

THE HOME MISSION JOURNAL

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WHOLE No. 64

Romanized Protestantism.

O. P. KACHES.

THE term protestant was born April 19, 1529, at Spire, in Germany. It is a word of high and holy significance. The positive and formal principle of Protestantism is that nothing not taught in the Holy Scriptures, the authoritative rule of faith and practice in the church, enters as an essential element into the Christian system. Romanism converts baptism and the supper into agencies of spiritual transformations. They are no longer merely mechanical things, water and bread, but they are spiritual realities dealing in character, eternal life, changed relations toward God, renewal of the sinful nature. Protestantism is supposed to affirm that spiritual changes are wrought by spiritual agencies, that no mechanical thing can effect a change in the character itself, altering a man's relation to God.

As to faith before baptism, the Scriptures assert its necessity. Nothing can lie more plainly on the surface of the New Testament than this teaching. The Baptist applies this in church life. He insists that no one may be baptized unless there be a credible profession of faith in Christ. It may be crude, it may ultimately be found to be unreal, but there must be a confessed faith before baptism. The Romanist asserts that there is a real faith in the child. Speaking of the Jewish children circumcised, the Catholic writers say, "Faith was presumed in them." Speaking of infants baptized, the Catholic writer says, "So in baptism infants can be made heirs of heaven, when faith can be presumed." It seems absurd, yet a real and undeveloped faith is affirmed. The Westminster Confession reads the same as the New Testament about the priority of faith, but it can see no place for it in the child. It therefore commands baptism for the infant because it finds faith in the parent. The Church of England places the faith in the sponsor who answers for the child. All three of these are companions in reading the New Testament, in listening to the command concerning the priority of faith, in evading it: plain meaning, a personal conscious faith in and before baptism. The Romanist comes nearer the New Testament than the others in his affirmation of a real faith in the child baptized.

The Catholic writers unite in declaring that in baptism we receive a supernatural life by the application of water. This seems to make of the religion of Christ a merely mechanical thing, so much spiritual life. By a mysterious correlation of force a few drops of water are changed into character, regeneration, a new attitude toward spiritual things, new affections engendered. Its entire procedure seems out of place in a religion of spiritual realities, of repentance, brokenness of heart, faith, poverty of soul, purity of mind. But the unvarying word of the Romish church everywhere and always is, regeneration through baptism, eternal life through the tips of the priestly hands. Protestants ought to be different from this, by an almost infinite remove. It ought to have a place for baptism as a positive command, as a test of obedience, as a mark of the confessing life, as an outward confession of a spiritual change wrought by the Holy Spirit. Protestantism is and ought to be a spiritual religion, depending not on things, but on spiritual conditions. As a matter of fact there is a large element of nominal Protestantism that is thoroughly Romanized. Jamieson, Brown and Tausset's Commentary is widely known. Many Baptist ministers have publicly commended it as the best available commentary to be had. Two of its authors are Presbyterians, one of them a professor of divinity. So far as its teachings on baptism are concerned, Pope Leo XIII. would heartily commend its orthodoxy. It says, "Infants are charitably presumed to have received a grace in connection with their Christian descent in answer to the believing prayers of their parents or guardians presenting them for baptism,

which grace is visibly sealed and increased by baptism. They are presumed to be then regenerated until years of developed consciousness prove whether they have been actually so or not." The Church of England prayer book teaches the same doctrine in an unmistakable way. Millions of professed Protestants today are suffering from the retention of Romanizing beliefs. In every community is the expressed purpose of parents to have a child baptized speedily lest something might happen to it. What Protestantism means today is the conception of a true teaching that will utterly remove all vestiges of any change wrought by the ordinances of Christ in and of themselves. A real spiritual Christianity cannot exist in harmony with baptismal regeneration or infant baptism.

A union of evangelical protestantism is possible on the supposition only, the rejection of the Romish teaching of any efficacy in the church ordinances. Infant baptism had its origin in the prior belief of a regeneration through the waters of baptism. However much evangelical pastors may insist that the baptism of infants is merely a dedicatory ordinance, one has but to mingle among the people of a community to know that it has a practical hold on the common mind as making the future of a child safer.

The Baptist churches have a ministry to the present age. In many sections of the church there is a growing dependence on the acts of baptism and the supper. The Baptists must utter a protest to their fellow Protestants. The greatest calamity that could happen to the organized Protestantism of today would be the cessation of the Baptist affirmation, the ordinances for believers only.—*Hightstown, Pa.*

Sincerity.

F. L. FRÄZLER.

SINCERITY is a jewel of rare worth. A virtue that is seldom found untainted with the vileness of duplicity.

As Christians who love home, church and country, we yearn for something that will make it easier, to work up a common-sense enthusiasm in the various branches of religious effort, and find, when we have solicited whole memberships of Young People's and Missionary Societies, and even churches, for the sole purpose of instilling into others, this ever-necessary enthusiasm in and hunger for hand-to-hand effort with the unsaved, to rescue them from everlasting separation from God,—how few can be depended upon, to stand by, and co-operate in the greatest and grandest mission mankind ever was, or ever shall be, privileged to engage in.

