

# THE HOME MISSION JOURNAL

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WHOLE No 116.

## An Intercepted Letter

From the Reverend John Hopkins to his True Son in the Faith, the Reverend Timothy Goring, A. B., A. M., Ph. D.

My dear Timothy: You must not apologize again "for the liberty you take" in writing me freely and fully of what you are doing or trying to do in your ministry to the Fifty-second St. Church. It is a pleasure to receive your letters and hardly less a pleasure to answer them for you will not misunderstand my language, it is not always precise and formal. You will even fear with me if I exercise the privilege of age and address you in admonition and reproof. Since I have no longer a pulpit of my own, I must now and then, like Brother Paul in his imprisonment, unburden my mind by means of an epistle.

I kept my seventy-first birthday last Sunday. The weather was stormy and I spent the day indoors, in my easy chair, like the self-indulgent "Sabbath sinners" whom I have so many times, and to so little purpose, publicly rebuked. But so strong upon me are the habits of well nigh half a century that I could not be quite contented until I had preached to myself a sermon. While the church bell was ringing I took for a text, the eight verse of the One Hundred and Twenty-first Psalm: "The Lord shall keep thy going out and thy coming in, from this time forth and forever more." The sermon was edifying and consoling to its single hearer, as I have always prayed that my discourses might prove, whether preached to many or few. But when the attentive congregation was dismissed, the suspicion that there was still a truth proper to the day which had escaped the preacher prompted me to take down my Tennyson from the shelf and read "Ulysses". You need not concern yourself about the "Ulysses" now, Timothy, but when you have got well into the fifties, take my word for it that you will find it a tonic and heartening.

I have come back, as you know, to seek a home for my old age in the retired little community which was the scene of my first pastorate. My daughters protested against a retreat which they called an exile. But what better could I do, now that my children are married, and my wife dead? I must contrive somehow to live my own life still, assert my modest independence, indulge if possible without offense my harmless whimsies. My heart turned, I hardly knew why, to Brantford. Its aspect is little changed, and after a half century it wears to me still a homely and familiar air. The view of the village from Booth's Hill is as serene and winning as when I saw it first from the lumbering stage coach which brought me to preach my trial sermon to a congregation too easily pleased; the post office has not been moved, nor the drug store, and I shall know where to look for the pink blossoms of the trailing arbutus if the April sunshine tempts me to walk into the woods to-morrow. The question of bed and board was soon and satisfactorily settled. John Winkle and his wife are members of the church which I once served, and recall cheerfully the days when they sat on the benches of the infant class room and listened, not without disdain, I suspect, to the young pastor's efforts to talk down to their shrewd, inquiring intellect. In their well-ordered home, set back from the village street a little among the trees, Mrs. Winkle has offered me a bedroom and a sitting room. The rooms could not be cleaner; they lie open to the sunlight; the food is good, the doorways will be shady in June, and I may drive the old horse when I will. What better could I do? What more could I ask? I am in my own quiet nook, with books and leisure, and a little balance in the bank at the end of each month, and such a life as one who has passed seventy may well thank God for. I have no longer a pulpit, but I shall get wonted even to that heavy loss, and please God, I need not be idle. A ministry of some sort I am sure awaits me. "Old age hath yet its honor and its toils."

But enough of my own affairs, Timothy. Let me turn to yours, I am greatly interested in two or three matters touched upon in your letter,

particularly in what you say of the reception the new "Society for Religious Education" is meeting with among the brethren whose boasting it is that they stand fast in the old ways, contending earnestly for the international lessons, once for all delivered to the saints. I would like to say something about that. But it can wait. I must deliver myself first on another topic. Be prepared now for plain speech.

To be frank, Timothy, your letter gave me a bad half-hour, for it shows only too plainly that you have given in your allegiance to a doctrine of ministerial efficiency and success which with all my heart I repudiate. Your idea, if your own words do not deceive me, are not my ideals, and the rewards you appear to seek I have never coveted. Not that I dissent in to from what you say. I am not prepared to deny that "facts are facts," though all facts are not equally important. To be sure, "this is the twentieth century, and not the seventeenth." To be sure, also, "methods of church work have changed." Dear me, yes! How true all this is! Where do not the "new methods" prevail? Here, in our little village church, they flourish and flaunt themselves. If thirteen-year-old Jenny Martin is put to bed by her too solicitous mother at five o'clock on Sunday afternoon with a strip of red flannel around her throat, the chairman of the look-out committee calls on Tuesday evening to ask why Jenny was not present at the junior endeavor meeting and makes a note of Jenny's excuse for his report of "cases investigated." Another committee is at this moment going up and down the village street with a "pledge book" in which you asked to put your name to a promise that you will read five chapters of the Bible each week day and five on Sundays. I wrote down my name somewhat reluctantly, I confess, for, though I am willing enough to read my Bible regularly, I do not like pledges. But neither do I wish in my old age and in a community where I would fain be respected to be reckoned among the outcasts and the scoffers. I had no choice, you see. Necessity was laid upon me. We were disposed to take some things for granted in my day. Culpatly so, perhaps, I am not prepared to defend the easy-going, inefficient, slack old times, nor to regret new methods because they are new. It must needs be that new methods will come

(To be concluded in our next issue.)

