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WHOLE No. 71

Servitude and Sonship.

BY REV. G. B. F. HALLOCK, D. D.

GREAT are the privileges of believers. They have been redeemed by the blood of Christ, regenerated by his Spirit, and adopted into his family. The blessedness and high dignity of being in such a state, over being in the condition of the unsaved, is made to appear by the Apostle Paul, in his epistle to the Galatians (ch. 4-7), by a very striking contrast—the contrast between servitude and sonship. "Wherefore, thou art no more a servant, but a son." What he says is practically this: You who are Christians are no longer under the servitude of sin, or to be treated as servants, bound under the oppressive rites and ceremonies of the law; but you are children of God, adopted into his family and, under grace, have a right to all the privileges of the sons of God. Paul simply reminded those Galatian Christians of their early state, and calls them to consider in comparison their present condition. Once they were servants; now they are sons. Once they were in bondage; now they are free. Every believer will find it of advantage occasionally to recall his former condition under the divine law, previous to the glad day in which grace came to him with full redemption.

We have a very dear friend who spent many years in Europe. He says it is the custom in the city of Munich to arrest every mendicant child that is caught begging in the streets, and put him immediately at school under some proper supervision until he is able to obtain a moderate support. As he enters the institution his picture is taken, precisely as he appears in his uncleanness and rags. This picture is carefully preserved so that when he is educated and matured enough to appreciate his position it may be shown to him. Then he will know how much has been done for his good. Furthermore, he is made to promise that he will keep the likeness ever afterwards, not alone to remind him of his former position and keep him humble, but also to make him think of others in misfortune and prove helpful to them. And it is said in the reports that some of these castaways thus saved make the strongest and most helpful friends for the recovery of others, even the most unpromising.

It was some such purpose as this the apostle seems to have had in mind; for he begins with a description of men in a state of nature, showing how deeply in sin and bondage they were, and the proceeds to set forth their exaltation and glorious privileges after having received the adoption of sons. He would lead us to look back to what we once were, then gratefully to consider what we have become; and then look about to see how, moved by gratitude and love, we can best glorify God in the service of others.

It is certainly a gracious relation in which Christians stand. They are not servants, but sons. True believers are sons of God by a new creation—by the new birth. By nature they are the children of wrath, even as others; but through the agency of the Holy Ghost a spiritual and vital influence is felt and a spiritual and vital principle is imparted. Believers are the sons of God also by their union with Christ. Believers are the sons of God, too, by adoption. "Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God."

This blessed relation brings about a blessed result: "If a son, then an heir." We are heirs, of heavenly possessions. The treasures to which we are entitled as a result of adoption are vast and immeasurable. We are heirs of the promises. Christians may have little in possession, but they have much in prospect. We are heirs, too, of the righteousness of Christ. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." We are heirs to heaven. "If a son, then an heir

—an heir of God and joint heir with Christ "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation."

It is a blessed state of privilege we come into through adoption as the sons of God. Its realization may receive very helpful emphasis by an illustration Mr. Moody once used at Northfield, to show a distinction between a servant, guest, and a son. He said we ought never to forget that through adoption we become actually God's sons. He pictured a reception room in a private residence at an early morning hour. It was entered by a man who proceeded to open the shutters and put things to rights. No one needed to be told that he was a servant. Shortly after another man entered. He walked around the room examining the portraits, paintings and ornaments as if they were new to him; and finally taking a book sat down to read. Evidently he was a guest. Next came rushing into the room a rollicking boy of sixteen. After a bright "good morning" to the guest, he darted into the library, overhauled the mail lying there on the table, hurried into the dining room to see if breakfast was ready, lifted one or two covers to see what was to be served, and then, hearing familiar footsteps in the reception room, he rushes there and flings himself into the arms of the master of the house, who had just given the guest a warm handshake of welcome, but to this boy gave a hug and a kiss. No one needed to be told that this boy was the son.

Mr. Moody finished thus: "Truly we are the servants of God, and it is a blessed privilege to serve him. Surely we are the guests of God, and it is an unspeakable honor to visit the King." Then raising his voice with one of his glad shouts, thrilling his great audience, he added: "But we are more than servants; we are more than guests; we are the children of the great King. God is our father, and Jesus is our elder brother; we are joint heirs with Christ."

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." What manner of men therefore should we be when entrance into membership of the very family of God has been secured for us by the sacrifice and death of Christ our Saviour? No wonder the apostle closes his exhortation with a statement of wonder at the folly of return—of ever desiring to go back again into bondage. How could anyone wish to go back into the service of Satan after he had experienced these advantages of sonship? We are told that the Israelites, even when they had manna, wished for the onions and leeks of Egypt, and, even when God was feeding them, sighed for garlic. That was bad enough; but what was it beside the folly of those who accept anything in place of the blessedness of sonship to God in Christ Jesus.

Much Fruit.

