

# THE HOME MISSION JOURNAL

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ST. JOHN, N. B., FEBRUARY 13, 1903.

WHOLE No. 107

## Fraternal Obligations

By P. S. Henson, D. D.

Christianity alone can establish true fraternity. Obligation is based upon relationship and opportunity. As I have ability and opportunity, I am bound to do good to all men, for all men are my brothers. It behoves me to have regard to their material conditions and in this regard our gracious Master set the pace, for he ministered continually, not only to the spiritual, but the corporal needs of men, and through their bodies sought to reach and save their souls. For myself I have not a particle of confidence in those transcendental pietists who are so absorbed in star-gazing that they cannot see Lazarus lying at the gate, or in those sanctimonious priests and Levites who are in such hot haste to reach a religious conventicle up at Jerusalem that they leave a poor, half-dead mortal to perish by the roadside. Not that we are by blind benefactions to put a premium upon good-for-nothingness. Not that lazy drones are to subsist upon public charity, for God himself has expressly ordained that if a man will not work he shall not be allowed to eat. But I must see to it, if possible, that if he wants to work he shall have a chance to work.

Every church in a great city ought to have a labor bureau in connection with it, through whose agency provision might be made for willing hands to feed hungry mouths. I am not only under obligation to provide employment for my poor brother, if that be possible, but if I employ him I am bound to beware of taking advantage of his necessities and grinding him down to starvation wages that I may fatten on the profits of his toil. I may not, I dare not ever forget that my employe is my brother. And if by reason of adversity he be brought to destitution, I must see to it that he does not starve or lack for ministrations, even though his straightened circumstances be due to faults that he should have remedied. All of us by reason of our sins are in a pitiful plight before the Lord, but he does not upon that account utterly abandon us, nor must we abandon one another, but be like the Heavenly Father, who sends the rain and sunshine both on the evil and the good.

## An Answer to Prayer for Spiritual Blessing.

By Henry G. Weston.

**B**EFORE your department devoted to answers to prayer is closed, will you allow me to tell a story illustrating God's gracious answer to prayer for spiritual blessings.

In the largest church in the Association to which the church of which I was pastor belonged, difficulties, threatening for two or three years the dissolution of the church, finally culminated in the exclusion of twelve or fifteen of the members. The excluded persons called an *ex parte* council to convene the day preceding the next meeting of the Association. At the appointed time, the council met and organized. Extracts from the church records and all other necessary papers were on the table. I took the liberty of rising and saying that the work on which we were about to enter, that of sitting in judgment on brethren and appropriating the guilt of each party, was to me intolerably distasteful and could produce no good results. I said, "There is a path which the vulture's eye has not seen and the lion's whelps have not trodden;" would not our first session be better spent in prayer to God to show us the way? I

was the youngest member of the council, and I have always admired the spirit of the gray-haired moderator and other aged brethren in suffering a child to lead them. Without any objection or debate my suggestion was adopted, and the forenoon was spent in prayer. Before the time to which the Council adjourned had arrived the Association convened, and to my great surprise I was chosen Moderator, my first election to that office. The next day, the agents of the various benevolent societies presented their claims and collections were taken at the close of each address, amounting to eight or ten dollars apiece. There was no representative of the Foreign Mission cause present, and the brethren began to inquire if Foreign Missions were to be neglected. I answered, "Wait until the agents are gone, and we have the field all to ourselves." I had just come from the first meeting of the Missionary Union at Cincinnati, and was in some respects, like Elihu, the son of Baruch. Other speeches from members of the Association followed mine. To my great surprise and delight, the Spirit of God came down. Tears burst from eyes unused to weeping. One old gnarled sea captain, a veteran of the war of 1812, was suddenly hailed by one of the speakers—"Captain Crandall, remember the time when God spoke peace to your soul; down with your money on this table." Tears sprang from the eyes of the old man like water from the scuppers of the vessel he once commanded. When the session closed, one hundred and twenty-five dollars lay on the table, the largest collection in cash. I venture to say, that ever had been taken at any Association in Illinois. Remember we were few and poor.

The Council never met again. The church convened, rescinded the resolution of expulsion, and, as they were without a pastor, invited me to preach for them the next Sunday, and give the right hand of fellowship to the whole band of excluded brethren and sisters, which I did with all my heart.

