

THE HOME MISSION JOURNAL

VOLUME IV, No 19

ST. JOHN, N. B., SEPTEMBER 25 1902.

WHOLE No. 98

The York and Sunbury Quarterly meeting will hold its sessions with the Baptist church Upper Queensbury, beginning Friday evening September 27th. All brethren will take the notice thereon and govern themselves accordingly.
M. S. HALL,
Secretary-Treasurer.

NEW BRUNSWICK BAPTIST CONVENTION.

The New Brunswick Baptist Convention was held at Upper Newcastle, Queens Co., beginning on Friday afternoon, Sept. 12th. Not owing to the difficulty of getting there without spending too much time the delegation was small, only 17 in all were present. There were some other brethren and sisters in attendance. But the greatest hindrance to a full house was the scare of diphtheria occasioned by the death of the youngest daughter of Mr. James O. Miller, living adjacent to the church. The Drs. pronounced the cause of her death black diphtheria. This statement caused great alarm in the neighborhood, and prevented the people from coming to the meetings; so the attendance was slim throughout the sessions. Nevertheless the usual business was transacted by those who were there. Officers for the next year were appointed for the Convention; also for the Sunday School Convention, and the business of the Amnity Association attended to. The Convention will meet next year on the fourth Saturday in September.

Stewardship.

BY REV. O. P. GIFFORD, D. D.

WE are God's economists. Are we wasteful? Run over the years; if we could bring them back again would you use them as you have? We are economists of God's time. Time is the one condition under which we work. When time is gone you can do no more.

Time is the stream between two eternities. In the Niagara river one drop in thirty is drawn aside and falls on the turbine wheel; it gives Buffalo her pre-eminence. When we have drawn it all aside we shall have made Buffalo the queen of the continent. Every man owns all the time there is; it is the one element in which every man has a corner. Every man has as much time as Adam. If you owned Niagara river would you not dig pits and place turbine wheels? Here is the stream of time; I am responsible for every second of it. Shall I stand by its cataract and admire its rainbow, or make turbine wheels? Every man is responsible for every moment of his time. Talk of killing time—talk of wasting time! Queen Elizabeth at her last, exclaimed: "Millions of money for a moment of time." You cannot buy back your time with money. It is like the virgin in the parable. It was "too late—too late—too late." Every one of us is an economist of time, and yet there is nothing we scatter as we do time. The successful man uses time.

I have read that a young man, Raphael, went into a gambling room in Paris. He saw the gambler take his last penny. He decided to commit suicide; he would wait until dark. He spent the day in the museum of an antiquarian. He became interested in a skin on which was written: "Do you want me? Take me." With every desire I shrink; you can never be rid of me." The old man gave him the skin, saying: "You cannot take it and repent." The young man took the skin and wished: "I wish for pleasure." All night long he revelled in debauchery—the skin had shriveled. He loved a beautiful woman; he wished for riches—all were his. Years went by; but six inches of the skin remained. He tried to get rid of it, but he could not; he threw it into the water—fisherman brought it back; into the white heat of electricity—it was unharmed. He covered it with acid; it conquered all tests. Everything he wanted came, and still it shrank. Two

inches remained; the doctors fought with death; the skin disappeared and he was gone.

It is the story of time. Every man at birth is given years, it may be ten, it may be seventy. Out come enjoyment, pleasure, months, hours; how it shrinks! By and by will come the call: Give an account of thy stewardship. Then the book of memory will be opened; Give an account of thy stewardship; thou shalt no more be steward, thou hast wasted God's gift of time. Wesley was asked what he would do if he knew he would die that night. "I would rise at five, as usual, preach through the day and retire at night." If you knew that tonight was the last link of time, what would you do this afternoon?

Live every day as if thy last. Follow the trained wisdom of the fire department; not knowing when the call will come, live every hour as if thy last. The one thing we are not certain of is our time.

Economists of time! Have you learned how to economize time yet? To make every moment mean most? It is said the people beyond the sea would grow rich on what Americans waste. There is nothing we waste like time.

We are stewards or economists of money. My Master never hesitated to liken His kingdom unto money; why should I? If Christ, who knew the essence of the kingdom of God, never hesitated to liken it unto money, why should the preacher? God breathed into red earth and it became a living soul; if God can make red earth into men, if Aton could make jewelry into false gods, why not use money for Christ's kingdom?

You remember the prince of the house of Hur was a very rich man. He trusted his steward with the care of his possessions. He was drowned at sea; his widow, daughter and son lived in Jerusalem. One day when the Roman soldiers were passing the house as the son leaned over the parapet of the roof, a loose brick fell; the officer thought it was an attempt to kill him; the son was sent to the galleys, the mother and daughter were imprisoned. One day the steward came to Jerusalem in search of the family; the Roman officers seized the steward and tortured him to make him give up his master's property. He might die, but he would never break a trust. He was carried to his home, he kept on with his business. Again he was seized; on the rack every bone was broken; not a penny would he surrender. He was wheeled about in a chair; the keen intellect gathered to itself its forces; he became the richest man in the Roman empire; his ships were on every sea.