I am not pessimistic when I speak the truth, and say that sincerity of purpose does not characterize the motives of a large percentage of individuals who unite themselves with the professions of Christ's name. Nothing proves this spirit of spiritual insincerity more conclusively than the absolute failure, on the part of a host of professing Christians, to co-operate with the faithful pastor, whose heart is bleeding and yearning for the unapproached, untouched, unconserved, unsaved multitude that throngs every community. Failure to show the proper sympathy with him who struggles with all his physical and nervous energy, to overtake an unfinished work left him as the heritage of insincere Christianity.

Why is it that many of the young ministers of our day have to be given a few days every now and then "to recuperate"? Why do so many brains throb and pulsate to such a distressing degree that when the sermon is completed in preparation or delivery, hours are needed to bring the mind and body again into a workable condition? Why do so many "break down with nervous prostration"? And more searching a thousand-fold is the question, Why, in your close acquaintance and mine, why in our fields of sparkling opportunity, do scores, yea hundreds

of precious souls wander about with their spiritual sight withheld from the brilliant visions and more blessed realities of a transformed life? Let me answer in part. Because those who shoul, do not reflect the bright rays of the "Spirit's" "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," against which there is no law.

Be sincere. God demands sincerity as the passport to his vineyard of activity. Even God cannot use an insincere professor. Humanity, needs, and honors, the honest heart and true, that flinches not in the hour of opposition, but shines brightest and appears most beautiful in the light of the fire of temptation and testing.

The bone of the future church and nation is the child. Be sincere for the child's sake. No eyes see more. No ears hear more. No judgment "sizes up" so correctly. No mind thinks more rapidly, nor is any so susceptible to outer influences, than that possessed by the tiny men and women who look up into the older face, and journeys on to the gates of Eternity, better or worse for having even looked.

Dear friend, whoever you are, wherever you be, whatever your condition. Have you professed to be "a child of the King," "a follower of the Lamb"? I pray you for the sake of the faithful few who realize to some extent more than others the value of the soul, be sincere, and throw all your God-given energy with theirs to help win the world for Christ.

Make the home life what it ought to be by your sincerity, and by your dauntless enthusiasm, make every organization to which you belong, throb and pulsate with a new life born of God.

gaze into the eyes of the coming home, church, and nation, and make your first thought to be, In His great Name I will use all the gifts he makes me possessor of to help graft these tiny lives—with all their possibilities—securely into the great parent vine. That when eternity unfolds her pages, and when the writing of that hand that now records our life is seen, the record stands that that small deed, or word, or thought, that in the setting of sincerity parted from us to take a lodgment in another soul—has under the mysterious increase law of God, multiplied a thousand times ten thousand fold within the hearts of men.—*Milton, Pa.*

Origin of the Penknife.

DO you know why the little pocket-knives are often called penknives? Perhaps some of you have often wondered, and did not like to ask. You use a steel pen at school, but when Washington lived there were no steel pens. At that time, and until the year 1820, pens were made out of the quills or large feathers of the goose and other birds. Now these quill pens, being soft, got out of order and split, so they had to be remade. Most writers kept a sharp knife to remake these pens, so the knives got to be called "penknives." The word "pen" is from the Latin word "penna," which means a feather; so when we say steel pen we talk of a steel feather, which is absurd; but then the language is made up of very funny words and phrases, and the little word "pen" is now used only for the piece of steel with which we write. What becomes of all the pens made? One firm in England makes two hundred million pens every year, and there are several other makers who send out nearly as many more; then in the United States we make at least two hundred millions every year. Where do they all go to? It is not often that you can pick up old pens, and yet a vast number must be lost every day.—*John de Morgan.*

The value of the educational institutions established and controlled by Baptists in the United States is, according to a government report thirty-five million dollars, which is larger than any other Protestant denomination except the Methodist.

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Carleton, St. John.

Terms, - - 50 Cen Year

Paul Crandals' Charge.

BY HOPE DARING.

CHAPTER VII.

The minister was conscious of a feeling of relief. Now it would not be necessary for him to intrude himself upon the family at this trying time.

No explanation was needed. A muttered oath broke from the father's lips. A moment later he said, half apologetically:

"I intend no insult to you, Mr. Crandal. I realize there are two classes of those who call themselves Christians, and I am sure you belong to the same class as my wife and daughter. Perhaps you can overlook my indignation when I tell you that the saloon here is supported and shielded by the church."

Not by the minister," Paul's voice rang out, clear and firm. "I have had a lesson tonight, Mr. Baxter. If you will bring action against French, I will aid you in every possible way."

The father shook his head despondently. "It would be useless. Several trials have been made to convict him, but all in vain. Milo is only one of many. My boy is only nineteen. He tasted intoxicants for the first time a year ago when he was employed by Deacon Hardy. There is always cider there, and it was cider which first tempted my son. Then French's soon completed the lesson."

