire to attract and hold the fashionable and wealthy classes of our great cities. If these people must be attracted by such devices are they worth attracting or holding? Will they ultimately become barnacles which will help sink the ship? The experiment is dangerous. I know of one Baptist church where a gowned minister, enamored of ritualism, introduced a formal service, which created an appetite for the spectacular, and his church became the nursery of a fashionable and worldly Episcopal church immediately contiguous. Frills and finery in a Baptist church always result disastrously. To say the least, the introduction of a formal liturgical service in a Baptist church is dishonoring to the simplicity that is in Christ, makes worship a purely mechanical thing, a thing of posture and form, and has a dangerous tendency to make religion fashionable by utterly destroying its holy and divine character, and wherever introduced is evidence of decay in spirituality and vital religion.

As loyal Baptists we profess to be a spiritual people. Who ever heard of a wealthy and fashionable Baptist church? The Lord pity it, if wealth and fashion are its only mark of distinction! Our Lord died to have a spiritual church, and a spiritual church He will have at any cost. Formalism and ritualism too often mean spiritual lethargy, inertia, worldliness and death.

I know of a certain Protestant church with Romanist tendencies which has not the courage to go, or the honesty to remain; where the preaching is a ten-minute affair and below mediocrity; where young ladies of a sentimental age, particularly, are accustomed to resort ostensibly for the worship of God, but in reality to exhibit their fashionable gowns. The rites and ceremonies, the boy choir, the imposing processions and recessions, the bowings and genuflections, the swinging of censers, the lifting of the mass, the holy millinery, the dim religious light, are enough to make an angel—weep or laugh! The effect of such a performance is wholly sensuous and spectacular. As the ritualistic Baptist church was a nursery for the Episcopal church, so this high Episcopal church is a nursery for the Roman church, for some of its rectors, and many of its members, have gone into that body.

The Lord pity our Baptist churches if they ever depart from the New Testament simplicity, to ape a formal and worldly church!

**Solemnity.**—The great sin of our age is irreverence. The Romans called it "infas." It was regarded as a capital crime, and was punishable with death. But the wind is now blowing from a different quarter. Men take great liberties with God. We speculate and philosophize about His existence and being. We regard Him as an invisible and impenetrable somewhat, to be assumed as the convenient basis of a doctrinal system. Men theorize about His attributes, estimate His stature in terms of arithmetic, and measure His stately stepplings with a span. They thoughtlessly bandy His august name back and forth as in a game of shuttle-cock. This spirit of irreverence manifests itself in various ways—in a total disregard of things sacred and holy, and in flippancy of bearing and deportment in God's holy sanctuary. Many churches are sadly deficient in decorum, to say nothing of devoutness.

The dignity of the pulpit and the solemnity of worship has been marred in many instances by

the discussion of worldly topics, the introduction of the stereopticon graphophone and other questionable devices, and the over-stagger, hazy and worldly entertainment have frequently disrupted our yearly liturgical reverence that remind us of God's sanctuary.

Very often, too, the chief singer in destroying the solemnity of divine worship is the choir, or one of its representatives.

### New Brunswick Convention

The tenth annual session of this body was held with the Oak Bay church, Charlotte Co., opening on Saturday, 26th inst.

The weather throughout the meetings was all that could be wished, and every one appeared to thoroughly enjoy the exercises.

At 3 p. m. the Baptist Amnity Association held its annual meeting, nearly all the delegates remaining to hear its reports. The society now helps some fifteen annuitants and is doing a good work.

The capital fund is reported at \$12,226.00 and this is located in good securities, chiefly in Fredericton. It was generally felt that the churches should aid the benevolent work of the association to a greater extent, and a resolution of this nature was accordingly passed. By this it is hoped to keep the regular grants up to the constitutional limit, so that no reduction will be necessary.

On resuming the business of the convention the officers were duly elected, and the following appointed a committee of arrangements: Rees H. D. Worden, I. N. Thorne, J. W. Gardner and R. Ganong. All visiting brethren were invited to seats.