In a history of the church now before me, published in 1857, I read: "In June, 1847, the Illinois River Association held its anniversary at Canton. This meeting was attended by the divine presence and blessing, and the counsels of those who were present on that occasion resulted in restoring harmony to the church, and installing a new era in its history. It will long be remembered with gratitude to God and the brethren who, under God, were made instrumental in restoring peace to Zion."

"It was not the counsels of those present;" the parties on either side were in no mood to receive counsel; it was God's blessed love and mercy that banished the clouds and restored sunshine to the church. In that light it walked for many years, while its course was marked by special spiritual blessings in which I was permitted to share; they were precious to my soul and are among my most cherished memories.

## Enough Out and Brought In.

By REV. THEODORE L. CUYLER, D. D.

**M**ANY historical passages and personal incidents in the Bible illustrate great spiritual truths. For example, the narrative of the restoration of blind Bartimeus illustrates the process of conversion. The awakening sinner feels his need—prays for mercy—flings away his "garment" of sin—comes to Jesus—and the Holy Spirit does the regenerating work. There is a line in the sixth chapter of Deuteronomy which describes the exodus of the children of Israel from Egypt into Canaan by the Divine guidance: "He brought us out from thence, that He might bring us in." That illustrates the out-bringing and the in-bringing of every genuine Christian.

First, there is a deliverance from the slavery and condemnation of sin by the redeeming work of Jesus Christ. How constantly that expres-

sion occurs in the Pentateuch, "out of the land of Egypt, out of the house of bondage." The eighth chapter of Paul's epistle to the Romans is the believer's magnificent song of deliverance. There is therefore and thenceforth no condemnation to them who are in Christ Jesus. He brought them out from darkness into light, out from death into life. No one can sing this "new song" unless Christ has accepted him, pardoned him, and made him free from the law of sin and death. John Wesley said that his first joyful sense of deliverance came when he realized the perfect security of every soul that is sheltered in the Saviour. I once visited the little room in London where this glorious light poured into Wesley's soul; it was the birthplace of Methodism.

Does this in-bringing imply a perfect freedom from temptation or the possibility of any lapse into sin? No indeed. The children of Israel had long marches, and severe discipline, ere the first foot stepped it to the promised land. Every converted soul must go in battle-harness, fighting every furling of the road to heaven. I suspect that the first moment of absolutely sinless perfection any of us will experience will be after the gates of the "Father's House" have shut us in. Perfect assurance never means perfect holiness. It means that Jesus Christ promises never to desert us. Is not that enough?

Conversion does not only bring a person out of an old position; it brings him or her into new practices. Conduct is the test of conversion. Old sins are renounced; old habits sloughed off; there is another hand at the helm as well as other colors at "the peak." When sharp Mr. A—begins to do business on the square; when stingy Mr. B—begins to send coal to the poor and gladly drop his "greenbacks" into the missionary plate; when church Mr. C—begins to treat his poor relations kindly; when gay young D—refuses to go to the theater, preferring to escort his good mother to the prayer-meeting; when godless Mr. E—sets up a family altar, there has been a new departure. There has been a bringing out of old ways, and a bringing into new practices; and if this continues, then Jesus Christ has been at work on those hearts. Conversion begins with first steps, sometimes very small steps; but if it is genuine, it does not stop there.

Vital and vigorous religion depends on a coming out of the old ways, and coming thoroughly and decidedly and fearlessly into the life of honest conformity to Christ. The secret of the feebleness and fruitlessness of thousands of church members is that they have never entirely broken with their former selves and their former sins. The soil of Egypt still sticks to their shoes, and the spirit of Egypt still lingers in their hearts. No man can serve two masters. "Come out and be ye separate" is Christ's clear command to every one who enrolls in his church. The Bible draws distinct lines; and no one can stand on both sides of the dividing line. On one side walks the Master, on the other drifts the worldling; and Christians need never expect to draw their frivolous fashion-loving unconverted neighbors over to Christ's side of the line by compromising. The moment that we walk one mile with worldlings they will compel us to "go with them twain." Egypt and Canaan lie in opposite directions. When Moses wanted to win Hobab he did not offer to stay with him; he said "come, go with us, and we will do thee good." That is the only way to win souls to Jesus.