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

During my recent visit to Southern California, I was feasting my eyes on the beauty of, the affluence of the orange orchards and the lemon groves. I was especially interested in a dwarf orange tree in front of my window at Redlands. The little fellow was not higher than my head, but he was a most bountiful bearer. He bore golden fruit with all his might and main; not an ounce of sap ran to waste, and not one tiny branch was idle. He shamed some of the bigger trees, which, with larger opportunities, were yielding smaller revenues. As I looked at that brave and beautiful little tree, I saw a fine illustration of the Master's declaration, "Herein is my Father glorified, that ye bear much fruit."

That word "much" is a comparative word. What would be much for a disciple of slender means or small talents would be shamefully little for a millionaire, or one endowed with great gifts.

Our Lord's scale of measurement was, "for unto whom much is given, of him shall much be required." The shekels of the rich given into the sacred treasury made a poor show in comparison with the big-hearted widow's two mites; for she gave all that she had. Occasionally we see a flourish in the newspapers over a donation made by some millionaire to some charitable object, whereas, if the truth were known, he has only given his income for a single week. Good old Auntie R——, who used to trudge with her tired limbs for a long mile to our monthly concert in order to save her fare for the missionary collection, far outshone the millionaire in liberality. Her gift meant a real sacrifice; his gift cost him almost nothing.

"Much fruit" does not mean occasional and spasmodic service. A follower of Jesus Christ, who is habitually laborious in every good enterprise, who is always abounding in love deeds, and sweet words of sympathy, and in ministrations of mercy at sickbeds or in poverty's cellars or attics, who distills true piety like holy oil into every day of his life, who loves to do good and cannot help it, such a Christian fulfills Christ's description of "bearing much fruit." He has a habit of loving his Master and loving his fellow men; not on special occasions, but all the while. It is his way. We can count on him; and we go to him for a contribution of money, or a timely prayer or a testimony in a prayer meeting, or a good service of any kind, just as confidently as the owner of that bountiful little orange tree counts on a basket of fruit every spring. The blessed fruitfulness is the gift of the Holy Spirit which dwelleth in him; he is always alive because Jesus Christ abides in his innermost soul, and supplies the vital sap.

I once had an elder in my church who had received only a moderate common-school education and lived on a very moderate salary. His power was not purse-power, or brain-power, or social power; it was sheer heart-power. He was a prodigious force in our church simply from the momentum of his godliness. When any hard work was to be done, he never complained of being made a pack-horse. On the evenings for prayer meetings or church services of any kind he never consulted thermometer or barometer. He had the same kind of holy knack in Christian service that Philip and Gaius, and Dorcas and Onesiphorus, and Lydia and Luke had. When any one saw faithful, modest, untiring Elder W——, he saw just what Jesus meant when he said, "Herein is my Father glorified, that ye bear much fruit." Such cases are a great encouragement to the "rank and file."

If any one had gone into the American Tract Society House seventy years ago, he would have seen a plain-looking man, filling orders and putting up packages of tracts. The man had come from a common school and a carpenter's workshop in Connecticut, with no gift of eloquence in a public assembly, and no literary culture. Yet that plain, modest, humble-hearted man was in reality the most effective layman in the City of New York, and was a pioneer in the work of personal evangelistic labors for the conversion of souls, whose influence has gone out over the whole land. His name was HARLAN PAGE; and the secret of his prodigious usefulness was that every day and everywhere he was *abiding in Christ*, and Christ abided in him. He could not but bear much fruit; and it was very choice fruit also. The crown which Harlan Page will wear in heaven will be the diadem worn by those who have turned many to righteousness, and who have never allowed a day to go by without trying to win some soul to the Saviour.

A great deal is said in these days about "consecration." Some of it savors of sentimentality, and some of it borders on cant. Genuine consecration means, letting Jesus Christ have the best we have to give—the first place in our affections the first claim on our purse, our time, our influence and our all. In order to yield this, we must let the Master prune us, even if sometimes

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he cuts deep. Self must go out, that Jesus may come in and possess us. And our only ambition must be that when the Master looks down on us, he may say, "Herein is my Father glorified, that ye are bearing much fruit." That will be a first instalment of heaven.

OUR NEW SERIAL.

Rail-roading with Christ.

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CHAPTER I.

BRAVE ENOUGH TO SAY "NO!"

GOME, Jack, and have a drink!" No, thank you, Bill! I don't believe in that sort of thing!"

A chorus of derisive cries greeted this reply. In front of a gayly decorated saloon a number of rough men were standing. One of these tipplers had asked John Benton to have a drink. When John replied that he did not believe in tippling, the retort came quickly, "How long since, Jack?"

The taunt was a cruel one. John Benton had been a hard drinker. With some of the men who were now ridiculing him, he had in days gone by, of which he shuddered to think, loafed and drunk many precious hours away.