At the Saturday evening service addresses were given: (1) On Home Evangelization and its opportunities by H. M. Superintendent; (2) The Basis of the Foreign Mission Enterprise, by Rev. W. C. Goncher, M. A.; (3) The Divine Law of Giving, by Rev. J. W. Gardner. The remarks of the speakers elicited the deepest interest of all present.

The Sabbath exercises were of an exceptional character and highly spiritual in tone. At 11 a. m. Rev. M. Addison preached the convention sermon from Isaiah LXIII. 1. It was a rare treat. The whole audience seemed as if taken possession of by the Spirit's influence and power, and all present attested to the helpful nature of the meeting and its attendant exercises. The sermon was along the old go-pel lines, and proved that no modern methods, higher (?) criticism, or any of the later skeptical brood, were needed to attract the attention and save the souls of men. At its conclusion Rev. C. Currie offered a very impressive prayer, evidently in sympathy with the discourse and the prevalent feelings in the minds of all.

At 2.30 p. m. a paper was read entitled "The Temperance Reform and How to Effect It," prepared by Rev. J. A. Cahill. Following this came another on "The Sunday School Lesson and How to Conduct It," by Bro. W. C. Newcombe. After singing, an address on Sabbath School work was given by Rev. J. W. Gardner, and another on the B. Y. Problem of our Cities and Villages by Mr. Ganong of St. Stephen.

At the Sabbath evening service a letter of Christian greeting from Rev. S. D. Ervine was read. This brother, now in confined health at San Jacinto, California, wished to express his gratitude to the brethren at home for their sympathy and practical help.

References were also made to the absence of Bros. Hughes and Hall, both of whom by reason of illness were missing for the first time from the sessions of the convention.

Gospel addresses were given by various brethren, after which an evangelistic service followed. A large number took part and at the close several arose asking for prayer. It was truly a time of deep spiritual refreshing.

During the Monday sessions the report in the of the Denomination was presented. This showed six ordinations to the ministry—the largest in our denominational history—four deaths in the ordained ministry; three houses of worship dedicated; two new church organizations, and two church edifices remodelled and re-dedicated all within the convention year just closed.

The question of the necessity of undertaking a mission to Newfoundland was again introduced and a resolution passed commencing such a project to the attention of our churches.

The following resolution was also heartily carried. Resolved that this convention concur in the proposal for a union of the Free Baptists and Baptists of these provinces, and view with favor the steps now being taken to effect so desirable an end.

The Monday evening service was of a devotional and social character and proved a fitting conclusion to one of the most interesting gatherings ever held among us. Other conventions have had larger numbers present, and perhaps more to attract attention, but none in recent years we venture to assert has been more highly profitable and helpful to those in attendance, or awakening in direct influence upon the unconverted assembled with us. We are looking for good fruits in the near future.

### Letter of Rev. S. D. Ervine.

"To the ministers and delegates composing the New Brunswick Baptist Convention, convened at Oak Bay:

Dear Brethren and Sisters in Christ:

I am glad to know that you are again congregated together in Convention to continue the interests of the Lord's work, for which the body was originally organized. I trust your meeting at the present season will be crowned with the Master's presence and result in the advancement of His glory and the general good of His cause. As you meet in this Convention God only knows how my heart yearns to be with you to enjoy the blessed associations and labors of past years, when I was in vigorous health and my heart aflame with love for Jesus and full of holy zeal for his service.

I do not really love Him less now, nor has my interest in His cause become less. But through my long-continued physical decline I have lost the ability to exhibit either by utterance or act my heart-felt love and attachment to the cause of my Master. Somehow, though over 3,500 miles stretch between us, I do not feel to be so far from you. To me the best people on earth dwell on the soil of the little province of my nativity, where my life-work has been done, and which must ever seem dearest of all lands under the sun. For,

"Of every land both east and west,  
I love my native land the best."

Though not so rich in diamonds, yet to me it contains that which is more precious than silver or gold. In my native land there is a kindly brotherliness that I do not find elsewhere. The church of Christ has a higher spiritual tone, a more positive belief in the word of God, a deeper desire to obey the Lord's commands, and less catering to the world than in any place I have yet seen, though I fear the late day trend is somewhat after the course of others to too great an extent.