One day Ben Hur stood in the presence of his steward: "I have come for my own." The steward questioned him and was satisfied with his identity. From the safe the steward brought the money. "Your 120,000 talents have become 637,000. You are the richest man in the Roman empire. It is all yours." There is stewardship for you! broken and twisted, and yet with divine fidelity; "it all belonged to the master." Stewards of the time of God! Stewards of the money of God! How could God dignify you more than that! Always responsible to Him, never anything coming to yourselves. "Thou hast been faithful over a few things, thou shalt be ruler over many things." Thou hast been faithless over a few things—take from him what he has. It is the divine law.

The steward began with nothing of his own. If a man will not be faithful over that which is not his own, who shall trust him with that which is his own? A boy goes into a store; if he is not faithful over the merchandise, he never gets to be a merchant himself. Fidelity in trust is a measure of character. A man who enlists at the foot of the regiment, if he is faithful, step by step advances until he is at the head of the regiment. He that is faithful in that which is least is faithful in that which is much. He that is faithless in that which is least is not fit to have anything of his own. No teaching is higher than this: you are put in trust of time, of manhood, of money, but not for self.

Dr. Peck, speaking on missions, has said: "There are many professed Christians who kiss Christ at the communion table, but betray him at the collection box."

Quarterly Meeting.

The quarterly meeting of Carleton and Victoria Counties met with the Richmond and Hodgdon church September 9 and 10. The first session (Tuesday afternoon) was opened with social service led by the President, Rev. B. S. Freeman. The election of officers which then followed resulted in the re-election of Bro. Freeman as President, and in the election of Rev. R. W. Demmings, 1st Vice; Rev. Jos. Cahill, 2nd Vice; and Willie H. Smith, Sec'y and Treas. The reports of the pastors present were listened to with interest and encouragement. Special mention might be made of the work of grace which the Benton section of Pastor Parton's field is now enjoying. Four have been baptized, one from Roman Catholic home, and three others received for baptism at last night of meeting.

The evening session was a treat for Sunday School workers. Three brief, spicy, comprehensive addresses on Sunday School work were listened to by a large audience. The first was delivered by Pastor Fash on the subject, "The Moral Training of the Sunday School"; the second by Pastor Cahill on "The Bible and How to Teach It," and the third by Rev. A. H. Hayward on "How to Interest the Sunday School Class." Each was certainly a splendid treatment of the subject considered. The session closed after a question bureau had been opened and suggested answers given to several leading questions with which Sunday School workers have to deal.

The third session (Wednesday morning) was opened with a social service led by the Secretary. A paper was then read by Rev. Jos. Cahill on the subject, "The Social Service and How to Conduct It." May it suffice to say "the paper was a masterly treatment of the subject." It was most suggestive as proven by the lively and helpful discussion which it provoked, participated in by Brothers Hayward, Fash, Smith, Barton, Demmings, Atherton, Merrithew and Freeman. The end of this discussion brought to a close a most profitable session of our quarterly. The afternoon session opened with a social service led by Bro. C. E. Atherton. A stirring address on Home Missions was then delivered by Rev. A. H. Hayward. The speaker's heart, soul and body are so fully in this work that the address could not but arouse a most helpful discussion. When done we were wiser as regards the condition of the weaker churches of these counties, of which there are eight isolated and pastorless ones.

By evening, the continuous downpour of rain which kept many from attending the morning and afternoon sessions, had ceased and the house was filled to hear a sermon preached by the Secretary. An evangelistic service brought to its close a much enjoyed quarterly. The season being a busy one, few delegates came from a distance besides the pastors, of whom six out of seven in the counties were present. We were much helped by the presence of Rev. A. H. Hayward, our general missionary, and Bro. C. E. Atherton, who has just resigned the Country Harbour field in Nova Scotia.

WILLIE H. SMITH, Sec'y.

Personal.

Rev. F. W. Patterson, now in Winnipeg, writes encouragingly of his work there. He adds: "Since coming home again we have had many tokens of the Master's presence. We had baptism three Sundays in the month of August, and are looking for a substantial ingathering this winter. We are now laying plans for aggressive work." Many of Bro. Patterson's former friends in New Brunswick will be glad to learn of the success that continues to attend his ministry.

Rev. F. B. Seelye is about removing from New Maryland, N. B., to take pastoral oversight of the First and Third Coverdale churches of Albert county. Mr. Seelye will enter upon his work under favorable auspices and it is hoped a good measure of success will attend his labors on his new field.

The Home Mission Journal.

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Carlton, St. John.

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The Coming of Caroline.

BY MARY E. Q. BRUSH.

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CHAPTER IV.