Paul uncovered his head and turned his face to the steel-blue wintry sky. "It may not be God's will, Mr. Baxter, that mine shall be the hand to do away with this giant evil. It is his will, however, that I do all in my power, and to this I pledge myself. One thing more: Do not judge Christ by us, his imperfect followers. Only by learning of him can you know the completeness of his life."

Mr. Baxter did not speak. He pressed the hand of the young minister. Milo's incoherent mutterings had ceased, and he leaned heavily against his father. Paul bade the sorrowing parent good-night and hurried away.

On arriving at home he found his mother reading. He drew a chair to her side and told her all.

"I am convinced, mother," he said, in conclusion, "that this is the first duty which presses upon me. I may lose friends, I may even invite dissensions in the church, but I must cry out against this sin."

Mrs. Crandal's hand stole into that of her son. They sat for a time in silence; then Paul went on, a strange note of longing in his voice:

"Tell me you will help me, little mother. I crave human sympathy tonight."

She rose, and, coming to his side, drew his head to her bosom. Her words were few and broken, but they gave him the unspeakable comfort of mother love, and also pointed him to the Divine One who alone can fortify the soul against hours of loneliness and fear. Together they knelt in prayer. When they rose, the light of a holy purpose shone in Paul's eyes, and he murmured:

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

Paul stopped Mr. French on the street the next morning. The minister's words were few. He narrated the events of the previous evening, and when the saloon-keeper began to make light of it, interrupted him:

"Mr. French, further conversation is useless. You know and I know what you are doing. I am going to wage war against your saloon and

shall show you no quarter."

"You!" and the face of the man darkened with wrath. "What can you do alone?"

"I am not alone. My people—"

A harsh laugh broke from French's lips. "Just try them. I've the money and the influence in this village, and it won't be well for the church to turn against me."

Paul lifted his hand. "Neither I nor the church can do aught without God's assistance, and I claim that in the battle between you and me."

The minister hastened on to the postoffice. He had written a brief statement of the case to his presiding elder.

The next evening Mr. Carveth's reply came:

"I secured your appointment at Danesville for two reasons," he wrote. "First, I saw the church there was doomed to spiritual death unless it could be roused. Second, you were in danger of drifting into an absorbing love of culture and study. You may suffer much, the church may suffer more, but the Lord's work must go on in Danesville. Never falter; God will give you strength and wisdom."

Sunday morning was clear and frosty. The church was crowded, and even the most thoughtless could not but note the rapid look that rested on their pastor's face.

His text consisted of the words he had repeated to his mother, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

It was a sermon long remembered by those who heard it. Paul touched upon the joy and beauty of true worship, soon passing on to show how useless was attempted worship without service. "Him only" was a prelude to a searching test applied to service. Serving God was serving humanity, and serving was life and delight. The service of evil—ah, some present cringed when he turned fearlessly to them.

Nor did he pause at general principles. Paul Crandal opened his heart to his people that Sabbath morning. He told them of the impression that came to him when he first knew he was to labor among them, following this with a recital of his convictions concerning the state of things in the village.

"I have promised God to wage war against the single place here where drink is sold," he said. "You know of what I am talking. Among you are those whose hearts have bled because of this.

As a beginning, I am going to ask every man, woman and child in the village to take a pledge of total abstinence. Alone I am weak. I need. I expect your help. There are fifty persons present whose names are enrolled upon the class-book, besides many others to whom I look for assistance. This is the Lord's work. Remember, I do not insist that you shall work in my way. God will lead you. Let all present who will join with me rise."

TO BE CONTINUED.

Roland's Present.

"What is the matter, dear?" asked mamma, when she went into her room and found a very dismal looking little boy standing by the window.

"Nuffin' much, mamma," answered little Roland. But brave as he tried to be, mamma knew that he was almost crying, and taking him on her lap she questioned him tenderly.

"The boys don't want me to play with them," he said at last; "they say I'm too small, and they are whittling splendid things, and I wanted to whittle, too, and they said they couldn't have me wasting their wood, and I couldn't get the littlest piece, nor any knife nor nuffin," he sobbed.

"Don't cry, dear; mamma has some nice wood, and you can sit right here and whittle. Let's spread a paper down, and you and I will have a fine time making things; let's make a boat."

Roland soon forgot his grief, and, with mamma's help, he made a nice little boat, that floated very well on a basin of water.

"I am sorry, boys," said mamma, later, "that you are not nicer to your little brother. I hope if Roland ever has any wood he will be more generous with it." The bigger boys, Fred and Charlie, hung down their heads and looked ashamed.

For their Christmas present Fred and Charlie had a nice Sloyd work-bench with knives and many other tools. Little Roland had a Sloyd

knife, too, but what do you think he had for his biggest present?

Why, he had a whole bundle of shingles! Just think of it! Two hundred and fifty shingles, all his very own!

Now he had plenty of wood, and did not have to ask any of the big boys for any; instead, they often begged wood of him. I am glad to say Roland is very good, and gives them all they want.