Then too in our home land the Sabbath is more sacredly kept and enjoyed as a day of rest and worship. There men generally, both professed Christians and those who do not make such profession, have a sense of honor that can not be found in this country. Here promises are nothing; everything must be bound by written agreement. Promissory notes must be ratified by an endorser, or secured by a recorded mortgage.

In our native land it is assumed in most cases of business men of reputation that their promise is as good as their signature, or in other words, that the honest man's word is as good as his note, and his note as secure as a mortgage on his property.

The moral tone too of our home land is generally of a much higher type than elsewhere. Character is prized even above worldly fame. The marriage tie means life—companionship, culture of children, and all that is dear to the honest mind. Then why should not I love and prize the honored characteristics of the early acquaintanceships of my native land?

During the past year I have through our denominational papers and correspondence with brethren and friends kept in touch with you in the Lord's work. I have rejoiced with you in

your successes and prayed for you in all your labors. In your sorrows and losses I have sorrowed and sympathized with you, and I still expect in spirit to bear burdens with you in the Lord's cause.

Touching personal experiences the past year has been one of unusual care, anxiety and expense. My own health is still on the decline, and though strength is slowly waning it is slowly going. I know the end is coming nearer. In my family I have a sad case. My little boy's injury to his knee, according to present appearances, leads us to the conclusion that he is permanently crippled for life. He has already undergone a severe surgical operation, and must again be treated in a similar manner to secure from any standpoint the least permanent benefit. Even then the result for good is doubtful. Though it all the Lord has been very good to us. All our actual needs have been met. He has, through one medium or another, sent to us temporal aid to meet every demand. Praise His dear name! The Lord is good; his mercy endureth forever.

I have just learned, as I send this, of the departure of dear old brother Augustus Freeman, another of our provincial veterans, waymarks or connecting links, between the past and present generations.

This brother was able to work in both ministerial and secular labor until about four months since, when his son forbade him doing anything that would in the least tax either mind or body. His son, the doctor, took him to his own comfortable home at Long Beach, California, where on Saturday, Aug. 29th, he passed on to his eternal reward.

I now note by provincial papers the death of Bro. Manzer of St. Marys. Brethren our family circle is swelling on the other side of the river. We shall not be lonesome over there. Be of good cheer. Advance! Our leader goes before.

And now in closing I would avail myself of the privilege of thanking each and all of you for great personal kindness in contributing to the amounts which have been sent to me by the hands of my esteemed brethren. This has been a great help to us, and again I would say thanks, and may God continue to bestow upon you His richest benediction! The Lord bless you all, is the prayer of your brother in Christ.

Very sincerely yours,

S. D. ERVINE.

San Jacinto, California, Sept. 1, 1903.

### Religious News.

**Since coming to this field in St. Marys, N. B.** July our efforts have been greatly blessed by God. For the past two weeks we have been holding special services here with the result that eleven or twelve have given their hearts to Christ. On Sunday the 13th five young men were baptized by Bro. R. M. Bynon. I shall be engaged holding special meetings in Bucconche in the near future, and intend leaving to resume studies at Acadia in October. I feel safe in saying that the goodwill and prayers of the people will follow me, and bespeak for my successor on this field the sympathy of a kind-hearted and appreciative people.

F. A. BOWER.

Sept. 14.

**After a vacation of two CAMPBELLTON, N. B.** months, the greater part of which was spent at Clifton Springs, N. Y., where my health was much improved, I am back at work again and the prospects for the next year's work are very encouraging. On the first Sabbath after my return I administered the ordinance of baptism to one candidate and expect to baptize several Sabbaths in succession at the Mission stations of this church where my brother has been laboring during the summer. During my abs. at Clifton the Campbellton pulpit was supplied by Revs. Isaiah Wallace, Barry Smith, and I. F. Keirstead, Lic. They were all very much appreciated, but the visit of the Rev. Isaiah Wallace who is the father of the Baptist Church in Campbellton was especially pleasing to the church and his old friends who love him the more because he wears with such dignity and Christian grace the white

crowns of 77 years. The blessing of this as well as of many other churches is upon him for what he is and what he has done.