The echo of the Christmas bells had died away; the coming of the bright New Year had been ushered in. The days were short and sharp with cold; the nights long, dark, and genned with the wretched stars of midwinter.

And little Caroline still abode at the house of Mrs. Rossman! Ever since that Christmas Eve when the latter had watched the child lying there asleep, like a warm and comforted little lamb, there was but seldom a thought of orphan asylums or Houses of the Good Shepherd.

True, Mrs. Saltshy, spurred by resistless curiosity, had come over uninvited, and with unscrupled commiseration had said, "A thousand pities it was that a lady who was all alone in the world wid all she could do to win trink an' am for herself, should be imposed on by havin' a baby lit on the door!" It was an imposition, shure, and nobody'd blame her if she wouldn't put up wid it, at all, at all! And if Mrs. Rossman was that disposed, she, Mrs. Saltshy, wud spake to the Reverend Father O'Dooley and would see that the little girl would be put in the hands of the Sisters, shure, and Mrs. Rossman would have the burden taken off, any loike, and no trouble at all, at all!

Now, to confess the truth, Mrs. Rossman was not a pious woman. She took no interest, whatever in things spiritual; she was no strong in any particular faith. However, she was quick to resent Mrs. Saltshy's officiousness. A half-defined plan—a hazy idea which had been floating around in her mind for days—suddenly stood out clearly. If wavering there had been, it must cease; she would settle the matter once for all and let people know that she could manage her own affairs. So she turned, looked calmly at the expectant Mrs. Saltshy, and quenched her fire with the cool water of these words: "Thanks for your interest, my good woman, but I have decided to keep the little girl with me—for a time, at least."

So Mrs. Saltshy had gone away, shaking her head dubiously, to remark to Miss Spooler, "All the fools ain't dead yet! To think of takin' another mouth to feed and another body to clothe when she herself is as poor as Job's turkeys! An' there's no knowin' what the child'll turn out to be, shure!" Mrs. Rossman may be only a warning a snake in her brist! Howly Saint Patrick defend us all!

Possibly there might be some substance to Mrs. Saltshy's suggestion. Mrs. Rossman, a cool, clear-headed woman, had pondered not a little on the great law of heredity. Who were Caroline's parents? Was it not probable that they were worthless, improvident people even if not worse? What evil tendencies might she not have in her that the years would develop? Mrs. Rossman was not yet middle-aged, but she had lived long enough to have seen instances where adopted children had been total failures, bringing untold miseries on their benefactors. Besides, if Caroline remained with her, it meant harder work on her own part, harder work and self-denial, for there wud be two to provide for instead of one. She would have to face that big opponent, the world, and place her own, weary self between its frowns and the little creature she

had taken into her home. She could do this for her own child—all yes! the joy of that!—but would she have patience to do it for a stranger? Suppose she should spend years of hard work and self-sacrifice, and then should come base ingratitude?

Ingratitude! The word seemed to sting her lips as she uttered it, making her shudder. But just then there came a soft touch of little hands on her gown, and turning, she beheld Caroline, who had run in from her play and now stood looking at her with shining eyes.

"Mammy!" she exclaimed for she had begun to call Mrs. Rossman thus. "Mammy," shyly, "I—I—just comed in to kiss you, mammy!—because—because love was a-bubblin' up in my heart!" Mrs. Rossman stooped and caught the little figure in her arms. Could black ingratitude ever grow old and flourish where love—pure, simple, disinterested love—"bubbled up in the heart?" No, she would not worry about the future; she would thankfully accept the joy of the present. The child was a mysterious but beautiful gift to her, coming she knew not how. Like many others, Mrs. Rossman had only a vague, far-away conception of the Almighty; to her the Bible was as a bit of quaint history—a curiosity of literature. But if there was a Supreme Being who planned for weak human hearts—well, who knew but what he had something to do with the coming of Caroline!

But, as the days pass'd by, there came, side by side with the growing love for the child, a shadowy fear based on her uncertain tenure of the little one. Suppose that the woman called "Mag" should walk in upon her some day and claim Caroline? Or maybe the "Captain" might come! Of the latter she had not so much dread, because, according to Caroline's report, the "Captain" was gentle and kind and would no doubt be reasonable. Besides—this last fact was given one day by the little girl was in an unusually communicative mood—besides, as she said, "the Captain might have gone to heaven!" Caroline remembered that the Captain had been taken away from the tenement house, "her face, oh, so white!" and with a spot like a red, red rose on each cheek. She was sick—very sick, and they were going to take her to the hospital. Even Mag had cried when she said that she "expected the Captain was about done for!" Now Mrs. Rossman had made many queries in regard to this mysterious Mag, the woman who had brought Carol me, but little information had been obtained. The holiday time had been one of confusion; many strangers had been coming and going; Mag had doubtless come on the train and returned in it; her presence had been noticed by but few of the residents on Stubbs' Extension. Tim Murphy, the man at the bakery on the corner, had seen a woman answering to her description; she had come into his place to buy some onions for herself and the child. Miss Spooler, too, had observed her, and her report tallied with Tim's. "Yes, a tall, blue-eyed woman with rather a bold face. Didn't look like a lady, though she was quiet enough as far as talking went; seemed in a hurry to get away; wore a brown dress, a navy-blue jacket, and a felt hat with a red feather and a scarlet ribbon bow on it. No, she wan't nobody that I ever seen before, though I'm sure I'd know her again if she was to come around." Everybody on Stubbs' Extension was eagerly on the look-out for the return of this mysterious stranger. But as the days and weeks passed and no Mag appeared, Mrs. Rossman's heart grew easier. Caroline was to remain with her; the dear little presence was to brighten her home, not only temporarily, but always!