## The Successful Minister.

By Rev. Theodore L. Cuyler, D. D.

The highest aim and ambition of every true minister of Jesus Christ is to achieve spiritual success. For this he prays and for this he labors; and for the lack of this neither fame nor popular favor, nor large salary can be any compensation. He is not blind to the fact that in his success two factors must be reckoned with—the human and divine. The planting of the wisest Paul and the watering of the most eloquent Apollos will avail nothing unless God gives the increase. Not by human might or power, but by the agency of the Holy Spirit, can success be secured. The minister may pray ever so fervently for the blessing of the Divine Spirit, but he cannot dictate and demand that blessing. Yet there are certain things that the ambassador of Jesus Christ must be and must do if his ministry is to bear spiritual fruits. For doing his duty he is responsible; for spiritual results he rolls the responsibility over upon the Master he serves. He works, but he does not worry.

1. The first essential to success is that a minister should not only love his work, but love that Divine Master and Owner whose blood-redeemed servant he is. Paul clove to the root and in the core of the matter when he said, "The love of Christ constraineth us." Not only his love for us, but ours for him. The curse of a vast deal of preaching and teaching is that self is—in some shape—at the bottom of it, and Christ is not there at all. "Whose I am and whom I serve..." The more entirely a minister can fulfil

this vital and indispensable condition the stronger he will be, the happier he will be, yes, and the holier he will be also. Just as sure as the heart-thermometer shows a lowering of the Christ-love, just so surely will the sermons and the prayers feel the chilling effect; and a cold pulpit sends its frost through the whole congregation. On the other hand, when a minister brings Jesus Christ with him into the pulpit, then there is a "tongue of fire" there which will burn its way into the hearts and consciences of the auditors. Genius, scholarship, rhetoric, are but "tinkling cymbals," in comparison with this indwelling, ever-mastering grace of personal love for a personal Savior. If such men as Brainerd, McClintock, Sumnerfield, Spurgeon or Moody were sitting by my side, they would say "Amen" to every word I have just written. "More love to Thee, oh Christ," is the prayer that should be often on every minister's lips.

2. As the spiritually successful minister is a man whose highest inspiration is a supreme love for Christ, so it is his foremost aim to induce his hearers to give their hearts to Jesus. He knows no other way to save a life but to save the heart that animates and controls that life; and the only way to save that heart is to enthronate Jesus Christ there. Winning people to trust, to obey, to follow Christ—that is his "high calling." There is a constant temptation with ministers to ignore this, or to substitute something else for it. One minister who lives much in the atmosphere of books is tempted to preach chiefly to the intellect, and gives much valuable instruction. Another is deeply interested in sociology, and aims to reform social wrongs, to promote humanitarian enterprises and Christian citizenship. The gospel of Jesus Christ goes infinitely deeper than mental instruction or social reforms, excellent philanthropies of various kinds. It aims to change human hearts and put Jesus Christ there. His message was "Come unto me." "Follow me," and no minister ought to feel that his work is successful unless (by the Holy Spirit's aid) he can win people to the service of Christ. His vital purpose is to form character—to make bad people good and good people better; this means heart work; this means regeneration; this means salvation for this world and another. My brother, do you fail right there? Then there must be something wrong in your aims or your methods, or your spirit; for the Christian ministry that yields no fruit of Christian lives is about equivalent to a medical practice that heals no sick folk, or a legal practice that gives no verdicts. To search honestly for the cause of failure is often the first step to success.

3. The minister who intensely loves his Master, and with singleness of heart labors for the salvation of his fellow men works at an immense advantage. He is not obliged to manufacture his weapons, or invent his arguments, or construct his own motive power. "Preach my Word" is His divine commission; "Lo! I am with you always" is His promise of divine support. My observation has been that those ministers who have had the most spiritual success (for this is the point I am discussing) have been men who had an implicit faith in the supernatural inspiration and the divine authority of their Bible, and who have kept at the front the great central themes of revelation. They have wasted no time or breath in defending God's Book, which they hold to be self-evidencing; they have planted themselves on the adamant of God's unshakable truth and preached with the light of eternity flashing in the faces of their auditors. They have never frittered away their sermons on secondary topics, or blinked human depravity, or concealed hell, or belauded the Atonement, or dwarfed God's infinite love, or Christ's infinite claims, or the indispensable need of the Holy Spirit at every step. They have aimed to make sin horrible, and Christ lovable, and a life of fruitful service the only life worth living. Such preaching the promise-keeping God has stamped with success and will do it while the world stands. Try it and see.

## The Home Mission Journal.

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Rosecroft.

BY CHARA BROUGHTON CONANT.

CHAPTER V.