J. W. KEIRSTEAD.

**Upper Blackville church en-**  
**UPPER BLACKVILLE** joyed another good day  
**N. S.** when seven young people obeyed Jesus in Baptism, making 27 added to the Blackville church by baptism and one by experience since the work began. All praise to God.

C. P. WILSON.

**Bro. Hayward and I have**  
**ST. FRANCIS, N. B.** just visited St. Francis. We held a few special meetings, some interest was shown. The Roman Catholic atmosphere prevails serving the God of the Hebrews in the morning and Satan in the afternoon. A preacher in order to do any good in a community like this, must be able to preach in French, and above all the doctrine for regeneration in the power of the Holy Spirit.

ELLIS AUGER.

**On Sunday Sept. 13th the**  
**COLLINA.** Collina Baptist Church was re-dedicated to the worship

of God. The church building has been removed from its old site to the village. Here it has been thoroughly repaired at the cost of \$500. This means a great deal of self-denial on the part of these faithful men and women of God. Rev. Dr. Keirstead of Wolfville kindly came over and preached the opening sermon. It was fitting that this duty should fall to his lot. Collina is the home of his childhood. Here he gave his heart and life to Christ. Besides it was in this building where his sainted father preached the gospel of the Son of God and expounded the Scriptures. The sermon was all that could be desired—delivered to an attentive audience which completely filled the house while a large number stood outside and heard the word from open windows. It would be useless to attempt to give an outline of the discourse. Back of the words uttered was the noble personality of the doctor fired by the truth which burned in his heart; deeply wrought upon by the sacred memories of the past, and the circumstances of the hour. It never was the privilege of the writer to hear a more forceful and eloquent discourse. The doctor chose his text from Acts 3:13 and the two thoughts around which the sermon was built, viz.—God is more to us because of His dealings with the fathers; and the fathers are more to us because of God's dealings with them—glowed with beauty and power, bringing God near to us and calling forth our deepest love and sincerest loyalty to Him. In the afternoon the pastor preached Rev. O. N. Mott and H. H. Ferguson, Free Baptist ministers being present spoke helpful and encouraging words. At the evening service Dr. Keirstead preached again. At the close a social service was held. This was indeed a red-letter day for the people of Collina. The hospitality of the people was unbounded. The brethren from Sussex gave up their morning service and came out bringing an offering with them. Brethren from Bellisle, Long Creek, the Millstream, the Lake and from other places came to show their good will and assist in lifting the debt caused by the extensive repairs upon the house. The collections at the morning service amounted to \$125 and at the afternoon service \$34. The people at Collina have now a beautiful and comfortable church in which to worship God and deserve great praise for the sacrifice they have made in this matter.

PASTOR.

### Married.

**DANIS-BARTON.**—At the Baptist Church Union Co., Car. Co., Sept. 9th by Rev. C. N. Barton assisted by Rev. F. N. Atkins and Rev. E. Leroy Dakin, B. A., of Annapolis Royal, N. S. to Iva W. Barton of Union Corner, Carleton Co., N. B.

**YOUNG-CALBERT.**—At the Baptist parsonage, Campbellton, Sept. 8th, Mr. Edward Young and Mrs. Ellen Calbert were united in marriage by Rev. J. W. Keirstead, B. A.

**STEVES-COOLING.**—At the residence of M. Geo. Lutz, Campbellton, Sept. 9th, Mr. Harry Steves of Flat Lands, son of Deacon Jacob Steves, was united in marriage to Miss Helena Cooling of Dawsonville, by Rev. J. W. Keirstead, B. A.

**FRANK-FRAME.**—At the Union Church of North Newburgh, N. B., Sept. 15, by Rev. J. D. Moore, Albert H. Bull of Northampton to Bessie L., second daughter of George Frame of the same place.

**BREWSTER BRAUN.**—At Staples Settlement, on the 9th inst. at the residence of the bride's parents, by Rev. J. J. Barnes, Mr. Sandy H. Brewer, of Zealand, York Co., to Miss Phoebe Braun.

**SECOND-PATTERSON.**—At Long Crook Queens Co., on September 10th, by Rev. H. H. Ferguson, Mr. Walter C. Second to Miss Jessie F. S. Patterson, daughter of Mr. William Patterson.