"She is my inspiration!" Mrs. Rossman declared.

"Mammy," said the little girl one day, as she cuddled close in the loving arms, "mammy, you tell me the most beautiful stories when you put me to bed at night; I just love to hear you. You see, I haven't any brothers or sisters, and the children you tell me about in the stories seem just like brothers and sisters. And do you know, mammy, I have been thinking that other girls like to hear the stories. Why can't you write the stories and have them put in papers and magazines? Don't you think there would be a printer man who would be glad to put them in, mammy?"

"I'm sure I don't know, childie," Mrs. Rossman replied in an absent-minded way. She was pondering over Caroline's suggestion. Write stories? Could she? It would do no harm to try—there was always a waste-basket! But there might be some chance of success. In her girlhood days fond friends had prophesied great things from her pen. However, when wealth and ease had been her portion her time had been occupied with social duties. Poverty and affliction had brought depression of spirits and lack of interest in all things. It was not until recently, when she had this happy, appreciative auditor, that the fairy gift of story-telling had seemed to come back to her. Would the editor and the public be as kindly a critic as little Caroline? Could she win their ear at all?

To be Continued.

We have just received the catalogue of Acadia Seminary, Wolfville, Nova Scotia, for 1902-1903. It is a neat, well gotten up pamphlet, full of information concerning that Institution. Any of our young friends who would like to avail themselves of the opportunities afforded there for a sound education will do well to secure a copy of this little book. It can be obtained by writing to the principle, Rev. H. T. DeWolf, Wolfville, N. S.

The Seminary teaching staff is now the largest in the history of the school, and including the teachers of the new departments of Business and Domestic Science, the department of Stenography and one additional teacher on the literary staff, in place of assistant hitherto employed, will number sixteen. The quality of the school's work is guaranteed by the training and efficiency of the staff. They are as follows:

INSTRUCTORS.

1902-1903.

- Rev. H. T. DeWolf, B. A., Principal,
History, Ethics, Psychology, Bible;
- Evelina K. Patten, M. A., Vice-Principal,
Mathematics;
- Prof. E. W. Sawyer, B. A.,
Latin;
- Adella G. Jackson, M. A.,
English, Science;
- M. Blanche Bishop, M. A.,
French, German;
- Assistant in English and Science,
- Margaret Lynds, Emerson College of Oratory,
Elocution, Physical Culture;
- Prof. W. H. A. Moore, Stuttgart, Germany,
Director of Piano;
- Louise T. Churchill, Leipzig, Germany,
Piano;
- Violin,
- Minnie E. Chipman,
Drawing, Painting, History of Art;
- Bianche Sloat,
Assistant in Art;
- Mabel Marvin, Syracuse University,
Voice;
- C. M. Baird,
Stenography and Typewriting;
- Cora P. Archibald,
Domestic Science;
- Mrs. Edw. Kilcup, Matron.
- Eleanor Henry, Nurse.

Write for particulars of courses in Domestic Science and Business.

Quarterly Meeting.

The Albert Co., quarterly meeting met with the Dawson Settlement church on Tuesday and Wednesday, Sept. 2 and 3. The attendance was larger than usual and the meetings were characterized by a spirit of helpfulness and the addresses and discussions related to questions of practical Christian work. This being the annual meeting officers for the coming year were elected as follows: Pres., Pastor Ganong of Hillsboro; 1st vice-pres., Pastor Fletcher of Harvey; 2nd vice, Pastor C. N. Thorne; 3rd Elgin. Sec.-Treas., Pastor Davidson of Hopewell. Especial interest centered in the sessions given to the work of the Sunday schools, and it is most gratifying to see a substantial increase of interest in this department of the Master's work. The question, some problems of the snpt. called forth a very interesting discussion. Plans are being

made to make the next session of the S. school of great interest and profit. At the evening services the house was crowded, while during the day a good attendance was present, and the general feeling seemed to be that it was the best quarterly held for a long time. The officers for the S. school work are as follows:

Pres., Bro. Addison, Surrey; vice., Mr. W. C. Newcombe, Hopewell; sec'y. and Treas., Dr. S. C. Spencer.