But the grace of God had made a new man out of the old John Benton, and when he became converted, John was converted through and through. Everybody understood at once that somehow he had become a changed man. The honest blue eyes that threatened to become habitually bloodshot, the handsome face that was fast coarsening, and the manly firm that had begun to contract an unseemly stoop, regained their former charm and simple dignity. The whole John Benton straightened up.

Yet some of Benton's old cronies resolved that they would, if possible, have Benton back again with them in their own evil haunts. So they jeered at his new-found faith, called him a cautious sacker; or, taking a more stealthy and dangerous course, pretending in a friendly fashion to be seeking his welfare, while secretly setting trap after trap for his feet. Constantly were Benton's new "principles" ridiculed, and many were the entangling debates which his old cronies sought to have with him. Again and again was he asked to have "just one more drink," or advised, if he would not actually "break" his temperance resolution, at least to "crack" them a little. But through the steady supply of heavenly grace, frequently asked for in humble prayer, Benton was enabled bravely and persistently to answer all solicitations with a decided "No!" As he told the brethren whom he met in the neighborhood prayer-meetings which he loved to frequent when off duty, he was seeking grace to "run from crossing to crossing," and was living his life "on the block system."

Sometimes when a few of the hands gathered in the round-house, the coarse talk would be interlarded with uncomplimentary allusions to Benton. It was generally agreed that Benton was a milk-sop, lacking in "sand," although a cautious dissent from this opinion was expressed by the gray-haired old engineer of a yard-engine who observed laconically, "Don't you be too sure, boys! As folks say out West, you can't tell

from the looks of a toad how far he will jump!"

The leader of Benton's critics was a burly, blustering engineer by the name of Bill Summers; who one day at the round-house expressed his estimate of John Benton's character by growling out, "Jack used to be a man who could swear and drink and gamble and drive an engine for all the machine was worth; but now that them pious chaps has got hold of him, he isn't worth a broken coupler on a scrapheap! The go and the grit is all out of him!"

It happened that just then Benton came along. He was about to take his engine out for the morning run. "I'll test him!" cried Summers, with a chuckle, to his companions.

"Well, Jack," exclaimed Summers, in a louder tone, "You don't swear nor drink, nor go off picnicking Sundays any more, and I hear that you are losing your spunk in other ways, too. I don't suppose that nowadays you'd do a thing like that brisk fireman of No. 20, the Limited, that layed out on the engine the other day and was a-fixing the headlight when they were coming eastward seventy miles an hour on that piece of down-grade of Walnut Siding? That was what I call sand! But I don't suppose that you would be up to such a thing now, seeing that you have got religion, and are as pious as a parson?"

Benton's face flushed. The old John Benton would have knocked Summers down. But the new John Benton stood and reflected and prayed fast and hard, though silently, for restraining grace. He perfectly well knew that a score of scornful eyes were closely reading his face. He knew also how thoroughly rail-road men, who are always in danger, despise cowardice and lack of nerve. But he very well knew, too, the circumstances under which Mike Harrity, the fireman, had exposed himself to danger that day on the locomotive of the Limited. It was simply an act of bravado. The headlight required no attention whatever, and Harrity ran that great risk simply to win a wager. Moreover, the big engine was rocking and pounding so that Mike, as a matter of fact, narrowly escaped being dashed to instant destruction, and when, half-dead with fear and his loose jacket nearly blown by ribbons by the rush of the wind as the train flew along, he managed to crawl back into the cab, he confessed to the engineer that never again, unless it were a matter of stern duty, would he do such a thing. Benton knew all this; and since he was an honest man he felt that if he said anything in reply to Summer's insolent question he must say what he believed.

"Summers, I think Mike did a very foolish thing! He may thank God that he escaped with his life! And," added Benton with a quiet fearlessness of tone, "as for your saying that I have 'got religion,' it's rather religion that has got me. Religion's the only thing that holds me up in the right path!" Then, with an impulsive earnestness, Benton exclaimed, with a tone and gesture that were often recalled in after years by more than one of those present: "Boys, I would that the religion of Jesus Christ had 'got' you all!"

A howl of derisive laughter greeted these words. Summers himself was especially noisy and insulting. But the new John, whom God was helping to be patient and to rule his spirit, simply bit his lip and passed quietly on into the round-house.

To be Continued.

Concerning the Baptists, Their Present Status and Principles, Etc.

PART II.

BAPTISTS ARE LEADERS.

THE Baptist churches, by constitution and character, belong with the movement which builds mainly on the spiritual experience; which says that religion is a life rather than a doctrine; is a life and never a sacrament.

The battle lines are now but two, and these irreconcilable conceptions are entering upon a world-wide struggle. The Baptists find themselves with this open field of opportunity, elated with the experience of the past, still able and ready to contend for the spiritual conception of the Gospel of their Lord Jesus Christ.