Continued on Fourth Page.

## The Home Mission Journal.

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### The Coming of Caroline.

BY MARY E. Q. BRURIL.

#### CHAPTER XIII.

Thus came the melody in a mighty blast from the cornet, while the drum thumped ecstatically and a chorus of voices took up the grand old song.

Suddenly—almost abruptly, the music ceased. "Halt!" came the steady command of the leader. Then the little company of Salvationists stood still, first forming into a circle—a living cordon dividing off the mass of human beings thronging the street. A noisy, rough, jostling mass it was—the very scum of society; sullen-browed men with wicked eyes and sardonic mouths; hardened gamblers with hard, sneering faces; bold women staggering here and there swearing and scolding in high pitched voices. Red-nosed toppers, maudlin or belligerent as their mood happened to be, lurked in furtive groups near the saloons.

These formed the congregation of the street preacher—an aged man with a long, white beard sweeping his broad chest, a man whose face was singularly pure and childlike, though the dark eyes peering from beneath bushy, white brows, had the fire of the soldier in them and the tall, gaunt figure was as erect as a veteran's.

Fragmentary sentences of his discourse floated up to the window where little Caroline leaned, listening. "Friends," he said—"aye, I call you friends, though I know not your names. Even more, I call you brothers and sisters! For we are of one family—children scattered here and there. But ah, some of you look sad and friendless, so let me tell you of a Friend":

I've found a Friend; oh, such a Friend!  
He loved me ere I knew Him?  
He drew me with the cords of love  
And thus He found me to Him!

rang out the clear, sweet voice of one of the "hallelujah lasses."

"Yes, some of you look sorrowful," continued the preacher. "Bitterly sorrowful as though you had lost all things—home, friends, money, good name, honor—even your souls! Let me tell you of the pitiful One who will wipe all tears from your eyes; will take your bruised hearts and apply to them the balm of his forgiveness, his comfort and his love. But"—here the speaker's voice thrilled with earnestness, while his glance of penetrating power was like a flash of lightning piercing the darkness—"my dear friends, so many of your faces are the faces of sinners! I see the 'mark of the beast'—the scars of moral wounds, the signs of soul leprosy—the cancer of foul moral disease eating into your very life! Oh, I speak truth! You need not tarry away! You carry your face with you. It is the same face when you put out your lamp in your room tonight and all is in darkness—the same face when you hide it in your pillow. Perhaps some of you may have no pillow, only the cold stones like Jacob of old! If so, then God grant that like him, you may see the visions of the angels. I repeat, your face tells its own tale and that same face shall lie in the coffin some time, wearing the death seal and the sin-seal mingled. Do you want to bear the mark to your graves? Or, do you want the great Healer to come to you, to purify you and make you as a little child again, meet for the kingdom of heaven? I say, do you not want Him? He will come to you, oh, so willingly! Reach out to Him! Believe on Him!"

The crowd thickened, pushed forward, jostled each other, laughing good-naturedly, then hooted derisively and moved on, one by one, curiosity gratified. But amid the laughter, low sobes were sometimes heard, and figures in filthy rags and tatters knelt on the hard stones of the pavement.

Ah, some victories were gained by these Salvationists, these humble soldiers of the Cross, who were so nobly fighting against the hosts of sin. Strange, unthought, startling though their methods might be, work in their hands met with many a success, for, as one of England's noted men has said, "These people are a great company and a great fact. They are doing with their refugees, their homes, their workshops, and their colonies, the greatest work that has been attempted in our time. They will endure and not turn to crystal like the Franciscan friars, their predecessors, because they ask no alms and take no money and live on the poorest wage that will support them."

But little Caroline was not thinking of the great forces battling, the great issues at stake. To her the well-known uniform represented sympathy, help and protection.

Eagerly she gazed from the window, her soft hair drenched with night-dews.

"Ah, if the Captain were only there!" she exclaimed. "Then"—she paused and listened intently.

For the white-haired preacher had ceased speaking now, and a woman's voice had taken up the theme—a penetrating voice, wondrously magnetic—every tone clear and musical, vibrating with intense feeling.

The first notes brought a startled look to Caroline's countenance. She peered down, hoping to see the speaker. Just then there was a little rift in the crowd made by one or two persons who knelt down and over the bowed heads, Caroline caught a glimpse of the "hallelujah lass."