The delightful weather and the hospitality of Pastor Rutledge and his people made the quarterly one long to be remembered.

J. B. G.

The Re-Opening at Surrey.

On Sunday, Aug. 21st, the Baptist meeting house at Surrey, Hillsboro, was re-opened for the public worship of God. The church had been closed for about six weeks, during which time extensive repairs and improvements had been made. The building has been painted externally and internally, and in many ways has been made more attractive and convenient than the first temple had been. The stoves were removed and in the future worshippers will be warmed by heat from a new furnace.

The total amount expended reaches nearly \$1000.

The services on the Lord's day were of more than ordinary interest. The day was delightfully pleasant, nature co-operating with the agencies of grace, to make this new beginning most impressive and memorable. The preachers for the day were men whom the people desired to hear and the close attention given to these brethren by the large audiences showed the interest taken in both the messengers and their messages.

In the morning our aged Bro. and Father, Rev. J. H. Hughes was the preacher. 47 years before near the same place he preached at the service of dedication from the memorable words of our blessed Lord to Peter. Mat. 16:18. And I say unto thee, that thou art Peter and upon this rock I will build my church and the gates of Hell shall not prevail against it. Very few who heard that sermon—which was blessed of God, were present on this occasion. They have passed over the river and are now rejoicing in the reality of the truth proclaimed on that day. The venerable preacher took the same text on Sunday as was used nearly a half century ago. The clear, deep insight into God's truth which he evinced, illustrated the thought of God's apostle—but though our outward man perish yet the inward man is renewed day by day.

Though the years with their accompanying physical infirmity are resting heavily upon him, what gr. at grasp of spiritual truth and clearness of expression characterize this great sermon.

Bro. Hughes is among the last of the line of God's aged servants in these provinces, being contemporar., with Fathers Craidal, Bill, Keirstead and many others who have gone home to rest from their great labors. Many of us, who are merely beginning the work which our fathers have laid down, wish that when such men lay down their work and enter into rest, they could leave to us who need it so much, this great knowledge of the truths of revealed religion, but these we must learn for ourselves under the guidance of the Spirit and the stern experiences of life.

In the afternoon the preacher was Bro. F. D. Davidson, pastor of the Hopewell churches. He chose as his text Gen. 1:27; and presented with his usual vigor and force the truth of man's creation in God's image. Bro. Davidson is in the midst of special religious interest and returned to Albert for the evening to administer baptism. The large auditorium was crowded at the evening service, when pastor McNeill of Petitodiac gave a very instructive and inspiring address on the different classes of builders connected with Nehemiah in Jerusalem. The presentation was very interesting and the earnest, forcible manner, as well as the fine spirit in which the address was given made a most helpful impression and brought to a happy culmination the meetings of the day. The music furnished by the choir contributed also to the interest and profit of the occasion.

The church is in good condition, a spirit of

unity and harmony prevails. Pastor Addison is held in high esteem by the church and his faithful ministrations both in the pulpit and in the homes of his people are appreciated by them and are being blessed of God.

I. B. G.

Religious News.

About 10 years ago it was BAYSIDE, WEST- by privilege to labor MORELAND CO., N. B. around these shores in company with our veteran missionary Wallace who is loved by the people here as well as at other places. At that time two Baptist churches were organized and we trust some good accomplished. About that time a man by the name of Gilmson from the north of Ireland appeared on the scene and gained a foothold at Bay-side. Some of our people left the church and they founded a separate organization. They built a hall opposite the Baptist meeting house, and as they thought that they were the church it would only be a question of time when the Baptists would become extinct in this place. But strange to say, it has proved the reverse. The other day their hall was sold for a dwelling house and those who have left the church are taking an active part in our meetings and are coming back, sinners are being converted and we expect to administer the ordinance of baptism on Lord's day. Bro. Christopher who was highly appreciated as pastor has resigned in order that he might continue his studies. This is an extensive field and needs a strong man sound limb and wind. Who will come? Remember us at the throne of God.

J. A. MARPLE.

This is the oldest Baptist Church in New Brunswick, NORFOLK CO., N. B. Once it was large and flourishing but now has about gone out of existence. The Baptist people have been moving away and dying until only 12 or 13 persons are resident members and they are about as good as dead. Only three or four male members and they take little interest in the cause. The Presbyterians lead although there are many who lean towards the Baptists. The old church building is almost gone but does for meetings. Bro. R. P. Whitney a leading citizen has a nice large church about completed which he intends some day to donate to the Baptist people. This will prove a great help to them. We meet kind and good people in all denominations. My conviction is that the Baptist people must spur up and be more united or they will surely lose ground in the north of N. B. We enjoyed six steady weeks of meetings. It was in the midst of bright, short evenings and long days but God blessed the work. 12 confessed the Saviour and 15 or 20 others stood showing they had decided for him or wished to. Rev. A. F. Brown the able pastor of Newcastle and Derby church preaches for this people every two weeks. He is working very hard and is not well and by his kind invitation I had the privilege of supplying all of his churches last Lord's day, he taking a much needed rest. We will not soon forget the kindness and generosity of Bro. and Sister Brown and family at the parsonage. While writing a note to announce my intention of entering Union Evangelistic work in the near future and ask the prayers and co-operation of all for success and blessing.