In this battle they are pre-eminently leaders, for, even if they do not exceed in numbers, they lead in the purity of the thought and effort to establish the spiritual conception of Christianity. The Methodists retaining infant baptism, an implicit denial of the spiritual conception and a remnant of the sacramental idea; and the Disciples, that young giant of a denomination, retaining a quasi sacramental idea of baptism as essential to the perfection of faith which saves, can neither one be leaders. It remains for those who hold that Christianity is a life from God, in the soul, through personal faith in Jesus Christ, and hold it in purity and consistency, to accept the leadership and the opportunity, glad for the victories of the past, and determined to win victory in the future.

(a) A not clearly observed, but nevertheless a definite movement of the present day, is the return to the Bible. The growth of interest in Biblical Theology is an evidence of the movement. The very name "Biblical Theology" carries with it a zest of the religious importance to be attached to it. That there were theologies not Biblical, now to be distinguished and recognized as such, by the distinctive name, allied to this new distinctly "Biblical" theology, reports that men are returning to the Bible. The Book has been lifted again in our sight as the measures and test of truth, and every passing year finds an enlarged confidence in it among all, as well as an increased disposition among Christians to measure all truth and practice by its principles.

BIBLE GROWS STRONGER.

And this has progressed contemporaneously with sceptical attacks upon the Bible and its integrity, as well as along with its critical re-examination by friendly scholars. Indeed, I am not sure that the critical examination of the Book by scholars of varied designs, has not arisen from the return to the Book, and the deeply felt need of attesting and confirming its revelation, in order that from the historical, the literary and critical view there might be no reason for doubt, but the most intelligent appreciation of its worth, and of the relative value and authority of its parts. Confident, we may all be, that because of these examinations of the Book, faith in it grows more intelligent and strong. Possibly many suffer reactions of faith upon discovering that intelligent men dared think of examining the Book, as they would any piece of literature; but the final and total result is to establish the Bible, and enforce its truthfulness and authority.

As we interpret ourselves denominationally, and believe that one of the elements of our strength consists in "living by the Book," and in making it the sole, as we believe it is the sufficient, rule of faith and practice, and in laying on the consciences of men no other confession of faith than the Bible,—this return to the Book is another element in our widening opportunity.

The fresh emphasis which all religious thought and life are putting on the ethical quality of Christianity, also contributes to the opportunity of our churches. For this ethical quality of Christianity lies logically next to the conception of Christianity as an experience with God in which a new life is given the soul. And this is so, even if that connection is not always clear in experience.

It is in the immediate relation of persons to a person that moral obligation is in personality. The soul, in its own unhindered touch with God, rises most clearly into the idea of duty, and of ethical qualities in its actions. No man can feel the bond of obligation to a church, or to God through a church, so firmly and persuasively as to God himself, when the soul is conscious of His immediate presence. The ethical qualities of Christianity are best emphasized by means of such a conception of Christianity as brings the soul to the sense of his own unmediated contact with the personal of God.

Make sure that, however good you may be, you have faults; that however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some patient effort to get quit of them.

NOTICES.

The Westmorland County Quarterly Meeting will be held with the Church at Petticoe, on November 12 and 13, 1901. The meetings are expected to be of special interest. The programme includes, in addition to devotional services and the regular business, a sermon on Tuesday evening, by Rev. D. Hutchinson, and on Wednesday addresses on, How to promote a Deeper Spiritual Life in Our Churches, by Dr. J. W. Brown; How can a True Spiritual Revival be Awakened in Our Churches? by Rev. E. B. McLatchy; Is it better for us to adopt 20th Century Methods in winning Men to Christ or go back to 1st Century Methods, by Rev. B. H. Thomas; Are we alive to the Importance of Sunday-school Work as a means of winning the Young to Christ and to the church? by Rev. D. Hutchinson; Should we have a 'Decision Day,' if not why not? by Rev. B. H. Thomas; the Twentieth Century Fund, by Rev. Dr. Manning; Foreign Missions, by Rev. E. B. McLatchy; Home Missions, by Rev. H. H. Saunders.

The Charlotte county Baptist Quarterly Conference will meet, D. V., with the church in St. George on Tuesday, Oct. 29th. It is proposed to have an evangelical service on Monday evening, the 28th, a short sermon to be followed by addresses. Business meeting on Tuesday morning. A conference in the afternoon, and sermon and addresses in the evening. It is hoped that all the brethren will be present and that much good may result to the churches. Some of the St. John brethren have kindly signified their wish to be present with us.

A. H. LAVERS, Sec'y.

Religious News.

OAK HAV, CHARLOTTE CO. We are repairing our parsonage here and we find it hard to raise the means towards paying all the expenses, but trust to wipe out all debt in the near future. Our brethren here, and sisters as well, are a noble band of workers. They want their pastor to be comfortable and also their parsonage to look neat and snug. Truly these friends are highly appreciated by their pastor. Our church work is progressing along all lines slowly but surely in this church; harmony prevails among all. Our Sabbath school is large considering the place, and a good spiritual interest is manifested also. Prayer meetings are well attended when pastor is present. We are happy in our work here and hopeful and trusting in the promises and Promiser. We shall positively succeed.