MISS Diantha had other qualities beside her sterling Christian character and dainty housewifely qualities that won for her the admiration and respect of the literary people of Berwick. She was a natural student, with a rich and well furnished mind and an intense desire for knowledge. Her Aunt Grace, herself an accomplished woman, with an exquisite gift for painting, had carefully trained her niece, and in her own quiet, unselfish way, had made real sacrifices to send Diantha to an excellent private Academy in Berwick. The young girl graduated there at eight and, for some years after was a teacher in the academy, enjoying the work, and delighted that she could now assist the dear aunt that had done so much for her. But a great sorrow was approaching them, and when Diantha was twenty five Aunt Grace had a stroke of paralysis that deprived her of the use of her hands. It was a great affliction to the active, capable woman, who had spent her life caring for others, but she trained herself to look upon the bright side even of this infirmity. She accepted it as she had all her innocent joys and pleasures, with an unflinching trust in God. She was the most uncomplaining of invalids, while on the other hand, Diantha and Janet were all devotion to her. Diantha had resigned her position in the academy that she might give more time to her aunt, but in order to eke out their income, and procure comforts for the invalid she gave lectures on English literature and art four times a week to classes of ladies who found in her the most delightful of teachers. English literature she had taught successfully for years, and her knowledge of art was remarkable. Her pupils often declared that they believed she knew more about pictures and sculpture than half the people who visited the galleries in Europe, and then, besides, she illustrated her art lectures so admirably with engravings and casts that she and her aunt had been collecting for years. Her gift of language also was so rich and plentiful and her enthusiasm sincere and infectious. Yet, with all her rare intelligence, Diantha Hathaway was always modest and happy in imparting knowledge, never making a pedantic parade of her attainments.

With a mind that shrank from the faintest suggestion of coarseness, with a nature so charitable that she seemed the very embodiment of the love that thinketh no evil, no wonder Diantha won the hearts of all with whom she came in contact. Yet it was in her own home and with her few intimate friends that her character exhaled its richest fragrance, and those who knew her best loved her most. For, sincere and tender-hearted as she was, she was naturally reticent and unobtrusive. She would never be one to wear her heart upon her sleeve, for days to peck at."

When she was thirty years old, her aunt gently "fell asleep" one winter afternoon. Diantha felt as if she had lost her own mother. She had been so brave and cheerful during the last five years that not even Aunt Grace, so unselfish and considerate had dreamed what a strain these years had been upon her niece, in body and mind. And now came this crowning sorrow, for if Diantha's body had been weary sometimes her love and courage had never failed, and she had always found it a delight to minister to the beloved aunt who had done so much for her. And how she missed her gracious presence and her motherly sympathy and counsels. There was not a rebellious thought in her heart, and

she could rejoice in her aunt's happiness, but the reaction came after the strain, and Diantha fell an easy prey to an epidemic of pneumonia that was just then raging in the town. By means of kind nursing and the aid of a skillful doctor, she escaped with her life, but she was not able to go out till mild spring days set in, and she never became as strong as before. The following winter she was ordered South by her physician, and when she returned she found things considerably changed. Other lecturers on literature and art, ladies who had won quite a name for themselves in the great city an hour's journey away, had appeared in Berwick and become very popular there. Diantha was crowded out, but she accepted the situation gracefully. She was not strong enough now, and was too much attached to her home to apply for a situation in a school, but she was a graceful, charming writer, and her articles from time to time found a place in various journals, and in this way she managed to add something to her slender income.

Such was the little lady who, on this eventful September afternoon, sat apart in a corner, waiting for her sisters to speak out their wishes. Mrs. Shell-drake, she was sure, had already made up her mind to adopt Maud, while Mrs. Honeywell, a rich, childless widow, was certain to carry off the twins. How Miss Diantha's heart yearned over those three children, pretty as rose-buds! But Minerva and Gertrude never dreamed of consulting her wishes, and besides, why did her own heart, that gentle, unselfish heart, set up a plea for Eliza in spite of secret fears and trembling? Eliza, unruly, scowling, unattractive—what a discordant element to introduce into her peaceful, well-ordered, pretty little home! Would it not really be wiser to agree to her sisters' suggestion, send her to some good boarding school, to remain there till she graduated? Why did the gentle little Christian lady's heart and conscience rise up in reproach against her at the thought, and again put in their plea for the unfortunate child?

Mrs. Shell-drake glanced again at Eliza, then at the three girls, who though flushed and excited during these moments of suspense, felt comfortably assured on the whole that they would be well taken care of. If they had been ugly and bad-tempered, like Eliza, the pretty little Pharisees argued to themselves, it would have been a different matter; no wonder nobody wanted her, the disagreeable girl, who had never been allowed to study or play with them.

Mrs. Shell-drake took off her glasses, and turning to her sisters, said in her abrupt, decided way:

"I'll take Maud and bring her up as if she were my own child. With five sons at home, that's all I can undertake, but it will be nice to have a daughter in the house, and if Maud is a good dutiful child to me and her uncle Shell-drake, we shall do well by her. Eh, Maud, do you want to go with me?"

"Oh, yes, Aunt Minerva, and thank you very much," Maud answered promptly. Though a little afraid of her aunt Shell-drake, the shrewd child, too shrewd for her years, felt pretty sure she could get on with her. And then Mr. Shell-drake was good-natured and indulgent, and it would be nice to have five big brothers. What a pet they made of her when she made them that three-months' visit soon after her mother's death! They all wanted to adopt her then, and her uncle and aunt were very angry because Mr. Fullerton would not consent to the arrangement.