GEO. H. BEAMAN.

We are still holding on our PENNFIELD, N. B. way, doing a little for the Lord's cause. Everything is moving on smoothly. Our Sabbath Schools are prospering in both churches, congregations good, social services refreshing. Financially we try to remember practically all the benevolent objects embraced in the Convention except the educational. I have just entered on my seventh year with these churches, which I trust the great Master will crown with special blessing.

T. M. MUNRO.

GIBSON AND MARYSVILLE.

Rev. W. D. Manzer, by letter and Mrs. Manzer

on experience. Although summer has brought with it the usual exodus, yet the early Sabbath morning prayer meeting and evening social meetings have been well sustained. Now that people are returning to their homes we look forward to renewed interest, and greater results for the Master's kingdom. On the first Sabbath in August the B. Y. P. U. of the Gibson church, through their pastor, presented the church with the handsome sum of \$84. The annual picnic of the united Sabbath Schools (Gibson and Marysville) took place August 12 on the Never's grounds, Jemseg. About six hundred were present, after paying expenses the sum of \$51 was cleared. Since the early spring we have met with sad losses through death.

W. R. ROBINSON.

The pastor has returned from a very pleasant vacation spent in the vicinity of St. John. Our work is encouraging. Our Sunday School has been larger this summer than it has for a number of years. Deacon C. D. Davis is our superintendent. Our B. Y. P. U. has been doing good work under the inspiring leadership of Deacon Gordon Mills. Our Sunday congregations are good and the services of the church generally well attended. A number are joining our church by letter. We have once more to record the generosity and thoughtfulness of Mr. George H. White, whose heart and hand are always ready to assist in the good work. In his large-heartedness he has put a bathroom into the parsonage at the cost of about \$250. We are thankful for the noble-hearted people we have in Sussex. Our people are sympathetic and kind-hearted. The ties of friendship are growing stronger as the years go by. We feel that God has good things in store for this church and congregation.

W. CAMP.

Lower South Hampton on HAWESBAY, N. B. the St. John river witnessed a beautiful scene yesterday the last day of August. When Miss Jewett who had for some months professed faith in the Saviour, followed her Lord in baptism, in the presence of a large company of people. Miss Jewett was to have been married to Mr. Daniel Pike who was drowned in the St. John river 2 weeks before. He was buried Aug. 17th, in the presence of a very large company of people, amidst very great mourning. We had a baptism in July also, when 2 sisters, Mrs. Elliott and Mrs. Hickey of Nacanic followed their Lord in baptism. A large number were present on that occasion also, and had the opportunity of hearing what saith the Scripture, on the subject of baptism. The faithful on both occasions felt glad. Glad for a bold testimony for the truth and gladder still to see some ready and determined to follow the truth. During July we had had the great pleasure of having a visit from Bro. C. W. Manzer of Fredericton, who was a great blessing to us in the Lord's work. We conducted special meetings during the two weeks he was with us, at Springfield and Queensbury. Bro. Manzer gave us some very helpful sermons, for which I thank the blessed Lord who directed him to us. This is the way a busy I. C. R. station agent spent his summer vacation, by preaching nearly every night during the week and three times on Sunday. This is the class of workmen the Lord wants in his employ. We also had a hasty visit from Bro. B. N. Nobles of St. John. Bro. Nobles can testify to the many high rocky hills we have to travel summer and winter on this large field. And that this way is no easy way to glory. We were pleased to have these visits from our brethren, but sorry they were so short. Let all who read this remember me a warm only, the least of all the followers of the Lord. But brethren remember I am in the face of the battle. Praise our blessed commander, our guns are good with plenty of ammunition and a sure Leader.

W. ARTEMAS ALLEN.

Rev. Geo. R. White of Hantsport is spending a short vacation in New Brunswick. His many friends on this side the Bay are glad to see him looking the picture of health. The Germain St. congregation had the pleasure of listening to Mr. White last Sunday.

M. & V.

The Sunday School.

SEPTEMBER 28.

Review.

Read Deuteronomy 8: 1-20

GOLDEN TEXT. Thou shalt remember the Lord thy God. Deut. 8: 18.

I. THE GIVING OF MANNA.

The great teaching of this lesson is that God makes constant and appropriate provision for the daily needs of all his children.