The face, seen in the ruddy glow of the torches, was pale, pure, glowing with inspiration and tender compassion.

"Oh, it is—it is the Captain!" Caroline screamed in a wild burst of joy. "O Captain, my dear, dear Captain!"

Her exclamation was faintly heard in the street below. The young woman who had been speaking left the sentence unfinished while she gazed upward.

But just then there was a commotion in the crowd: a bold, black-eyed creature with brazen countenance was forcing her way through, using fists and elbows in a reckless manner. Her painted face was purple with wrath; there was an evil gleam in her eyes; like a fierce beast, eager for prey, she made her way alone, thrusting this one and that one aside, heedless even that she trampled on the kneeling penitents.

"I'll teach the brute!" she was heard to mutter. "I'll teach her a lesson she won't forget."

She reached the low, dark doorway of the tenement; went up the rickety stairs—a very demon of wrath! Unsteadied by drink, her hand could hardly unlock the door, but at last the key turned.

"I'll teach you"—but May, for it was she did not finish, for before the door was barely ajar, a small figure had forced its way through and lit Caroline, her feet winged by fear, hope, joy, desperation, went flying down the staircase! The Captain! Oh, if she could only get to the Captain!

Mag turned, a look of devilish malignity on her face, and pursued the child. Down the first flight of stairs she went and gained on her in the second; in the middle of the third flight she caught Caroline and shook her as a huge mastiff might shake a tiny kitten; she dragged her this way and that, merciless in her drunken rage; finally she threw her savagely down the half dozen steps remaining.

There was a sound of a thud in the darkness below—then all was still!

#### To be Continued.

There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Dr. Henry Van Dyke.

A part of the following poem was put in the last issue of this paper, half of it was overlooked by the compositor. It expresses our own feelings so thoroughly that we want the whole of it given in this number. The author is an old retired Baptist minister. He has composed many hymns, and published several valuable books.

#### RESTING.

"There remaineth a Rest."

I'm resting in the shadow,  
The shadow of the cross;  
No earthly power can harm me—  
I cannot suffer loss;  
My Saviour sees me resting,  
He bids me trust in him;  
He knows my earnest longing—  
When earthly joys grow dim.

I'm resting in the sunshine,  
Of God's eternal love,  
No darkness can alarm me,  
For all is light above;  
My Saviour sees me watching,  
I know I need not fear;  
He knows how much I love him,  
And he is ever near.

I'm resting in the morning,  
Or 'neath the noon-tide heat;  
Or when the day's declining,  
Still resting at his feet;  
I'm trusting in his promise,  
Whatever may betide—  
In all my joys or sorrows,  
To be my friend and guide.

Still trusting then my Saviour,  
I'll calmly rest and wait;  
Till he shall come and call me,  
And meet me at the gate;  
Then resting 'een forever,  
In my appointed place,  
How sweet will be the ending  
To see him face to face.

THOMAS L. BAILY.

Dec. 1902.

Atlantic City, N. J.

#### York and Saratoga Quarterly.

The York and Saratoga Quarterly Meeting convened with the Lower Kingsclear Baptist church, Jan 16th, at 7.30 p. m. Pastor N. B. Rogers preached the opening sermon, taking for his text "Rejoicing in hope." The four foundations of hope were, the atonement, the eternal choice of the Father, the possibilities of humanity and the final consummation (1 John 3:2) after which a testimony service was held.

At 10.30 Saturday morning, in the absence of the Moderator (B. W. Manzer,) Bro. M. S. Hall was elected pro tem. After a service of prayer the business of the Quarterly was attended to until noon, when the meeting adjourned until 1 p. m. The business was concluded in afternoon session with much enthusiasm, while much of denominational interest was discussed.

The Conference was led by Bro. Mallory of Jacksonville. A season of refreshing was enjoyed.

In the evening Rev. W. R. Robinson gave a stirring address on Home and Foreign Missions which was followed by Rev. G. H. Howard on Temperance. At the close of the service a unanimous vote was given in favor of the appointment of a Scott Act Inspector for York County, also that the Council be requested to proceed at once to appoint the same.

Devotional service at 10 a. m. Sunday morning led by Bro. D. F. Knight.