"Very well, that's settled then," said Aunt Minerva, pleased with Maud's prompt response. "And now, Gertrude, it's your turn to choose. I suppose you want your namesake in any event, but it would be a pity to separate the twins, and as you have no children—"

"Dear me, Minerva, suppose you let me speak for myself," said Mrs. Honeywell, in a tone of drawing protest. "You always want to settle things for everybody."

"It will be a good deal of care for me, she went on, "adopting two small children, and I not in the best of health either. But if I find the burden too great, perhaps Diantha will take Gladys off my hands—"

"Oh, please Aunt Gerty, take us both!" whimpered the twins in one breath. For though they often squabbled, they were fond of each other in their phlegmatic way, and did not like the idea of a separation.

"We'll be so good, Aunt Gerty, never make

you a bit of trouble," said Gladys. Then stealing up to their aunt, and gently putting their arms around her neck, the little girls stood there, making a pretty and touching picture. Mrs. Honeywell's heart swelled agreeably at this demonstration upon their part, and she said in a voice of good-natured chiding:

"Then, there, what a to-do, when I said I would keep you both if you were not too much care! If you are good, obedient little girls and never make any trouble for me, your teachers or the servants, we shall get on nicely together." She looked complacently at the lovely pair, thinking how many pretty costumes could be devised for them, and what a sensation they would create, when dressed exactly alike they would make their debut in society.

"I suppose, Diantha, you are relieved not to have the care of a child," she said turning to her sister with a patronizing air. "You have lived in that old madish way so long that it would quite upset your prim little establishment."

Diantha did not seem to notice the slight sneer in Mrs. Honeywell's velvet tones. She was looking intently at Eliza's tragic face, in which some hurt feeling at being completely ignored seemed mingled with hatred and defiance.

"I was just thinking," said Miss Hathaway, in a gentle, somewhat faltering voice, that I would adopt Eliza, if she is willing to come with me."

(To be Continued.)

### God is Not Poor.

OH, this ignorance of God, of the Christian life, of the blessedness of consecration to His joyous service! Alas, most Christians are enduring their religion, instead of enjoying it.

God is not poor. Yet the majority of His people act as though He were, as though He could not "open the windows of heaven and pour out a blessing as there shall not be room enough to receive it." They seek pleasure elsewhere than from Him whose "blessing maketh rich and addeth no sorrow," whose "commandments are not grievous."

True Christians find their life their proper element—the world has nothing to give them. Just as a bird finds the air suits its wings and a fish finds the water suit its fins, so we Christians find that God, who made our hearts, from which come the issues of lives, has given them perfect joys to suit them. Yes, this He does if we only yield ourselves to Him we will find His ways inexpressibly blessed. This is life. Any other way is existence.

I plead for God to be given a chance to bless our lives and our churches. And this can only be done by leaving Him tune the strings of our hearts so that He can strike upon them and make melody and harmony akin to that of heaven. And if our hearts are thus attuned by Him, the lives we live together in our churches will be as harmonious, perfect and effective as possible, and our singing, praying and speaking will be the expression of this. Then there'd be no more dull prayer-meetings, no more useless church services, but the people's hearts would burn within them as they spoke one to another and sinners would be converted.

For me, I'd done with the world at conversion. I found that the friendship of the world was enmity against God. *And I never forgot it.* I want nothing from the world; I need it has nothing to give; but as a Christian I want, O, how I want to give it my life, as the Master gave His. God help me. And I know all loyal souls say the same.

Now about our work as churches. Are we not making a mistake in asking the world, as we do so much, to pay for the sustenance of the Lord's work? It appears that we are endeavoring to make the "goats pay for the pasturage of the sheep." Dr. Josiah Strong said some years ago that the church members of the United States possessed not less than fifteen billions of dollars, and that this was increasing at the rate of \$500,000,000 annually. Yet with the enormous amount at the disposal of Christians today, the churches are begging and enticing money from the people of the world through oyster suppers, Washington teas, Old Maids' entertainments, etc., etc. Our dear Brother C. A. Cook, who is God's mouthpiece to bring the churches



up to the proper standing of giving, says this:

"Supposing there are only one million men out of the entire church membership of the United States who use tobacco, and that these only spend twelve dollars each a year—a dollar a month—we have an amount equal to the entire sum contributed to both Home and Foreign Missions of the churches in this country. On what grounds can such an expenditure be excused, let alone defended?"

Our ways of using God's money and of getting money for church purposes then, are not as they should be; I am therefore penning these few lines with the single motive in my heart of showing the churches a more excellent way of working for the Master.

What shall we do? Get right back to first principles, teach real life, life more abundantly—which is deadness to the world and life to God. Life that pleases not itself, that does not ask "How much shall I give?" but "How much dare I take for myself?" The churches have too long done God's work in the world's way. God's people have associated with the people of the world so much that they have adopted the world's way of doing the business of God—if it can be called God's business. Yet the business of God is in direct opposition to the world. Does it not therefore show the fact that if the churches are doing their work in a way pleasing to the world, they are not doing God's work at all? We'll surely have to put "Q. E. D." here—as we used to do when we've proved our geometrical propositions at school.

Put this down as a spiritual axiom: Giving shows living. Put this alongside of it: Churches are not giving one-twentieth of what they should; now what is revealed? They need a revival of true life that will manifest itself in the most certifying way, that of giving.