2. THE TEN COMMANDMENTS.—DUTIES TO GOD.

The first four commandments forbid idolatry, image worship, profanity and Sabbath breaking. Our Master himself has summed up these commandments in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

3. THE TEN COMMANDMENTS.—DUTIES TO MEN.

The last six commandments of the Decalogue enforce the duty of honoring parents, of respecting human life, of maintaining personal purity, of observing honesty, of cultivating truthfulness and of avoiding covetousness. Our Master has likewise summed up these commandments in the words: "Thou shalt love thy neighbor as thyself."

4. WORSHIPPING THE GOLDEN CALF.

The awful sin of idolatry is the salient point of this lesson. We need to beware of the insidious forms in which idolatry is found at the present day. The worship of fashion, of gold or of pleasure may be as sinful in us as the worship of the golden calf was in the Israelites.

5. THE TABERNACLE.

The central thought of this lesson is the thought of worship. The tabernacle was the visible embodiment of the idea of worship. It was a divine object lesson for the people of Israel, and all its contents and appointments were designed to impress upon their minds some vital truth.

6. NABAB AND ARIHU.

The great principle of temperance received strong emphasis in this lesson which told us of the destroying fire which consumed the sons of Aaron who polluted the worship of God by their indulgence in strong drink.

7. JOURNEYING TOWARD CANAAN.

The central thought suggested by this lesson was that of the journey of life. Divine guidance was vouchsafed to the children of Israel in the pillar of cloud by day and the pillar of fire by night. Divine guidance will also be vouchsafed to us, if we allow ourselves to be led by God.

8. REPORT OF THE SPIES.

The grand thought brought out in this lesson is that of courage in duty. The ten spies who rendered a faint-hearted report saw just what Caleb and Joshua had seen in their expedition into the Promised Land. But Caleb and Joshua counted God as an ally, when they made their brave and inspiring appeal to the people to go forward, and their report won for them an entrance into the Promised Land, denied to the rest, who feared to advance.

9. THE BRAZEN SERPENT.

The crowning truth here taught is that faith is the cure for sin. Jesus himself interpreted this incident when he said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

10. THE PROPHET LIKE MOSES.

We learned here to see in Christ the fulfilment of all a prophecy. Every true prophet has given us a revelation of God, but Jesus Christ has given us the only perfect revelation of the Most High.

11. LOVING AND OBEYING GOD.

The choice presented to the children of Israel was that between obedience to God and disobedience to His will. The same choice is presented to humanity at the present day, and individual selection determines the choice of the nation.

12. THE DEATH OF MOSES.

This lesson brought to our notice the life of a true servant of God. Moses sinned, it is true, yet he died at peace with God, and the Lord buried him. Sin brings deprivation, but if we repent, we may through Christ become reconciled with God.

OCTOBER 5.

Joshua Encouraged.

Josh. 1: 1-11.

GOLDEN TEXT.—Be strong and of good courage.—Josh. 1: 9.

HISTORICAL SETTING.

Time.—Just at the close of the forty years' wilderness wanderings, as they are about to cross the Jordan, probably 1235 B. C.

Place.—On the plains of Moab, just east of the Jordan River and not far from the northern end of the Dead Sea.

ON THE LESSON TEXT.

1. Extent of the Conquest. Ver. 1-4. How Jehovah spoke to Joshua we have no means of knowing. He is still named as "Moses' minister"—One in high authority and among the counselors of the great leader. Now, therefore arise: time for prompt action, you are the only leader and on you all Israel leans. Joshua seems to have no choice; he was to obey, and take the people with him into the land which had been promised to the patriarchs. Every place that the sole of your foot shall tread upon, (as in Deut. 11: 24), that have I given unto you. The prime condition of possession was action, movement. If they were to secure the land as their own, they must tread upon it with their own feet. But certain limits were set within which this law would hold good. From the wilderness of Zor (Num. 34: 3), southwestern limit, of this Lebanon, northwestern limit; the river Euphrates, northeastern limit; all the land of the Hittites (not found in the Greek Bible), refers to the territory on the northern boundary; and unto the great sea, Mediterranean Sea, shall be your coast, your seacoast line. (Comp. Josh. 23: 4.) In Gen. 15: 18 the southwestern limit is given as "the river of Egypt" that is, the wady Elarish, about half-way between Palestine proper and Egypt. Compare also the descriptions in Exod. 23: 31; Num. 34: 3-12.

11. Joshua's Strength in the Conquest. Ver. 5-9. The invincible character of the Israelites, already foretold them by Moses (Deut. 7: 24; 11: 25), is now repeated to the new leader as being particularly applicable to him in his new office, as I was with Moses, so I will be with thee (Exod. 3: 12), repetition of what Moses had already told him (Deut. 31: 8), assurance that his success in carrying out his commission would be as successful as that of Moses. I will not fail thee, nor forsake thee: his presence would be perpetual, constant, never-failing—best guaranty of God's good purpose for Israel. Be strong and of a good courage; already twice (Deut. 31: 7, 23) spoken to Joshua by Moses just before the closing of his career; In Moses' great review of the past (Deut. 1: 1-4: 40) he appeals to the people to encourage Joshua (Deut. 1: 38), for he will lead them into the promised land (3: 28). Here the conquest of the land is pre-supposed, for he will parcel out the land as Israel's inheritance. Only be thou strong and very courageous . . . to do according to all the law. The fulfillment of all the promises made in the preceding verses is conditioned on full obedience to the commands that Moses had given him (Num. 27: 23; Deut. 31: 7; Josh. 11: 15); and to emphasize the command still more, he adds: turn not from it to the right hand or to the left—unswerving, straight headed, going in the path of right. Continuous prosperity, wise action, are results of such faithful adherence to right and command. This book of the law shall not depart out of thy