Quarterly sermon at 11 by Pastor Howard. At 3 p. m. Bro. Howard led his flock with sincere meat of the word

At the evening service Pastor N. B. Rogers spoke from 11 Kings, 5: 13. The meeting closed with prayer by Bro. Howard. Collection for Home and Foreign Missions \$10.25

At the above conference the following resolution of condolence was passed:—

Whereas it has pleased Almighty God in his wise providence, to remove, from our midst and the work of the Christian ministry, our friend and co-laborer, the late Bro. P. R. Knight.

Resolved, That we desire to express our appreciation of the valuable services rendered by our late brother, in furthering the interests of the denomination and the cause of the Master.

Further Resolved, That we tender our heartfelt sympathy to, and prayers in behalf of the bereaved widow and family in this their sad hour of trial.

N. B. ROGERS, Sec'y.-Treas.

**Acknowledgment.**

Permit me, Mr. Editor, to express through the columns of the *Messenger and Visitor* my sincere thanks and best wishes to the kind friends of Mangerville who met at the parsonage on the evening of January 5th. After spending a pleasant evening they returned to their homes having left a generous gift of \$26.05 in cash which has been increased by others, who were unable to be present. These tokens are highly esteemed in that they show an interest in the cause of the Master.—*M. & V.*

He who hath led will lead  
All through the wilderness;  
He who hath fed will feed;  
He who hath blessed will bless;  
He who hath heard the cry  
Will never close His ear;  
He who hath marked thy faintest sigh  
Will not forget thy tear—  
He loveth always, faithless never,  
So rest on Him, today forever!"  
HENRY W. BATTLE.

Probably the most needed grace in the church of today is Hope. Faith, Hope and Love are the three strands which, when woven together, form an unbreakable cable, uniting us to the Divine power, the Divine purpose and the Divine provision. "Faith, the first thing in the world," and "Love, the greatest thing in the world" are inseparable from Hope, the most inspiring thing in the world.

Faith is the Christian attitude toward God; Love is the Christian attitude toward God and man; Hope is the Christian attitude toward the ultimate triumph of God's thought for man.

Hope is never discouraged by past failure or present embarrassment, because it has its hold upon the future, "which hope we have as an anchor of the soul, both sure and steadfast."

Hope is never despondent, but rather it "maketh not ashamed, because the love of God is shed abroad in our hearts."

With Hope in our hearts we shall be able to live victoriously over sin, for "whosoever hath this hope (of being like Christ) in him, purifieth himself even as He is pure."

With hope in our hearts we shall be able to look upon the evils about us without losing sight of the good, and thus we shall be saved from pessimism.

With hope in our hearts we shall be able to

stand in the presence of the great needs, without forgetting the infinite supply.

May the New Year usher in for the church of Christ an era of hope. B. D. STEELE.

**Saved in Answer to Prayer.**

It has been almost a year ago now that a man came into our evening service and at its close, as is my habit I was greeting the people at the door and after passing a few commonplace remarks with him I asked if he was a member of any church, and he said "No, I have no time for such things." This gave me my text and we set down and had an earnest talk together and I found he had been a "rank" infidel for about fifteen years and had even lectured in its defense. After he went home I called a few of the people together and we all promised to pray each day for this man by name. The next Sunday evening he came again and we had another long talk and I noticed he had been fighting the Holy Spirit all week. We kept on praying. The third Sunday he came to all three services and in the evening he yielded to God. At a cottage prayer meeting the next Tuesday evening—two days later—he stood up and said, as near as I can recall, "For two weeks, friends, I have been in torment and had no peace at all but I want to say tonight that I am trusting the Jesus you all trust and am believing the Bible you all believe. *please don't stop praying for me.*" A few weeks later I baptized him and also his wife, and since that time it has been a steady growth in character and service. There are some things, thank God, that we *know experimentally* about God's Word which all "modern findings" cannot in any wise cause to tremble. There are some who would try to dispute with us about this power of prayer and often the conversion of our friend referred to as evidence. "For the man was about forty years old, on whom this miracle of healing was showed." We are striving now to win his brothers to the Saviour and his firm, manly life and quiet confident words are giving great confidence in God.

S. V. WHITEMORE.

Trenton, N. J.