Here is the business of a church:

1. To save souls.
2. To build these up in their faith.
3. To give as much money as it can.

Churches have no right to do anything else. They are not organized to go into the restaurant business or to entertain the world. Houses of God are not built for sopranos with piping voices to sing love songs or tenors to eulogize some imagined character, as "Queen of My Heart." Life is too short for trifling. Paul stepped heavenwards with a vigorous stride, saying redeeming the time because the days are evil."

**CARLETON AND VICTORIA COUNTIES QUARTERLY.**

The Carleton and Victoria Co's Quarterly convened with the Baptist church at Centerville, at 2.45 p. m. June 9, 1903. After a devotional service of one hour led by the Secretary, President Freeman took the chair and reports from the churches were listened to with interest and encouragement. Reports of special committees were then received and adopted. The evening session was in the interests of Sunday Schools. The addresses were given. (1) "Christian Growth as realized through the study of God's Word," by Rev. B. S. Freeman, B. A. (2) "The teachers and the Sunday Schools" by Rev. Jos. Cahill. (3) "The Sunday School as an evangelistic force," by W. H. Smith, B. A. The third session (Wednesday morning) was begun with devotional service, being led by Z. L. Fash. "The duty of the Church of Christ to the tempted."—This paper which was practical and profitable was followed by a helpful discussion. The fourth session under the auspices of the W. M. A. S. was conducted by Mrs. A. D. Hartley of East Florenceville. The Woman's part in missionary work was made so apparent that in a business session of the Quarterly which followed it was arranged that a committee from the W. M. A. S. might confer with the Executive of Quarterly to provide for a joint missionary meeting at future Quarterly sessions. The Executive were then appointed a committee to draw up a system of pulpit exchange each pastor to speak on some denominational theme when exchanging.

In this way we hope to deepen the interest of our people in our denominational work. At 7.30 p. m. a large congregation gathered to listen to a sermon preached by Rev. Z. L. Fash, M. A., from Matt. 8, 17. This was a grand presentation of the old gospel. A spirit prevailed social ser-

vice brought to its close a most profitable quarterly. The collections taken for Home and Foreign Missions amounted to \$13.70.

W. H. SMITH, Secy.

**Church News from Abroad,**

**The First Church, Boston**

Last Sunday was the two hundred and thirty eighth anniversary of the First Baptist Church in Boston. June 7, 1665, the seven men and two women, who formed the constituent members of this old historic body, met for organization. Only those who know the attitude of the early colonists of Massachusetts Bay toward the question of religious freedom can appreciate the struggles and sufferings of this little band of Baptists during the first years of their existence as church. Fes imprisonment, social ostracism—these were the penalties heaped upon them in their witness to the soul's freedom in matters of faith. The battle they fought out was fought out for all. To no church in all the Commonwealth does the State owe so much in the long struggles for religious liberty as to this Free Baptist Church, the third of the churches of this city in the date of its founding.

At the morning service Dr. Rowley told in part the story of those memorable experiences through which the church had passed during the latter half of the seventeenth century, and dwelt particularly upon the contrast between the attitude of Massachusetts toward the question of civil liberty and her attitude toward that larger question of the soul's freedom. The leader always in the contention for man's political rights, she was among the last to turn her face to the light that led to that noblest achievement of the Christian centuries—the rights of the human conscience in the realm of faith.

At the close of the sermon the plea was made for an endowment of a quarter of a million dollars to place the church upon a foundation that should ensure its future beyond all question.

New York City is two hundred and fifty years old, and we have been celebrating the historic event in various ways. The beginnings of the city go back some years beyond the date indicated. The island of Manhattan had been bought for twenty-three dollars. In 1653 the population was about one thousand, including a few negro slaves. There was one church. It is here yet, the Collegiate (Dutch) Reformed Church, now located on Fifth avenue at Twenty-ninth street with the estimable Dr. D. J. Burrell as pastor. Its history is continuous. A Baptist minister, Rev. William Wickenden, came here from Rhode Island thirty or forty years later, but the English, not the Dutch, were then in control of affairs, and the Baptist was hindered in various ways and finally put in prison. Things have changed since that time. The first Baptist Church here was organized in 1724, but in a few years it disbanded. The First Church, as we now know it, was established in 1762, with the famous John Gano as pastor. It was disturbed and dispersed, but not destroyed, by the Revolutionary War. Gano, the patriotic and eloquent chaplain, returned after his long term of service for his country and gathered his people to start them on a new career of prosperity. Dr. I. M. Haldeman is pastor of the church today.

At East Boston the pastor, Rev. A. J. Hughes, gave the hand of fellowship to seven persons at the Communion service last Sunday morning, and at the close of the evening service baptized two members of the Bible School. Eighteen have been baptized during the last two months. The sermon on Sunday evening was to the members of the Junior Society, who attended in a body, occupying front seats. The pastor preached on the motto given them for the year, "I have set the Lord always before me." The Junior Society is one of the most prosperous and progressive in the state. Next Sunday evening the pastor will preach a special sermon to all those who have united with the church by baptism during his pastorate. The work in the church goes forward harmoniously and prosperously in all departments. The Sunday congregations continue gratifyingly large, and the prayer meetings have an unusual attendance, and are seasons of much spiritual refreshment and strength.