Such nice times as they have playing together now, all cutting and whittling boats and many other things.

"I think I had just the nicest kind of a present," said Roland, one day. "I wonder who tells Santa Claus just what little boys want. I think the mamas and papas must have something to do about it, don't you think so mamma?"

"Yes, indeed," said mamma "I really think they do."—Elizabeth Robinson.

The Drunk-ard's Share.

The products of one bushel of corn made into whisky is four gallons, worth \$16, out of which the government gets \$3, the farmer gets 40 cents, the railroad gets \$1, the manufacturer gets \$4 and the saloon keeper gets \$7. The drinkers share is delirium tremens. But there still remains much to be apportioned. The drinker's family has a share—misery, poverty and suffering.

Sabbath Desecration.

A Paris correspondent of a New York daily paper gives the effect of the continual Sabbath. A stronger secular proof could not be desired: "Sunday is not a day of rest in Paris; it is a day of activity." I have heard some Americans applaud this manner of spending Sunday, as they ridiculed the old-fashioned American way of halloing this day. They do not know the sequence of this feverish activity. There is no old stone-mason, no old shoe-maker, no old carpenter, no old painter, no old artisan in Paris. Medical men say this premature decline is owing absolutely to the want of a day of rest once a week.

True Riches.

As certain persons were returning from the burial of a friend the remark was made, "What a sad life our friend lived! How unfortunate he was! Poverty seemed to accompany him. He died poor." "Had he not some little success?" one inquired. "No," was the answer; "everything was against him; his life was a failure." "I do not understand you," said a voice which had thus far been silent; "I was with him in his last moments, and I thought he died rich." "You are mistaken; his estate amounts to nothing at all." "But surely he left a good name, and a legacy of noble deeds, and a holy example, and lessons of patience in suffering, of hope in adversity, of heavenly confidence, when no sunbeams fell upon his path." "Then he died rich," was the emphatic declaration, "richer than the millionaire who went to his long home the same day, miserable in all but his gold."

Love in the Sunday School.

The absence of love has broken up many a class, and made barren much teaching. Its absence has turned teaching into a weariness of the flesh, and Sunday School attendance into an early morning funeral occasion. Christ the Master must be loved, the scholars must be loved, work must be loved for their sakes. But the love springs not up at will for this or that, God or man. True, but the love of which we speak is shed abroad in our hearts by the Holy Ghost which is given unto us. If love speeds not your footsteps, opens not your lips with warm messages, warms not your heart into a glow of desire—then—then where is your personal standing in the love of God.—Evangelical Sunday School Teacher.

Mingled praise and tears make up the religious history of God's people.

Southern Association.

The Baptist Southern Association convened at Norton Centre at 2.30 p. m. Saturday the 6th inst. There was a fair representation of ministers messengers present at the beginning, notwithstanding the mistake that was made in the notice given in the papers in not mentioning where to get off the trains; several having gone to Norton station, some nine miles above where the meetings were to be held, and had to wait for the next down train to bring them back to Bloomfield. The meeting opened with singing, and reading of a portion of Scripture. Prayer was offered by Rev. J. H. Hughes, after which the officers were elected. Rev. A. T. Dykeman was chosen for moderator. Assistant moderator, Rev. B. N. Nobles; secretary J. F. Black. He not being present, Rev. P. J. Stackhouse was elected assistant, John Fowler of Norton was appointed treasurer. There was no prayer and conference service, as is usual. Business immediately began. Visiting brethren were invited to seats. The usual committees were appointed; many of those appointed last year to prepare reports were not present, and several reports in consequence were not brought in. The report on religious literature was presented by Rev. A. N. McNeill. It was a strong denunciation of light and trashy reading, which is finding its way into our homes. It is urged the necessity of parents, and Sunday schools, securing sound Scriptural reading matter for the home and schools. It also made usual appeal to the denomination to support the *Messenger and Visitor*. It stirred up a lively discussion in which many took part, after which it was unanimously adopted and ordered to be printed. The report on home missions was read by the secretary; and the report on education was read and approved, after being spoken to by Dr. Trotter, and Principal Britain. The woman's missionary meeting was held at the time in a hall; Mrs. Cox in the chair. Several reports were brought in by secretaries of societies. A collection was taken at the close. Sunday morning there was a prayer and testimony meeting; at eleven o'clock Dr. Trotter took charge and gave a very instructive and helpful sermon, and at 3 p. m. Rev. P. J. Stackhouse preached the annual sermon, which was rich in its subject-matter and delivered with much forcefulness. At 7 p. m. Rev. George Howard gave a very fine discourse in his inimitable manner; it was full of original thought and impressiveness. These services were highly appreciated by all who attended them.

Monday morning the meetings began at 10 a. m. After the opening exercises the reading of letters was resumed and finished; and the report on home missions was read section by section and past as a whole. The report on temperance was read by Rev. W. C. Goucher. A long and animated discussion followed. The report was adopted and ordered to be printed in the *Messenger and Visitor*. The session closed with prayer by J. H. Hughes.