**Religious News.**

WAKEFIELD, CAR. CO. The Baptist church in this place is enjoying a refreshing from the presence of God. Five have recently been baptized and others are awaiting the ordinance. There is an earnest cry going up from many hearts that God will carry forward his work strengthening his children in the most holy faith and saving precious souls.

J. D. W.

NORTH RIVER, N. B. I have been assisting Bro. McNeill for the last two weeks at this place. We are having a blessed time,

some 30 have expressed a desire to be saved, 9 were baptized, one was received for baptism and others have professed conversion, the meetings will continue this week. My prayer is that, this may be a year of God's right hand of power to save in all the churches. God grant that it may be the best year we have ever witnessed. Let us help to make it such.

Jan. 17th 1903.

J. A. MARPEL.

FAIRFIELD. The members and adherents of the church here met in the hall in this place on January 19th. A good program was given and refreshments served. Deacon W. R. Floyd, who had acceptably filled the chair, then presented the pastor with a donation of \$39.50. This people, although building a place of worship at Westview which we expect to open Feb. 15th, have kept my salary paid ahead as

indeed they have ever since I came here. In addition they have given me a donation every year as has Hillsdale. May the Lord richly reward them for all their kindness.

R. M. BYSON.

On Sunday, Jan. 18th, at PRINCE WILLIAM AND KINGSCLEAR, service at Prince William, a large congregation gathered on the St. John river to witness the ordinance of baptism being administered to fourteen happy believers, the ordinance was administered by the pastor C. W. Sables, assisted by Rev. A. H. Hayward 12 of the candidates united with the Prince Wm Church and 2 with the 2nd Kingsclear and others are inquiring the way. Bro. Hayward has been assisting the pastor in special work at Prince Wm. during the past two weeks. We are about to begin special work at Kingsclear and trust we may have an ingathering there.

Sunday evening Jan. 11th, WOODSTOCK, N. B. I baptized one. Another has been received for next Sunday. Our annual business meeting, Jan. 14, found us with a balance in the treasury and all bills paid to date. During the year the church has paid off \$700 of floating debts. It is our purpose now to burn the mortgage before this year ends and be entirely free from debt. The pastor was able to announce that 27 had been added to the church by baptism during the year. He thanked the people for their numerous gifts and sympathy and then confessed his complete surprise and thanks for the beautiful fur lined coat they were having made for him at the tailors. Z. L. F.

Sunday, January 18th was AUSTIN AVENUE an eventful day in our his-BAPTIST CHURCH, tory. After a year of self-sacrifice, unremittent labor and financial worry, we had the joy of dedicating our new church building. The dedication sermon was preached by Rev. Theodore Soares, D. D., pastor of the Oak Park Baptist church; and in the evening, Professor Galusha Anderson, whose name is a household word among the Baptist of the West, preached. The services were largely attended and the offerings for the day exceeded one thousand dollars. Our building, when complete, is to cost in the vicinity of twenty thousand dollars. For the present, we have simply erected a chapel in the rear of the lot at a cost of six thousand dollars. It is of white brick and is so arranged that the room we now use as an auditorium will be the lecture room of our future building. Beginning Friday, Jan. 23rd the Evangelistic Band of the University of Chicago will assist the pastor in conducting a series of special services. Perhaps a note concerning myself would not be out of place here. In addition to my work as pastor I am still taking full work at the University of Chicago and am hoping to get my degree in a year's time. I am glad to learn from the press and through private sources that my old church in St. John, the Tabernacle, under the faithful leadership of Brother Roach, is meeting with good success. I have not ceased to pray for that church whose burdens I helped to carry at a somewhat critical time in their history.

PERRY J. STACKHOUSE.

Two members were received into this church on Sunday, one, after baptism, the other by letter.

Last Sunday, 25th, we were **HAVELOCK, N. B.** privileged to baptize seven believers from the head of the Ridge, one of the sections of this field. In the service that followed the baptism these seven, and another who had been received by letter received the hand of fellowship. Among those baptized was a mother and her two daughters. Others are seeking the Lord.

J. W. BROWN.

At the close of his sermon **FIRST MONCTON,** on Sunday, Feb. 1st, Pastor N. B. D. Hutchinson baptized three new converts into the likeness of the Saviour's death. These with five who had been received by letter he welcomed at the communion service in the evening. We are looking for others to declare themselves on the Lord's side in the near future.