**Religious News.**

We have much to praise God for here. Have been holding special services in this field of late. God has blessed us. Thirty have been baptized. Old members have been greatly helped. Unto God be all the glory.

W. J. GORDON, Pastor.

ST. STEPHEN, CHAR. CO.

Rev. W. E. McIntyre who will be attending the Baptist Association held at St. Stephen, Char. Co., July 3rd, will on the Sabbath July 5th preach at the Dam in the morning at 10.30; at Bartlets Mills, 3 o'clock; at Oak Bay, 7.30. Collections to be taken at these three services for Home Missions. All come and give liberally.

God has seen fit to graciously revive and strengthen his cause in the Second Baptist church at Upper Dorchester. As a partial result of a three weeks campaign it was my privilege to baptize nine happy believers in Jesus Christ on May 31. Six brothers and three sisters, a father and two sons were among the number. Our third year of service here has witnessed great victories for Zion and the cause of the New Testament Truth.

B. H. THOMAS,

The Second Falls church ST. GEORGE, N. B. was destroyed by forest fires.

We rejoice to report this week that the people of that section, though few in numbers, not more than twenty families, voted unanimously at their last Friday evening meeting to build a new house of worship at once. A committee has been appointed to prepare plans and make estimates. It is thought that a suitable house may be built for about \$700. Now the people at Second Falls are unanimous and enthusiastic but I fear are unable to raise enough among themselves for this purpose, so that if any readers of this note feels moved to help financially I can assure them they will be helping those who are doing all they can to help themselves. Remittances may be sent to Mr. Williamson, treasurer, Second Falls, N. B.

M. E. FLETCHER.

EAST FLORENCEVILLE.

Since coming to this field I have written notes from Florenceville, Bristol, and Simonds. Now a word from East Florenceville. Here we have our largest church building on the field capable of sitting nearly 200 persons. It was built when the church was organized about twenty years ago. There are 25 homes at East Florenceville and River Bank connected with the membership of this church. We have fortnightly morning services in a hall at River Bank. Besides these 25 homes others are usually represented giving us a congregation of about sixty. Each Wednesday we have a prayer meeting. In speaking of this church I would make special mention of Mr. and Mrs. A. D. Hartley who form its "Backbone." Mr. Harsley has been superintendent of the Sunday School of this church (which has lost but 12 sessions in twenty years) since it was first organized. Our readers have before heard of Mrs. Hartley's museum. In her untiring efforts Mrs. Hartley is constantly adding to her museum which is now no mean exhibition of mission band curios. By this means and other special efforts Mrs. Hartley is able to support a native teacher in a school on the field of H. Y. Corey, India. Another means of raising this money is by lectures which Mrs. Hartley gives in churches asking her valuable assistance. Last Lord's Day she spoke in two houses on the Richmond field. The collection, amounting to \$21, is evidence that an inspiration in missions was imparted. Being able to illustrate so much of her lectures by specimens from the museum added strength is given to them. Any church in the province will do well for its mission cause if it will make the necessary sacrifice to have Mrs. Hartley visit them. Should any pastor or friend wish to donate to this museum at any time they will find Mrs. Hartley most appreciative.

MYLIE H. SMITH.

**HOPEWELL.** Since last reporting five have been received by letter, and all the services of the church have been maintained. At Hopewell Cape several families have had their homes destroyed by fire, some losing everything, with not a cent of insurance. F. D. DAVIDSON.

Our pastor, Rev. H. V. SALISBURY, N. B. Davies resigned some time ago, and will preach his farewell sermon tomorrow. We wish to express our high appreciation of Pastor Davies, and sincerely regret his leaving us. To any church which may be fortunate enough to secure his services, we wish to say that he takes great interest in all that is for the welfare of the church, particularly missions, and the church finances, e. g. The Salisbury church never raised so much money any one year as it has in the year just past. L. M. TAYLOR, clerk.

We have just closed a series of meetings in which quite a **DOAKTOWN, N. B.** large number have been interested, five have been received for baptism and expected to follow the master on next Lord's day. Bro. C. P. Wilson has been assisting me in the meeting and is highly appreciated by all. At Doaktown the beautiful parsonage is about complete and much credit is due to Bro. Swin for his untiring efforts and liberal contribution. J. A. MARPLE.

On June 14, after the service closed at the church, we **OAK BAY, CHARLOTTE CO.** gathered at the water and baptized a young man, Brother Charles Seland who came out on the Lord's side so nobly, as a volunteer fully decided and determined to live for Jesus. Sinners that come to Jesus this way are sure to stand; he says his need and came out freely; praise God. We are expecting others to follow in baptism soon. May the dear Saviour arouse many others and cause them to see their great need and to come also to the cross. Our prayer meetings are excellent, congregational gatherings are splendid and Sabbath school doing well. Rev. W. E. McFature expects to preach for us at Rolling Dam and Bartlett's Mills on the Sabbath that the Association meets in St. Stephen, July 5th, he being the secretary of the Home Mission Board and will visit the different sections of my field. H. D. WORDEN.