H. D. WORDEN.

GREENWICH HILL. During our stay at Greenwich Hill, with the people, generally, did what they could to make us happy and comfortable. We found them a willing band of helpers. When we all gathered in our prayer meeting we enjoyed the Master's presence and fellowship one with another. The attendance at public worship was well sustained. In kindness many of the people thus excell. From time to time they visited us with gifts and good cheer. As we were about to depart from them the kindness of some seemed to know no bounds. May the Lord ever bless them. By us they will always be remembered as children of the Lord indeed. They will not be wanting when Jesus comes and repeats Matt. 25:40. We pray that much refreshment may now be given them in their Christian work.

C. S. STEARNS.

BARTLETT'S MILLS, CHAR. CO. Since our last report our church has been wonderfully blessed. The church is wholly aroused and fully alive and active. During our two weeks' service three happy believers were baptized and received into fellowship with this church. They are bright stars of grace divine. Their testimonies are excellent; they are soundly converted we surely believe, and we will baptize two others that are now on the Lord's side (D. V.) shortly. Thank God for his loving and tender mercies towards his creatures of eternal care. Our prayer meetings are full of fire and love. God is in our

midst and our work is moving forward. We are expecting Rev. I. B. Colwell, the General Missionary, but we don't need his help at this time.

H. D. WORDEN.

ALBERT MINES, N. B.

Our new meeting house will be opened, D. V., on Nov. 3rd. Pastor Hutchinson will preach in the morning.

Pastor Davidson in the afternoon and Pastor Tiner in the evening. A good time is expected. We would be pleased to see a large number of our friends present on that occasion.

M. ADDISON.

Surrey, N. B. Oct. 15th.

HILLSDALE, As a result of special services held with this church several manifested a desire to trust Christ, and some fully decided to live for him with his help. May God abundantly bless us in his work and may souls be won for the kingdom. At a business meeting, Oct. 9th, it was unanimously voted we extend a call to our pastor for another year, also an increase in his salary. This is his sixth year with us.

C. M. F.

HOPEWELL, N. B. Last spring at the annual meeting of this church, a committee was appointed to revise the church roll. Upon the completion of their labors we discovered that we had been carrying about sixty names more than we ought to. So instead of 197, our reported membership, we only have 348. We have purchased a new church book and hope to keep matters straight after this. Since our last report one sister has been received by letter at the Hill. We have let the contract for painting the house of worship at Lower Cape, to W. E. Calhoun. The committee appointed at our annual business meeting to secure a parsonage have purchased the property of Mrs. Solomon Edgett of Hopewell Cape. This is one of the finest residences in the county. We expect to move in about the 15th inst.

F. D. DAVIDSON.

MONTANA.

Our church is packed each Sunday service to hear our pastor, Rev. J. E. Nottringer. People are seen in our congregation who never came here before and many are attending who are seldom seen in the house of God. Bro. Nottringer is a powerful preacher and is doing a great work in Butte. Our Sunday School is growing in interest and attendance each Sunday. Bro. Hayes, our superintendent, is an excellent Sunday School man and take great interest in all the church work. He is ably assisted by good consecrated teachers and other helpers. The prayer meetings have the largest attendance for many years, B. Y. P. U. is in a flourishing condition. The young people of our church are wide awake and ready to follow our pastor in every good work. We have a mission on S. Main street which is doing a great work. Pray for our little church in the mountains that we may be able to lift Butte City out of the depths to which it has fallen.

Yours in the Master's service,

GORDON MALLOW.

WATERBOROUGH, N. B.

A very successful anniversary of the W. M. A. Society of this place was held in the house of worship at the head of Cumberland Bay on the 30th inst. It was the twenty-fifth annual reunion of the circle. The treasurer and secretary each presented reports, the latter treating of the whole period in divisions of five years each. Rev. W. E. McIntyre also gave an address outlining the history of the aid societies, with the gradual widening out of their interests and objects until they now embrace Foreign, Home, Northwest and Grande Ligne missions. A special offering was taken in aid of the Ervine fund. One new member has been received into 2nd Grand Lake church, having been baptized during the revival at Chipman. The church is much in need of a pastor.

The series of special meetings in this place closed with a public missionary meeting on 31st inst. Rev. H. R. Vessey and Evangelist Martin gave addresses of much interest and power, and an offering was taken for foreign missions.

Thirty persons have been baptized two of whom join sister churches. Quite a number of the old church members have been revived and give promise of more efficient service. We trust others have been awakened, who as yet lack strength and decision to openly avow the Christian life. Most of the converts have been young people from the Sabbath school and Union. They are the hope of the church for the future.

W. E. MCINTYRE.

Baptized three at the Steeves Mountain section of the Salisbury church. Am now holding meetings at Allison. Pray for us.