**LYON-KEITH.**—At Sussex, Sept. 15th, by Rev. W. Camp, Mr. Percy B. Lyon, of St. John, to Miss Bird L. Keith of Sussex, Kings Co., N. F.

**MORRIS-MARTIN.**—At the Bowser House Chatham, N. B., Sept. 12th, by Rev. C. P. Wilson, Herbert Morchouse of Upper Blackville, to Barbara Martin of Chatham.

**HOVEY-WHALEN.**—At the Bowser House, Chatham, N. B., Sept. 15th, by Rev. C. P. Wilson, Henry Hovey, of Ludlow, to Elmor Whalen of Bonsoan.

**MCKENZIE-TRITES.**—Married at Lutes Mountain, on the 16th inst., by the Rev. John Williams, Mr. Early McKenzie of Moncton, to Miss Ella May Trites of Lutes Mountain, Westmorland County.

**SNOW-SNOW.**—At the Baptist church, Half Island Cove, Guysborough Co., on Sept. 11, by W. E. Carpenter, Solomon Snow to Mary Snow, all of Half Island Cove, N. S.

**JOHNSTON-BAYER.**—At the home of the bride's parents, Florenceville, N. B., Sept. 9, by Rev. W. H. Smith, James Johnston of Woodstock to Alberta Estella Bayer.

**RIVERS-BROWN.**—At the residence of the bride's in Uter, Mrs. John Brown, Arcoot creek Junction, Vic. Co., on the 9th inst. by R. W. Demming, Lewis R. Rivers and Lizzie Brown, both of Arcoot Junction, N. B.

### Died.

**TOPHAM.**—At Perth, Sept. 10th, Elizabeth Topham aged 81 years.

**HARTT.**—At Four Falls, Sept. 19th, Mrs. Olive Hartt, aged 85 years, widow of the late James Hartt.

**COX.**—At Four Falls, Sept. 13th, Mrs. Thos. Cox, aged 82 years. She leaves a husband and three children.

**UPHAM.**—After a brief illness of typhoid fever, Sept. 10, at the age of 21 years, Mrs. Athalia Gertrude Uphan, wife of James Uphan and daughter of Charles Titus of Uphan departed this life. She was a bride of four months and her early demise is a sad blow to her young husband and bereaved parents. Being of an amiable disposition she was beloved by a large circle of friends. Her funeral services were conducted at her father's residence on Friday evening by Rev. C. W. Townsend of St. Martins, tent 110-134. Interment was made Saturday morning in Fernhill cemetery, St. John. The floral tributes were costly and numerous. Much sympathy is expressed for the friends especially her father, who is very ill at present. Our sister was a valued member of the Baptist church.

**THORNE.**—Very early on Tuesday, Aug. 25th, in the night morning of life, Sybil Maude, youngest daughter of Brother Fred and Sister Emma Thorne passed into the sweet brightness of life eternal, aged 13 years, 11 months and 18 days. In our special meetings last fall at Barsdale, dear Sybil was hopefully converted to God, and expressed an earnest desire to follow Jesus. She was not strong and in early winter she began to fail in health, and notwithstanding all that loving hearts and hands could do she gradually sank till the end came. But during all the days and weeks of severe suffering she was not heard to complain, but patiently waited of the messenger. About two weeks before her death, knowing that she could not stay much longer, she talked beautifully to the whole household. May the good Lord comfort and sustain those left to mourn, and prepare to meet the loved one in heaven.

**COLWELL.**—A sad drowning accident in Alberta has removed our young brother E. B. Colwell, eldest son of G. W. Colwell, Esq. of Exmouth St., in this city. The young man had left his home at Red Deer City with two companions going down the river on a raft. They were carrying shingles and some lumber with which to erect their dwellings on homestead lots, and on the way ran upon a bar, breaking the raft. Messrs. Ferguson and Content, his companions escaped to the shore, but young Colwell failed to reach the land. Our esteemed brother had but recently returned from South Africa, and had been in the west only a little over two months. The accident occurred Aug. 27th. Deceased leaves father, mother, four brothers and two sisters. The late Dea. N. B. Cottle was his grandfather. He was in his 19th year, and a member of Tabernacle church.