We have nothing of special moment to report. Several have called for letters of dismission and five have been received on letters since we last reported. At the Hill they have purchased a Sunday school library costing something over \$26. All the services are well attended and some interest shown by the unsaved. We have services five nights every week and three times every Sunday, so there is not much time for special work. F. D. DAVIDSON.

Owing to the absence of the pastor from the city our Annual meeting of Jan. 28th. The reports from the various organizations in the church indicated a hopeful condition of affairs in general. The resume of the clerk shows among other items of interest, 16 additions to our membership during the year, 10 by baptism; a present membership of 267 and total contributions received by the Boards and Societies \$2065. We enter the year 1903 with confidence and good cheer. In January 3 were welcomed to our fellowship, one coming through baptism. B. N. NORLES.

#### Ordination.

The council called by the Mangerville church to advise in regard to the matter of setting apart to the work of the Gospel ministry our Bro. N. B. Rogers, met on the afternoon of the 4th inst.

On motion of the Rev. W. R. Robinson, the Rev. George Howard was elected moderator. After devotional exercises Deacon Everett was elected clerk and a credential committee was chosen consisting of—Rev. D. A. MacDonald, Deacons Minue and Hoben.

This committee reported the following delegates present:

Upper Gagetown, Pastor Mutch, Deacon John F. Hoben; Mangerville, Deacons Dykeman and Miles; Fredericton, Pastor MacDonald, Deacons Clark and Everett; Macnaquac, Pastor Howard; Gibson, Pastor Robinson, Deacon Minue.

The Rev. Mr. King being present was invited to a seat in the council.

The clerk of the church, Bro. Day read the minutes calling the council for the purpose of ordination, which was accepted. Deacon Dykeman assured the council of Bro. Roger's call and acceptance as pastor of the church at Mangerville and of his membership in the said church which had guaranteed him sufficient salary for his present needs. Bro. Rodgers was then called upon to give his experience and call to the Christian ministry, which he did at considerable

length, including his views on scripture doctrine and church polity. On motion Bro. MacDonald took the leading part in examining the candidate regarding his call to the ministry and his views of the fundamental teachings of the scriptures.

Bros. Howard, Robinson, King and Deacon Minue, also participated in the examination eliciting from our Bro. his views on missions and church discipline.

Bro. Rodgers was then requested to withdraw, after which the ministering brethren present expressed their high appreciation of the very satisfactory manner in which the candidate had answered the many difficult questions presented to him.

It was then resolved on motion of Bro. Robinson, that the ordination of Bro. Rodgers be proceeded with and the moderator and deacons of the church were appointed to arrange for the service.

The evening session of the council opened with singing and prayer after which the minutes of the previous session were read and approved. After singing, Bro. Mutch read the scripture lesson from second Timothy, second chapter.

The laying on of hands by the ministering brethren followed, during which Bro. King offered the ordination prayer. Bro. Robinson then gave the charge to the candidate welcoming him as a co-laborer in the Master's service, after which Bro. MacDonald preached a very impressive sermon from Rev. 11, 1-7. Then followed the charge of the church by Bro. Howard a former pastor.

The minutes of the session being read and approved, Bro. Rodgers pronounced the benediction. W. EGGERTON EVERETT.

Fredericton, Feb. 5th.

#### Personal.

Rev. W. J. Bleakney, now at Malden, Mass., in a recent note thus writes: "I am with my family at present, but I hope if spared to be down to the provinces in the spring, and supply some vacant church for the summer, should health permit. Shortly after coming here I was not very well, but am better now and hope to be able to resume work in the spring. I often go in to Boston to the Temple toasting on Sabbath evenings and enjoy it much. The ministers here are holding meetings, but as yet there is no special move, no sound of a going in the tops of the trees. Pride and formality are eating out what little spiritual life there once was in the city churches. At Tremont Temple there seems to be more power than elsewhere. I often meet province people, several with whom I was acquainted at home. It does not seem like home to me here, but my family is settled at Malden and that draws me this way too. May the Master lead us in my daily prayer."