mouth: a similar injunction was laid upon the king (Deut. 6: 7; 17: 19). Though Joshua may not have been a public teacher of the law, he was to make it his foil for thought day and night (Ps. 1: 2). Upon these conditions depended his success in the work that he had before him. In fact, this was a kind of program which he was to follow. Ver. 9 is a gathering up of some of the thoughts of the preceding verses, and making a kind of spiritual armor, with which to meet the enemy.

111. Preparations for Crossing the Jordan. Ver. 10, 11. Joshua was stirred up to action. The officers, as on other occasions (Deut. 20: 5-9) were commanded to go through the camp of the Israelites and give orders. The people were to prepare rations for a journey, for in three days they were to pass over the Jordan and make their first assaults against the forts and cities of the enemy, whose land they were to possess in accordance with the command of Jehovah. Provisions for the journey were always carefully made (comp. Gen. 42: 25), that no want might overtake them before they should secure new supplies.

Died.

HARDING—Entered into rest at Hardingville, St. John County, Sept. 25th, 1913, Deacon Valentine Harding in the 81st year of his age. In the death of Bro. Harding St. Martin Parish is one of its most esteemed citizens and the little church at Hardingville suffers a great loss. Bro. Harding was ill but a short time, having kept his health and strength in a remarkable degree. He was engaged in mercantile pursuits in St. John in early life, retiring some years ago, and has since resided at Hardingville. Deceased became a member of German Street Baptist Church about sixty years ago, and remained in constant fellowship with the church till the time of his death. Bro. Harding left a wife and children to mourn his loss, the widow of the late Deacon A. W. Paterson of Lyster street, being his eldest daughter. Rev. R. N. Hyman conducted the funeral services.

REED—At Cabodonia, N. B., July 27th, Mrs. Edwin Reed, aged 72 years. Mrs. Reed was born at Hevey, Albert Co., where she lived until about 50 years ago when she came to reside at Cabodonia. She was connected with about 13 and attended with the Hopewell church, of which she remained a member until the organization of the Cabodonia church in 1854, when she had her membership transferred to it. Our sister was one who was true to God and dedicated to His service, and when she could was found in his house; where she always, when opportunity was given, spoke of His goodness and power to save. She was always glad to learn of the prosperity of the church in other places as well as at home. For two years she was afflicted with cancer and was a great sufferer, but though it all she trusted in him who has said "I will never leave thee nor forsake thee," and when the end came it was peace. She leaves one brother and two sons, as well as a number of relatives and friends to mourn the loss of a kind mother and true Christian.

MILLER—At Upper Newcastle, on 1th inst., after a brief illness, Sadie, daughter of James O. and Sarah Miller, aged five years and ten months. May the great Comforter sustain our friends in this most unexpected bereavement.

THOMPSON—At Upper Salmon Creek, Northfield, Sumner Co., on 21st inst. and of him the loss of the bride, Stephen Thompson, aged 52 years, leaving four sons and four daughters, besides his companion in mourning. He ye also ready, for in such an hour as ye think not the Son of Man cometh.

Married.

MCKAY STILES—At the residence of the bride's parents, on Sept. 2nd, by Rev. Byron H. Thomas, Clinton J. McKay of Sackville and Eva M. Stiles of Dorchester, N. B.

BRIGGS WARK—At the bride's home, August 27th, by Rev. Charles Henderson, Wilkes. Briggs of North View, Victoria county, to Mary Lavina Wark of Sison Ridge Victoria county, N. B.

MATHESON WALLACE—At the home of the bride's mother, St. Mary's, Aug. 6th, by the Rev. W. R. Robinson, William Matheson of Cabano, Quebec to Mamie E. Wallace.

BRIGGS BAILEY—At the residence of Bro. Geo. W. Bailey, Lakeville, Sumner county by the Rev. W. R. Robinson, Thos. D. Briggs and Della L. Bailey of the same place.

RICKARD CURTIS—At the Baptist parsonage, on July 14th, by the Rev. W. R. Robinson, Sidney Rickard of Gibson to Clara Curtis of Blackville, Northumberland county.

ARLEAN WEAVER—At the home of Samu'l Arlean, Sept. 8th, by Pastor M. P. King, Eugene Weaver of Boston to Edie Arlean of Blackville.