At 2.30 p. m. the afternoon session opened with prayer by Rev. A. M. Field.

The committee on correspondence by the Rev. Dr. Black submitted a letter from the Western Association stating that they had appointed twelve members on the Home Mission Board, instead of six, as provided for last year, and asking the Southern Association to do likewise, with the proviso that if the other associations should decide to appoint only six then the first six named on their list should be their representatives, the added number being to secure a wider interest and more certain assurance of a good attendance at the meetings of the board.

This also caused considerable discussion and it was at length decided to appoint nine members on the Home Mission Board with the proviso that if the Eastern Association (to which body the action was ordered to be sent with the courtesies of the assembled delegates), decides to appoint twelve, the committee of nine shall have power to add three other names to their number.

The circular letter was read, giving the number of churches in the association, the number of baptisms during the year, the number of houses of worship owned by the churches, the number of Sunday schools, and the amount raised for local purposes for the year, and closes with kindly greetings to all the churches. Papers were read on, The place of the Holy Spirit in the prayer meeting, by Rev. B. N. Nobles, and

another prepared by Rev. H. F. Waring and read by Rev. P. J. Stackhouse on the Lord's supper as a consecrating service. The evening session was a platform meeting in the interests of home and foreign missions. Addresses were given by Rev. G. Howard, B. N. Nobles and Miss Clark.

Norton is a beautiful valley; the hills on each side are romantically picturesque. The people are comfortable, kind and hospitable. They entertained the association in grand style. We are sorry our reports of these associations for want of space has to be so condensed. But as the year book will give the statistics, and appointments of committees etc, it is not necessary to give them in full just now.

Wes.e.n Association.

The N. B. Western Association was held with the Lower Newcastle church; beginning on Friday June 28th. at 3.30 p. m. The travelling facilities not being very convenient to reach the place at the proper time it was feared that not many would be able to get there. But the attendance of ministers and delegates was very good. The scenery there is delightful. There are sources of wealth in the immediate vicinity that are being developed, and the prospect is quite assuring that in the near future they will be to a much larger extent. The coal deposits are said to be abundant, and when the line of railway is finished from Chipman to Fredericton through that section of country the transportation facilities will boom the coal trade immensely. The soil in and around the village is light and of a dry nature; nevertheless farming is carried on quite successfully. The people amply provided for the visitors, and showed every needed attention to them. The first service was of a prayer and conference character in which many took part. Sympathetic mention was made by several, concerning those brethren who had passed away since the last association. It was a season of refreshing and profit.

The evening session opened at 7.30, and the officers chosen for this year. H. C. Creed, Esq., was chosen for moderator, C. N. Barton for clerk, F. B. Seeley assistant clerk and J. P. Yeomans treasurer. The secretary of home missions read his report of the work done, and the amount expended during the nine months that the new board has been in operation, which was laid on the table for further consideration. The report showed that \$1004.16 had been expended during their time of office and that 36 churches had been aided. The subject of academic and collegiate education was discussed by Rev. Dr. Trotter and Principal Britain, giving a good deal of information concerning the institutions at Wolfville and the work done in them during the last year, Rev. W. E. McIntyre spoke on the subject expressing the strong interest he felt in these institutions, and Christian education.

Reports on temperance, church incorporation and systematic beneficence were presented and discussed and passed. The matter of co-operation with the other two associations in the matter of home missions was taken up and after some discussion it was resolved to appoint twelve brethren to represent this association on a board of home missions; and a resolution passed to ask the Southern and Eastern Associations to appoint each the same number, making 36 in all. The intention of this action was to secure a large attendance at each meeting of the board. Saturday evening session was given to hearing the circular letter read by the writer, Rev. M. P. King, also the report on religious literature. This report was adopted without discussion. The balance of the evening was given to a platform meeting in which foreign missions was advocated by Rev. J. C. Archibald, Mrs. Archibald and Miss Clark, missionary elect. These addresses made a deep impression upon the audience. Sunday at 11 a. m. the annual sermon was preached by Rev. J. H. Hughes, from the words in Luke 24:50 "and he led them out as far as to Bethany, and he lifted up his hands and blessed them." The discourse "was an excellent one," said many who heard it. The house was packed to overflowing, and was spell-bound to the close.

Rev. George Howard preached an excellent sermon to an overflow meeting at the same time in a hall near by. Rev. R. Barry Smith gave a good sermon in the evening; Rev. Dr. Trotter preached at 3 p. m. in the Upper Newcastle

church. The sermon was rich in thought, and delivered with pathos and power. Rev. J. H. Hughes preached there at 7 p. m. with much acceptance. The weather was fine throughout. The people of each place took pleasure in entertaining the visitors; and it seemed to be the sentiment of all that this was the best association we have had for a long time.

Religious News.

BRUSSELS STREET. Baptized one June 30th.
H. F. W.