J. E. TINER.

THE ERVINE FUND.

I wish to acknowledge the following amounts:

Mrs. E. A. Branscombe,	\$2 00
2nd Grand Lake church, W. M. A. S.,	7 00
Richard Hetherington,	1 00
W. H. Mowatt,	50
Total,	\$10 50

Will not our brethren, who take an interest in this appeal kindly forward their offerings? We ought to do a generous thing in a case so deserving, and place our brother and his family on the sunny side for the winter. Bro. Ervine's health continues very poor and the hemorrhages are steadily weakening him. We sorely miss him in our gatherings; let us help as best we can to relieve his present affliction.

W. E. MCINTYRE.

Chipman, Nov. 4th.

Personal.

In a recent note Bro. Ervine, writes: "I am glad to learn of the good work in progress in Chipman, and trust that it may sweep over that country, including all the Grand Lake fields. I was much shocked to learn of the sudden death of Bro. Hall of St. John a few weeks since. Truly the workers are thinning out, but it must be my Master's will. I was still more shocked on receiving report from Springfield to learn of the death of Deacon Lemuel Spragg from small-pox. It is sad to think that the disease is likely to spread over large parts of that field, as I understand that some members of almost every home in the place were in to see him before they found out the nature of the trouble. Then too, Bro. Field's family have diphtheria, and he has already lost his little girl. I fear that a heavy scourge is upon all that country.

As to my own health, I can say I am pulling up a little. The medicine I have been using of late seems to be helping me some, but I am not building very strongly in the hope of permanent benefit from it. The doctors here all advise me to get out of the country and seek a warmer and drier air, but it is not now so easy to pull up and go as it used to be. Kind remembrances to all my brethren."

Pastor F. S. Todd of Brunswick, Me., has resigned his charge there and is likely to return to New Brunswick to care for his mother, who still occupies the family home at Woodstock. It is not at all probable that Bro. Todd will be idle, but will continue his ministry as opportunity offers. We extend our welcome to him on his return to his native lands.

Queens County, N. B., Quarterly Meeting.

This Quarterly Meeting convened at the Range on the 11th inst., with the 2nd Grand Lake Baptist church, beginning on the evening of the day with a social service. The ministers present at the Quarterly were Revs. W. S. Martin, W. E. McIntyre, W. A. Blakney, E. K. Ganong and J. Coombs.

Saturday morning was given to the business of the Quarterly. The officers for the year were appointed: J. D. Colwell, Chairman; J. Coombs, secretary; and Emery Branscombe, Treasurer. The following resolution was adopted. "Re-

solved that the churches of the county be recommended to encourage their ministers and other delegates to attend the Quarterly Meeting." On the afternoon of the same day the regular conference meeting of the Quarterly, led by Rev. Mr. McIntyre, was held. A short and earnest sermon was preached by Rev. Mr. Martin, the preliminary exercises being conducted by Rev. Mr. Blakeney, after which many took part. The Rev. Mr. Ganong preached on Sabbath morning, the Secretary in the afternoon, and a social service largely attended and deeply solemn was held in the evening. The offerings of the day for Foreign Missions and the objects of the N. B. Convention were \$7. Besides this Deacon Robert Elkin handed me \$2 for Foreign Missions.

Article three of the constitution says that the next Quarterly Meeting meets on the 2nd Friday in January, the place to be determined by the Chairman and Secretary.

J. COOMBES.

Oct. 15th, 1901.

NOTICE.

With this issue we begin our new serial—"Railroading with Christ." It is a thrilling religious, and temperance story, said to be a matter of fact experience of one who took a deep interest in the present and eternal welfare of his associates. We will say again, that any one subscribing now for this paper will get it until the end of 1902 for fifty cents, paid at any time during the year, and any one whose subscription ends with any month since the first of Aug. last, by renewing their subscription will be credited with payment to the end of 1902. We hope that all our old subscribers will continue to help us by sending in their names for another year, and that they will try and get a new subscriber, and send us their name along with their own, and will those to whom we send addressed envelopes please return them soon with payment. Several have done so; but we need to get many more to keep the paper going. Many thanks to those who have kindly responded.

"Lord Help Me."

FRED was a little fellow, who had been told not to go through a hole in the hedge into a neighbor's garden. He minded pretty well usually, often "peeping through" it is true, but keeping the letter of the law faithfully, till one day when he heard his mother's voice speaking on that forbidden side, and his sharp eyes caught a glimpse of her blue dress as she stood talking with her neighbor. Then began a tug and tussle with temptation. Oh, he wanted to so! But mamma said not! Oh, but he couldn't help it! Mamma said not! All at once mamma heard a little shaky voice calling, a little frightened voice, with the note of entreaty that always claims attention:—

"Mamma, tum here! Tum see to Feddy! I feel duss like I is going froo!"