Refusing to candidate, yet **CAMBRIDGE GROUP** answering the call to these three churches I came here over six months ago seeking a dryer atmosphere for my wife and to do the will of my Master. Since then "why don't you write?" is what I often see in writing and hear spoken. Well, without horn-blowing, here are a few facts. Seven heads of families, highly esteemed members of these churches, have recently exchanged words; three inside of a single week and two out of one household. Cambridge 1st has received Alice Belvea by baptism and dismissed Annie Briggs to join at Johannesburg. Other members of the group joined second Cambridge in swelling the pastor's wool pile a year in advance. Then came surprise party, stocking and pantry shelves and causing to grow in one day a well finished floor rug and a quilt. Inside of parsonage has received two coats of paint, and a shine awaits the outside. Improvement of the grounds is also in progress. After several year's suspense, prayer meeting and Sabbath school at Mill Cove have been resuscitated. Three public missionary meetings have been held on the field. PASTOR ATKINSON.

Cambridge June 15.

**Notices.**

Delegates to the N. B. Southern Association, to convene at St. Stephen, July 4 to 6, will be kind enough to forward their names at once to the undersigned. W. C. GOUCHER, St. Stephen, June 16, 1903.

The clerks of our churches of the N. B. Southern Association are requested to send, after this notice, their church letters to Rev. W. C. Goucher, St. Stephen, N. B.

**Personals.**

We notice in the *Standard* of Chicago a letter from Dr. C. A. Buckbee, stating that Rev. W. B. Hinson of San Diego recently preached to the First church, San Francisco, and a recent member informs us that this church has since given him a call.

Rev. F. C. Wright, now a pastor in New Hampshire, passed through the city on 12th inst. on his way to Chipman. His wife had preceded him a few weeks since, visiting her sister Mrs. Levi Briggs of Chipman. Mrs. Briggs is in very excellent health and doctors hold out but little encouragement. May the great comforter give sustaining grace to our sister and to the relatives and friends who are anxiously waiting by her side.

Mr. W. H. Dyas, who supplied formerly in Woodstock, Brussels St. and elsewhere in this province, has finished his theological course at Newton, Mass., and now enters upon his duties as pastor of Beth Eden church, Waltham, Mass.

Rev. Louis M. Duval, some time since a resident of St. John, is now a missionary at Saki, on the west coast of Africa. The climate is said to be very unhealthy and the surviving party contemplates returning home. Mr. Duval has been there eighteen months and expects to return at the end of his three years of service. One of his companions died a long since.

Rev. H. D. Worden of Oak Bay, made a visit to Johnston on 7th inst., and met many old friends. Brother Worken has recently lost a brother, taken away by cancer. We tender our Christian sympathies to the afflicted family.

Tremont Temple church, Boston, has again called Dr. G. C. Lorimer, but the Dr. thinks it best to decline. He is about taking a tour to England, after which he expects to return to his work in New York.

The Northwest Baptist regrets to learn that Prof. Whidden has been compelled to relinquish his work at Brandon college on account of his invalid child for whom he desires to obtain expert medical and surgical attendance. We understand that Prof. Whidden is to supply the Brussels Street pulpit, St. John, during the months of July and August.

**Married.**

McKNIGHT ADAIR. - At Sussex June 2nd, by Rev. R. H. Nobles, Perley McKnight and Maggie Adair, both of Waterford, Kings Co.

STEEVES STEEVES. - At Pettoedac, June 2nd, by Rev. Abram Perry, Blain M. Steeves of Elgin, A. C. to Ellen M. Steeves, of Steeves Settlement, W. Co.

STEEVES-WHEATON. - At Pettoedac, June 2nd, by Rev. Abram Perry, Emma C. Steeves, to Lily M. Wheaton, all of Salisbury, West Co.

THURSTON McINTYRE. - At Woodstock on the 2nd inst., by the Rev. E. Allison Currier, to Mr. Chas. J. Thurston of Houlton, Maine, to Miss Isabelle McIntyre, of the same place.

ARMSTRONG-LEVESQUE. - At Woodstock, on the 2nd inst., by Rev. F. Allison Currier, to Mr. Stillan Armstrong of Vancouver, to Miss Addie Levesque, of Port Landford, Maine.

McCREMIDY MARSHALL. - At the Free Baptist Parsonage, Victoria Street, St. John, on June 1st, by Rev. David Long, James McCreedy of Georgetown, N. B., to Alberta Marshall, of Annapolis, N. S.

HUGHSON SMOLLETT. - On June 3rd, at St. Simonds Street, St. John, by Rev. David Long, Charles F. Hughson to Sarah Smollett, both of St. John.

JOHNSON COSMAN. - At Midland, June 3rd, Annie Cosman to Hugh Johnson, both of Springfield.

WHEATON-TEAKLES. - At Norton, June 4th, Mrs. Emma Teakles to Wm. Wheaton, of Midland.

GRANT-HILL. - At the Free Baptist Parsonage, Colosseum, Car. Co. N. B., on the 5th inst., by Rev. Geo. W. Foster, Mr. Abraham Grant to Miss Lilly Hill, both of Cloverdale.

DUNFIELD STEPHENS. - At the residence of the bride's mother, 129 Waterloo Street, St. John, June 3rd, by Rev. John A. Robertson, assisted by Rev. C. T. Phillips, Bliss Dunfield to Miss Bessie Stephens, both of St. John.