We desire to make mention of the kindness of this people. Bro. Hurst and I labored with them in special meetings and the Lord blessed us. In return they gave us offerings to amount of \$8 and a few days ago made a social amounting to \$28.40. The Year Book gives 23 baptized here last year which is a mistake. The church roll has been revised and 40 names left off, being unable to locate many of them for years. They are to have ordination of deacons Thursday night of this week. May God still bless this people is our prayer and desire.
GEO. H. BRAMAN

DORCHESTER,
N. B.

A revival season continues in connection with the First Church. At no time since the incoming of the New Year have we been without enquirers after salvation. Since we last reported fourteen believers have been baptized. On May 19th three, on June 23rd three more, and on June 30th it was my privilege to lead eight in the way of Truth. Of this latter number seven were heads of families. Two of the number baptized on Sabbath last were members of the Methodist church, and came to our fellowship as a result of conviction on the question of baptism. Since assuming the pastorate thirty-four have been received into membership. It will be seen that this work covering a period of many months is not the outcome of a spasmodic effort, but the result of a slow and steady work, which is daily broadening. We miss from our working forces in town the noble characters whom God has called to himself during the past year, Mrs. H. R. Emmerson, Mrs. Chas. Card and Mrs. W. J. Trites.

B. H. THOMAS

July 4th

ST. GEORGE, N. B. Since our last report from this church a very worthy young brother has been received by baptism. We have also to report the death of another of our oldest members, Mrs. George Seeley of Upper St. George. The Sabbath School is in fine working order and the attendance above the average since fine weather commenced. H. V. Dewar, Esq., is still the efficient superintendent. The congregations since the advent of pioneer Sabbath days are better and the monthly receipts are up to their average. The total receipts for the associated year just closing are about the same as last year when we reached high water mark. The first steps have been taken to secure a good furnace for the church. Mr. Edward Bunnell gave a good subscription last year to the pastor as a "starter" in this desirable enterprise. A few Sabbaths since the pastor, after a pleasant pastorate of six years laid his resignation on the table to take effect Dec. 1st, 1901. The church at a representative meeting on Thursday last voted to request him to withdraw his resignation. The matter is at this writing receiving his careful and prayerful consideration. May the Lord direct in this as in every other matter pertaining to the welfare of His cause.

Yours etc,

PASTOR

St. George, July 6, 1901

MILTON,
QUEBENS CO., N. S.

July 7.

We are glad to report a manifest deepening of the spiritual life of the church. Baptized one happy believer
H. B. SLOAT.

MONCTON.

The work of the church goes on quietly but successfully. On Sunday, the 7th inst., Pastor Hutchinson baptized three and gave the hand of fellowship to nine. More are coming.

PENNFIELD.

We have not received any new members into these churches of late, but the work of the Lord is going on in that direction, and in 'due time we shall reap if we faint not.' Not long since we held two very interesting mission concerts at Pennfield and Beaver Harbor, which were worth \$10 for Foreign Missions. I believe these churches are becoming more deeply interested in the cause of Christ generally. I close a five years' pastorate the last of August and at that time shall be open to a call from any church who may wish my humble service.

T. M. MUNRO.

FIRST HILLSBORO.

I have resigned my pastorate here and my resignation will take effect August 1. Having been asked to accept a church in England I have decided to do so. In taking this step I have the fullest confidence that I am following the Divine leading, and therefore believe the result will be to God's glory and the good of myself and family. I expect to sail from St. John by the Furness line about August 10.

C. W. TOWNSEND.

TEKKALI, INDIA.

We have had a remarkably cool hot season this year. The work of preaching and teaching is progressing nicely, but no special ingathering of souls. One, a Mohammedan, was baptized at Chicacole last week. There are some enquiries among the Savaras. The Tekkali Mission House is nearly completed. A new outstation on this field (the fourth) has recently been opened and occupied. We are happy in the work; have good health and many other things for which to be thankful. Our sorrow is that so few are accepting Christ. Pray for us.

W. V. H.

HOPWELL.

Our annual business meeting was held at the "Hill" June 26. Reports from the different societies showed a healthy condition financially. The only debt against the church's property was at the "Hill." Of the \$1500 repairs put on the house of worship at the Hill only about \$200 remain to be provided for. During the year 39 had been added to the church,—18 by baptism, 18 by letter, and three by experience. About \$220 had been raised for denominational work and all had been the voluntary offerings of the people. The pastor was granted a vacation of four weeks, to be taken at his pleasure. It was decided to build a parsonage and a committee was appointed to carry forward that work. Over \$225 was raised for all purposes during the year.

E. D. DAVIDSON.

We commend to our Sunday schools a little booklet, entitled "Baptist Normal Notes," with 29 lessons, prepared by Rev. R. M. Bynon, of Lewisville, Westmorland county, N. B. This is a valuable help in the study of the scriptures. Every Baptist Sunday school in these provinces should secure a goodly number of them for the use of their classes. Send for them at once.