And sure enough he was halfway through, and she came just in time to save him from entire disobedience. In the very stress and strain of temptation he had called out for help against himself, and found it.

Dear young folks, try little Fred's plan. Keep away from the "hole in the hedge," if you can, but if ever you feel as if "you were going through," call out to the One who is "never out of hearing." When you are angry, when you are envious—no matter what the hole is in the hedge—not only count twenty-five like Tattycoram, but look up and say, "Lord help me! My feet are well-nigh slipped!"

He never yet forsook at need.

The soul that trusted Him indeed.

—Wellspring.

What makes life dreary is want of motive.—George Eliot.

Tears are the softening showers which cause the seed of heaven to spring up in the human heart.—Sir Walter Scott.

Grandma's Lamb.

Seventy years ago, when I was a little girl, my father had sheep, and we had one old mother sheep who would't own her lambs. I took one of her lambs, and my mother taught me how to feed it; to put warm milk in a bowl or basin, lay my hand down in it, and lift my little finger for the lamb to put in its mouth. I fed it this way for a long while and to this day the finger on my left hand is shorter than the little finger on the other hand, and I know no reason for it but this.

Once, when I was ready for church, which was a mile away, some one told me I had forgotten to feed my lamb. I did not stop to warm the milk very much that time.

After a while the sheep were all sold, for my father had died, and I did not see the lamb for a long time; a number of months, at any rate.

One day I visited the wife of the man who had bought the sheep—they lived a few miles from my home.

I wanted to go out at once to see my lamb, but they wanted me to eat my dinner first. So I waited.

I walk out at last to the fence where the sheep were, but my lamb had grown and I didn't know it from any other sheep. But I called "Dollie, Dollie, Dollie," and a big sheep, holding its head up and wagging its little tail, came just as fast as it could to me; and I patted it on the head a long time, I could't tell how long!

I was only nine years old when I had the lamb and I had not then read the verse in the Bible that tells what Jesus said about sheep; that the sheep follow the Shepherd. "For they know his voice."—*Christian Intelligence.*

The inward influences and illuminations which come to us through those who have loved us are deeper than any that we can realize; they penetrate all our life and assure us that there must be a fountain of life and love from which they and we are continually receiving strength to bear and to hope.—*F. D. Maurice.*

Married.

LIXON LYMAN.—At Waterside, N. B., Oct. 26th, by Rev. F. N. Atkinson, Warren Dixon, of Waterside to Mary E. Lyman, of West River, N. B. All of Albert Co.

LEWIS O'BLEUES.—At the home of the bride's parents, Fair View, Westmorland county, N. B., on October 23rd, by Rev. Byron H. Thomas, Thomas W. Lewis of Salisbury, N. B., to Jennie S. O'Bleues of Fair View, Parish of Dorchester, N. B.

COLLINS PORTER.—At the Baptist parsonage, Harvey, Albert Co., N. B., Oct. 28th, by Rev. M. E. Fletcher, Henry A. Collins of Hopewell to Lillie Porter of Harvey.

DARKIS HAMILTON.—In the parish of Ambury, N. B., Oct. 23rd, by Rev. A. H. Hayward, Mr. John Darkis of Florenceville, N. B., to Mrs. Lydia Hamilton of Bath, N. B.

ANDERSON PRIOR.—At the residence of the bride's parents, Good Creek, Oct. 30, by Pastor B. S. Freeman, Joseph F. Anderson to Metta Prior.

GRANT GALLAGHER.—At the residence of the bride's parents, Four Fall, Victoria Co., N. B., Oct. 16th, by R. W. Demmings, Beverly S. Grant, of Arthurette and Martha A. Gallagher.

MACDONALD SPRINGER.—At the Baptist church, Upper Jenness, N. B., on Oct. 23rd, by Rev. W. J. Gordon, William H. MacDonald to Amy V. Springer, both of Jenness.

STOCKFORD ROGERS.—At the parsonage, Andover, Oct. 21st, by R. W. Demmings, Randolph Stockford, of Hodgdon, Me., and Inez Rogers, of Fort Fairfield, Me.

DICKSON PAUL.—On the 17th Oct., at the Baptist parsonage, by the Rev. T. M. Munro, Percy Dickson and Laura Paul, both of Beaver Harbor.

HANSON MCKAY.—On the 23rd Oct., at the Baptist parsonage, by the Rev. T. M. Munro, Charles Hanson of Pennfield, Charlotte county, and Sarah McKay of Second Falls, Charlotte county.

SCOTT SAUNDERS.—At the parsonage, Andover, Oct. 4th, by R. W. Demmings, John E. Scott, and Sophia Saunders, both of the town of Fort Fairfield, Me.

BOONE GOUCHER.—At the residence of W. H. Boone, Esq., Rowena, Victoria Co., N. B., Oct. 14th, by R. W. Demmings, William F. Boone, and Mrs. Birdie Goucher, both of Rowena.