McLEAN JARVIS. - At the Parsonage, Freetown, June 2nd by Rev. F. Clark Hartley, Mr. Alex. M. Leau to Miss Ethel Jarvis, both of Fredericton.

MORRELL-YERXA. - At Long's Hotel, Lucy, June 3rd, by Rev. F. Clarke Hartley, Mr. Clarence Morrell to Miss Anna V. Yerxa, both of Stanley, York Co.

MOOREY-PHILLIPS. - At Parsonage, Fredericton, June 3rd, by Rev. F. Clarke Hartley, Mr. Charles Moorey of New Maryland, to Miss Hattie Phillips, of Gloucester.

PARSONS HALFKENNY. - At Dorchester, June 10th, by Rev. B. H. Thomas, Joseph A. Parsons of Amherst, N. S., and Miss Mabel Halfkenny of Dorchester.

CHRISTIAN MUNRO. - At the home of the bride's parents, Simonds, N. B., by Pastor W. H. Smith, Wm. D. Christian of Cambridge, Mass., to Minnie I. Munro of Simonds.

GRANT LONDON. - At Woodstock, N. B., June 17th, by Rev. Z. L. East, M. A. Norman Grant, Temple York Co., N. B., and Lucy A. London, of Woodstock.

ARBO ARBO. - At Blissfield, Me. P. M. Arbo to Miss E. M. Arbo both of Upper Blackville, by Rev. J. A. Marple.

SMITH SHERWOOD. - At Woodstock, N. B., June 17th, by Rev. Z. L. East, M. A., Fred A. Smith, of Woodstock, and Nina Sherwood, Avondale, Carleton Co., N. B.

McFARLAN-McPHERSON. - At the residence of the bride's father, on the 14th inst., by the Rev. A. T. Dykeman, Alpheus Beverly McFarlane of St. John, to Ella Maud McPherson of Fairview, St. John Co., N. B.

BELVEA HENDRY. - At the home of Oscar Davis, Esq. Springfield, E. C., on the 10th June, by Revs. A. B. Macdonald and W. M. Elliot, Dr. Harry Ernest Bolyen, of St. John, to Sarah Josephine Hendry, youngest daughter of the late Thomas Hendry of Wickham, Queens Co.

**Died.**

WORDEN. - At the home of Mr. and Mrs. Geo. A. Worden, May 27th, their son Archie S. died aged 38, being a great sufferer from cancer for nearly four years. Leaving father and mother, three brothers and two sisters, when he was Capt. E. C., on the ocean. Rev. H. D. at Oak Bay, pastor of the Baptist church, John W. D., in South Africa in British service, Mrs. John F. Johnson of North Cambridge, Mass., and Miss Julia C. who is at home with the loved parents, to mourn the loss of one that had gone home to be with Jesus glorified in soul, perfected in spirit, and sinless in the eternal life of everlasting bliss, robed in Christ's own beautiful righteousness, "where thou never sets and the leaves never fade, in the beautiful City of Gold." He was never heard to repine or grieve over his awful sufferings but committed himself with all his pain into the hands of a loving Heavenly Father, knowing that Jesus would do only what is right and is best. He was a consistent member of the Baptist church at Leominster, Mass. On the 30th of May a very large gathering of people assembled at his home to pay their last tribute of respect to his earthly form. It is estimated that some six or eight hundred people were present and nearly ninety carriages. He was much loved and respected, and very widely known. The services were conducted by Rev. Mr. Long of North York, Free Baptist, assisted by Rev. Mr. Pierce of Kingston, Methodist. There was a large number of the Oddfellows from the city present of which order he was a member and at the close of the service at the grave the Oddfellows formed a circle and buried him under their beautiful ritual ceremony, and leaving him to rest until the beautiful morning of the resurrection when he shall rise with a glorious body like his blessed Lord's.

STEEVES. - Mr. and Mrs. Judson Steeves lost their baby boy, May 17th at Hopewell Hill, his gripe developed into bronchitis and after a few days suffering he passed away. The child was nearly a year old and was strong and healthy. They feel keenly their loss. The funeral service was held in the church and was conducted by the pastor.

TINGLEY. - At about May 31, of stomach trouble, Howe W. Tingley, aged 32. He was a son of those weeks and was a great off set, but was perfectly resigned to the will of the Lord. He made all arrangements about his funeral, which was conducted by the pastor and largely attended. Our church has lost a faithful worker and the village an enterprising citizen. He leaves one brother Frank Tingley at Junction; and one sister, Mrs. M. M. Tingley of Amherst, and a widow with four children.

SHAMPIER. - On the morning of May 26th, Mrs. Abigail Champier entered into rest from her home Gifford Street Carleton aged 60 years. Our sister was a consistent and helpful member of the Carleton Baptist church, ever ready to every good word and work, she will be especially missed in the Sunday School where she had charge of the Home Department and in the Aid Society of which she was vice president. A husband, daughter and by her survive who with many friends mourn their loss.

PHINNEY. - At Centerville on June 16th, Hattie M. Phinney, in the 25th year of her age, she died trusting in Jesus.