#### A Remarkable Answer.

A remarkable record in answer to prayer has been made in the Brooklyn Temple of which Dr. Cortland Myers is pastor. Each year for nine years, three weeks before Christmas and three weeks before Easter the church has begun to pray for twenty-five to come to Christ and to confess him in baptism on these days. Not one has been kept back for this special service. Baptisms every Sunday as usual preceding it. Yet for *eighteen times* the church has boldly and believingly tested the promise and never a failure. The number has been always complete.

W. I. SOUTHERTON,

Asst. Pastor Baptist Temple, Brooklyn, N. Y.

#### BROUGHT OUT AND BROUGHT IN.

Continued from First Page.

Finally, what a new and cheerful aspect this passage from the dear old Book gives to dying. It is a bringing out and a bringing in that's all. It is an escape from the toils, the trials and the tears—from the head winds and hard climbs, the sins and the sorrows of this old sobbing world into the rewards and the raptures of the Father's House eternal in the heavens. Jesus died to bring us out of the prison-house of sin into the palace of his everlasting glory.

"Out of earth's weariness, trial and sorrow,  
Out of its cares and its fears for the morrow,  
Out of its restless, unsatisfied yearnings,  
Out of the fever of human heart-burnings,  
Out of the pain of night-watching removed,  
Into the sleep that God gives his beloved;  
Into the dawn of a glad resurrection,  
Into the house of unbroken affection,  
Into the joy of Christ—thus confessing  
Death in disguise is his Angel of blessing."

#### Notice.

Several of our subscribers who have sent in payments for their paper ask us to return receipts for same. Now we wish to say that the date marked on their paper is sufficient receipt. A thousand receipts if sent in letters means twenty dollars a year out of the income of the paper; and if we send receipts on postal cards, that means ten dollars a year; and we cannot afford to pay out so much for postage. We always mark each paper with payments as soon as they come in, and if any mistakes are made, please let us know and we will gladly make the proper corrections.

#### Married.

MCGAGHEY-HAMM.—At the Narrows, Queens Co. N. B. Jan. 2, by pastor F. N. Atkinson, John W. Mcgaghey and Mary Hamm.

BRADSHAW PHILIP.—At the residence of Robert Phinney, Esq. Middleton, N. S. Jan. 21st, by Rev. A. C. Archibald, assisted by Rev. W. L. Archibald, nephews of the groom, Rev. Frederick Joseph Bradshaw, missionary in Kingo, China, to Dr. Milton A. L. Philip, daughter of the late Rev. B. R. Philip of Halifax N. S. They spend three months in Europe en route to China.

STEEVES KEITH.—At the residence of the bride's father, Steeves Settlement, Jan. 21, by Rev. J. W. Brown, Chas. A. Steeves and Iva L. Keith, all of Steeves Settlement.

BROWN BOSS.—On January 28th, at the Baptist parsonage, St. Martins N. B. by the Rev. C. W. Townsend, William Allen Brown of Fairview, N. B. to Ida Beatrice Ross of St. Martins, N. B.

#### Died.

(Our attention has been called to the fact that in the obituary notice of Deacon N. B. Cottle, published in our last issue, a misplaced figure made us give the wrong text as the passage from which his funeral service was preached. The correct text was, Proverbs 23:23—"Buy the truth and sell it not.")

LEWIS.—At Woodstock, Ontario, on Dec. 20th, 1902, Rev. George Burns, aged 87 years.

KELLY.—At Kingsclear, Jan. 1st, at the home of Mr. Duncan Kelly, Mrs. John Kelly aged 70 years, leaving a husband, one son and one daughter.

FISHER.—At Southern Pines, North Carolina, Jan. 3, Mrs. Fisher died of quick consumption. She was just set to type writing and shorthand at Acadia Seminary. A year ago last Christmas she contracted a severe cold while returning to Wolfville after spending her holidays in her home at Woodstock, N. B. She never recovered but went into rapid decline. Eleven weeks previous to her death she went to Southern Pines in the hope of partial recovery at least. She was suddenly translated instead. She was a bright, ambitious young woman with a host of friends. She had a living faith in Jesus and is now with him.

MCGREGOR.—At Somerville, Mass. Jan. 8th a 61-year-old wife of Dea. D. S. McGregor, formerly of Chipman, died. She was a sincere Christian and departed rejoicing in her Saviour. Beside her husband three sons and a daughter remain to cherish her memory. Her remains were brought to Chipman, N. B. for interment.