Bro. F. V. Buchanan, a licentiate of the Sussex church, and a recent graduate of Acadia University, is at present supplying the pulpit of the 22d Grand Lake church, with much acceptance.

Miss Katie Gerow, a graduate of the seminary, in St. John, in 1885, after having resided for a number of years in Detroit, Michigan, has fitted herself for a medical missionary, and is at present under appointment for Nellore, India, under the American Baptists. She spoke, with Miss Downie of the same mission at a recent meeting in Brussels street church, and her address shows promise of good service in the foreign field. Mrs. Allwood, who presided at the meeting, called attention to the fact that her grandfather was a former deacon of Brussels street church. Her many friends here will ever feel a deep interest in her work.

Notice.

The eighth annual session of the N. B. Baptist Convention will be held with the Hartland church, Carleton Co., opening with the Sunday school sessions on Thursday, September 12th. Regular convention meeting and summer school of Bible study commence on Friday 13th at 10 a. m. The Baptist Annuity Association convenes in annual gathering at the same place, on Saturday, 14th at 3 p. m. Churches and Sabbath schools are requested to send in names of delegates at time of meeting. Travelling arrangements and notice of committee on programme later.

W. E. MCINTYRE, Sec

Married.

STEVENS-STEVENS.—July 2nd, at the residence of the bride, Harvey, Albert county, N. B., by Rev. M. E. Fletcher, Captain Samuel T. Steven to Mrs. Mary A. Stevens, both of Harvey.

OLTS-LOUNSBURY.—At the residence of the bride's father, on June 25th, by Rev. C. N. Barton, Mary E. Lounsbury, of Dumfries, York county to David W. Oltz of Meductic, N. B.

BARKER-BERRY.—At the residence of Mr. Jeremiah Sloot, Carleton Co., Victoria county, N. B., July 29, by S. D. Irvine, Zebediah Barker to Linaelie Berry, all of the above named place.

STEVES-STEVES.—On June 20th, at the residence of the bride's mother, by the Rev. C. W. Townsend, Perley S. Steeves of Weldon to Millicent B., eldest daughter of Mrs. Nehemiah Steeves of Hillsboro, N. B.

JONAH-STEEVES.—On June 20th, at the Baptist church, Salem, Albert county, N. B., by the Rev. C. W. Townsend, Warren E. Jonah of Dawson Settlement to Annie L., daughter of Joseph Steeves, Salem.

WELLS-WYMAN.—At the Zion Baptist church, June 20th, by Rev. L. D. Morse, Alfred C. Wells of St. John to Ethel O., daughter of A. N. Wyman, Esq., of Yarmouth.

MILLS-DEXTER.—At Milton, July the second, by Rev. H. B. Sloat, James Mills, to Jessie Maud Dexter, both of Milton.

GREENE SNOW.—At 40 Rindge Ave., North Cambridge at the residence of the bride's parents, by Rev. J. V. Garton, E. Wesley Greene of Philadelphia to Georgina F. Snow, daughter of Ira W. Snow, late of Moncton, N. B.

STEWART-ALLEN.—On the 19th June, by the Rev. Fhos. Todd, Geo. B. Stewart of Grafton and Annie B. Allen of Woodstock.

FOWLER-WILLIAMS.—At Northfield, N. B., on 26th inst., by Rev. W. E. McIntyre, F. H. Fowler of Salmon Creek to Addie J., eldest daughter, of Albert Williams, Esq.

DYKEMAN SMITH.—At Chipman, N. B., on 26th inst., by Rev. W. E. McIntyre, George S. Dykeman, of Northfield to Annie L., daughter of Edward Smith, Esq., of Chipman.

CHAPELL STEEVES.—On July 10th, at the residence of the bride, Steevescote, Albert county, N. B., by the Rev. C. W. Townsend, John A. Chappell to Mrs. Ruth Steeves.

LONG-STAFF.—At the residence of bride's mother, July 10th, by Rev. C. N. Barton, assisted by Rev. J. J. Barnes, (Free Baptist), William J. Long of Lower Woodstock, Carleton county to Nellie M. Long-staff of Temple, York county.

MERRITHW-FLEMMING.—At the residence of Mr. George Flemming, St. Mary's, by Rev. C. W. Sadler, Edward V. Merrithew and Annie M. Flemming of Millville.

Died.

MOLLINS.—On May 31st, in South Africa of enteric fever, Edwin Mollins, aged 23, the eldest son of John and Kate Mollins of Salem, Albert county, N. B. The tidings of the early removal from earth of this beloved young brother came as a painful shock to his family circle and numerous friends. The feeling of sadness and regret was intensified by the fact that he had only just reached the distant land, when he fell a victim to the disease so prevalent there. He was a member of the Constabulary contingent which a short while since went out from this country. The bereaved have the rich consolation of knowing that their loved one was ready to die. He was a member of the 1st Hillsboro church, having been baptized about four years ago by the Rev. W. Camp. In the services of the church he was found in his place and was always willing to take his part in Christian work. Shortly before he left home he had prepared a paper for the Salem B. Y. P. U. on "Joseph as a Study for Young Men." In the community he was a general favorite, possessing, as he did, very winning ways. The esteem in which he was held was displayed in the large attendance at Memorial Service, which was held at his father's house on Tuesday afternoon, June

18th, conducted by Pastor C. W. Townsend. For Mr. and Mrs. Mollins and family much sympathy is entertained, in which, doubtless, the readers of this paper will share, though they may not personally know those who are in trouble. As Christians, let us all weep with them, that weep and pray God to give them his own sufficient comfort.