KINNEY-FREEMAN.—At the home of the bride's parents, Oct. 24th, by Rev. H. B. Sloan, Andrew Kinney to Cora Gertrude Freeman.

BLAKENEY-CUSACK.—At the parsonage, Havelock, N. B., Oct. 23, by Pastor J. W. Brown, Simon Peter Blakeney of Kinnear, to Mary A. Cusack, of Havelock.

BENHAM THORNE.—At the parsonage, Havelock, N. B., Oct. 23, by Pastor J. W. Brown, Walter J. Dunlop of Springhill and Lily M. Thorne of Cannan Road.

DEXBURY KEATING.—At the parsonage, Havelock, N. B., Oct. 30, by Pastor J. W. Brown, William H. Duxbury of Moncton and Velma W. Keating of Steeves Settlement, Westmorland county.

QUICK WASHBURN.—At the Union Corner, Landsdowne, N. B., Oct. 2nd, by Rev. A. H. Hayward, Austin J. Quick and Jennie Washburn, all of Landsdowne.

ESTLEY-MCCAIN.—At the home of the bride's father, Florenceville, N. B., Oct. 30th, by Rev. A. H. Hayward, Holton M. Estley of Florenceville, and Helen, only daughter of Ferguson McCain of Florenceville.

SPEAR'S BARRY.—At the parsonage, St. George, N. B., Oct. 30th, by A. H. Lavers, George M. Spears of Peanick to Dora E. Barry of St. George.

LAUDER JONES.—At the home of the bride's parents, Sully, N. B., Oct. 9th, by Rev. M. Addison, Auduber Lauder to G. B. Jones, all of Hillsboro, N. B.

COPP LUNN.—At the home of the bride's father, M. E. Lunn, Esq., of Albert, Albert county, N. B., Oct. 16th, by the Rev. M. E. Fletcher, Eugene C. Copp of Riverside to Lila B. Lunn.

NEVENS NOBLE.—At the residence of the bride's parents, Sept. 26th, by Rev. F. B. Seelye, Parker H. Nevens, of Rusignish, Sunbury county, N. B., to Celia M., eldest daughter of G. F. Noble, Esq., of the same place.

Died.

JONES.—David B. Jones passed peacefully away at his mother's home in Benton, Carleton Co., Oct. 22nd, in the 14th year of his age. David was a good boy, loved by all the village, and mourned for not only by his immediate relatives but by all his young associates and acquaintances. It is said he was never known to tell a lie or to say a bad word. His trust was in his dear Saviour. His mother and family have the sincere sympathy of all their neighbors. May the God of all grace give them divine consolation.

O stay those tears, the blest above
Have hailed a spirit's heavenly birth;
And sang a song of joy and love;
That they should anguish reign on earth.

KELLY.—At New Dominion, Waterboro, N. B., on 6th inst., Norman G., son of John and Lizzie Kelly, aged four years.

PERRY.—Near Pennlyn, Chipman, N. B., on 21st inst., of typhoid fever, Stanley G., youngest son of Thos. Perry, aged 15 years.

MCLEAN.—At Cumbe land Bay, N. B., on 18th inst., after much suffering, Ann C., widow of the late John McLean of Co. 1 Creek, in the 83rd year of her age, leaving a large family to mourn her decease.

BARTON.—At the Range, Queens Co., N. B., on 22nd inst., of cancer, Irene wife of Alonzo F. Barton, aged 45 years, leaving besides her husband, two daughters and a son to mourn her decease. She died trusting in Christ.

BREWSTER.—At the residence of her son, O. is Brewster, Esq., Harvey, Albert county, Oct. 24th, Mrs. Anna B. Brewster in the 93rd year of her age.

GOOD.—Died a her home, Good's Corner, Carleton county, Oct. 23rd, Mrs. Solomon Good, aged 69 years. The deceased had been a great sufferer for the last eight years. She gladly welcomed the death messenger. She leaves an aged husband, four sons and one daughter to mourn their loss.

WHITE.—At Berlin, N. H., on the 6th inst., by drowning, Wilfred White, aged 27 years, son of Isaac and Marjory White of Knoxford, Carleton county, N. B. The deceased leaves parents, brothers and sisters to mourn their loss. May the God of consolation comfort the hearts of the mourners.

WRIGHT.—Mr. Wright, widow of the late Rufus Wright of Hopewell Cape, passed away on the 7th inst., after a long sickness. Our sister has been a member of the Hopewell Baptist church for many years and was loved by all the community. Her death is doubly sad on account of the death last May of her daughter-in-law, who left a family of five children, the eldest being only seventeen. A large number of friends and relatives gathered to express their sympathy and to pay their last tribute of respect. The services were conducted by the pastor at the home of W. O. Wright, only son of the deceased. He leaves one sister, Mrs. Foshay, who resides in Truro, N. S.

We tender to brother Wright our deep sympathy in this sad affliction that has come to his home during this year.