THORNE.—At Havelock, June 28, Bessie G. Thorne, aged 8 years, daughter of Mr. and Mrs. Howard Thorne. Death was caused by the swallowing of a bean, which entered the lungs. The grief-stricken parents have the heart-felt sympathy of her community.

She died before her infant soul,
Had ever burned with wrong desires;
Had ever spurned at heaven's contrivance,
Or ever quenched its sacred fires,
She died to sin, she died to care,
But a moment felt the rod;
Then, rising on the wingless air,
Spread her light wings and soared to God.

DAY.—At McDonald's Pt., Wickham, Queens Co., of pneumonia, Deacon Jacob Day in the 85th year of his age. Early in life, he professed faith in Christ and during all the intervening years, his life exemplified the power of a living Christianity. The church of which he was a member has, to all human appearance, sustained an irreparable loss. He leaves a son and daughter and large circle of relatives and friends to mourn the loss of a loving father and true fri. nd.

VRADENBURGH.—At Watertown, Mass., on May 30th, Annie, beloved wife of A. W. Vradenburg, and daughter of Isaac Stevens, St. John, N. B. The deceased was a member of the Main street Baptist church, St. John, where she was converted and baptized at the age of sixteen during the pastorate of Rev. W. J. Stewart. At her marriage she removed to Massachusetts, where she resided eleven years, during which time she lived a consistent Christian life. Her dying testimony was clear and her end peace. A special service was conducted by Waverley, Mass., by Rev. Chas. S. Scott, and at the home of her parents, St. John, by the Rev. Alex. White. A husband and daughter are left to mourn their loss.

COWAN.—At 183 Main street, St. John, on May 30th, there passed away to the better land, at the age of 62 years, Jan. E. Cowan, beloved wife of Mr. Edgar Cowan, and youngest daughter of Cornelius Graham. For about nine months previous to her death her health gradually but surely failed, and although she rallied frequently yet she finally and peacefully sank to rest. She had no fear in her death, gladly anticipating her call up higher. She was converted early in life during the pastorate of the Rev. E. D. Cady and baptized later by the Rev. J. A. Gordon. Of a naturally quiet and unassuming manner she nevertheless ever gave a substantial help to the cause of Christ and her own by her consistent walk. She leaves a husband, four children and two sisters to mourn the loss of a loving wife, mother and sister. A large number of citizens followed the remains to Fern Hill cemetery on the following Sabbath.

PECK.—W. R. Peck died of cancer of the stomach, July 5th, at his home at Hopewell Hill, Albert County, N. B., aged 52 years. Our brother came back home from the United States about Xmas and has been gradually sinking until the end came. He has been a consistent member of the Hopewell Baptist church for many years, and although residing most of his time in the United States he always supported his own church and was deeply interested in its welfare. He was one of the trustees and a member of our building committee during the repairs put on the house of worship at the Hill. He will be greatly missed by all. The end came a little after midnight when he just fell asleep and passed away without a struggle. The funeral services were conducted by the pastor, and a large number of friends and relatives were present. He leaves a wife and four sisters to mourn.

FOWLER.—At Pictouctiac, July 2nd, William Mommouth Fowler aged 21, eldest son of Mr. and Mrs. T. Fred Fowler. Will came home on Monday, June 23rd, from Boston, (where he had been for over a year), to accept a position as telegraph operator on the I. C. R., but was taken very ill during that night with inflammation of the bowels, and in spite of faithful care from loved ones and all that medical skill could do, he continued to suffer on Tuesday, July 2nd, at 7.15 o'clock and passed quietly away, trusting in the saving power of Jesus Christ. He had been for about five years a member of the Pictouctiac Baptist church, and his interest in and help to the home church was always sustained even when living at a distance. When he knew that he could not in reason hope to recover, although disappointed, as an ambitious young man naturally would be he said: "I am ready when Jesus is," and as the end drew near he seemed eager to be gone. The sympathy of the entire community goes out to the sorrowing ones, with the prayer that God will comfort them, with the sense of his constant love and care to all his own.

BARTON.—At the Range, Queens Co., on 8th inst., of consumption, William A. Barton, aged 62 years, 6 mos., leaving a wife, two sons and two daughters in mourning. Bro. Barton was a member of 2nd Grand Lake church and enjoyed the friendship and esteem of a large number of friends as well as his brethren in the church of Christ. May the Lord comfort the sorrowing in the hour of affliction.

The reward of one duty is the power to fulfil another.