

THE HOME MISSION JOURNAL

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WHOLE No. 91

The following article on the *Resurrection*, is somewhat peculiar. Nevertheless it has many good points in it; and my suggestions. If any of our readers have any criticisms to make on it we will be pleased to give them space in this paper to ventilate them:

Resurrection.

HENRY T. COLESTOCK, PH. D.

"I AM the Resurrection and the Life,"—
John 11:25.

It seems natural to man to make assumption that he cannot prove. Underlying many of our ordinary statements is the assumption that every effect has adequate cause. We cannot prove it, but we believe it is true. The physician is not content to deal with the all normal condition of the body; he seeks for the cause. But how does he know the illness has a cause? He assumes it has, and bends all of his energy to discover it.

One of the most remarkable instances of faith in this assumption is given to us in the discovery of Neptune. Two men, one in France and the other in England, in studying the movements of the heavenly bodies, noticed a movement of the planet Uranus for which they could not account by any known data. That peculiar deflection must have some cause. The attraction of the known bodies were not sufficient. Each of these men, by careful computation, figured out that this peculiar movement of Uranus could be accounted for only by the existence of a great planet, bearing such and such relations to this one. Each sent their computations to astronomers having more powerful glasses than they possessed and directed them to search in such a locality for the unknown planet. The result is well known—both astronomers looked, and there was the planet, exactly where it had been indicated. But not always can it be proved that every effect has a cause, yet we are convinced that the cause exists.

Another well-known assumption is the principle of the conservation of energy. In burning a piece of wood, we do not destroy the material of the wood; we simply change its form. Electricians tell us that only about 5 per cent. of the electric current speak of it as lost, but it is not lost; it has been released again into the atmosphere. For heat and light and electricity are all different forms of one thing.

These two assumptions are enough to indicate that man is a creature of faith. He believes that every effect has an adequate cause, even though he cannot always prove it; for it is more reasonable to believe it than to reject it. We accept the principle of the conservation of energy, though it is not always a matter of proof; we do it because the integrity of our reasoning faculties compel us to do it. In the same way we believe in the unity of nature—that order prevails everywhere; that all worlds and all objects are under one great system all bound together by the invisible tie of attraction. We can demonstrate that this is true of some things; we affirm it as a necessary conviction that the same thing is true of all things and all worlds; for it is more reasonable to affirm it than to offer a denial.

When we closely observe our fellow-man, what commands our deepest interest? His body or his spirit? If in the realm of material things we find it more reasonable to hold that nothing can be really destroyed, how much more can we say the same thing of man's spirit. From any estimate, the body is only the house in which the spirit lives; and if the substance of this can never be really destroyed, is the position of Christian faith incredible when there is confidence in the continual existence of the spirit? Nay, it is not incredible, but highly reasonable that the life of man continues in personal existence after it has been released from the body. In view of all that we know, it is more rational to believe this than to deny it.

CHRIST AND REASON.

If the teaching of Christ was not supported by reason, His doctrine of life beyond the grave

would not influence us as it does. For a blind acceptance of any statement does not have power to transform and glorify life; the truth of the statement must be thought through by the individual; it must possess him, like yeast a lump of dough, before it can transform and uplift.

Last Sunday morning we saw that there is a difference between the Jewish and the Christian thought on many subjects. The time will come when the New Testament and the Old Testament will not be regarded as on the same level. In fact, such a time has come already. Jesus is our Master, not Moses. But on the great subjects of the religions thought, it is easy to confuse the teaching of the Jews and the teaching of Christ. As the Jewish interpret of death is mixed with our Christian conception of the exit of physical existence, so there is generally a confusion of Jewish and Christian ideas on the subject of resurrection.

Let us look at the Jewish conception. The oldest Jewish thought contains no idea of a life beyond the grave. Man was dust, and to dust he should return. His only immortality was the perpetuation of his family name through his children. In what may be called the middle period of Jewish thought, this older conception fails to satisfy. Man's life is not extinguished at death; there is a shadow existence beyond; the body is laid away in the sepulchre; the spirit exists in the region of the dead. They thought of this existence after death as something joyless, and dark and depressing. Good and evil were rewarded and punished in this life.

From the exile to the time of Christ there is a continued progress in thought on this subject. The region of the dead, where the spirits of men were kept, was not the final home of the human spirit. Some time after the present period of Jewish subjugation, Israel was yet to triumph. Those who had not lived to see it would arise out of their graves, and their spirits would return to them. This was the idea of resurrection which was in the mind of Martha as she replied to the consoling words of Christ. Her conception of resurrection was an event which would take place at the last day of the present order of things. The spirit had gone to the dread and dismal waiting place, there to remain until the ushering in of the triumph of the Jewish kingdom, when God should restore Israel; then the body would be raised up and rejoined by the spirit. I know He shall rise again in the resurrection at the last day," said Martha. "I myself," Jesus said, "am the Resurrection and the Life."

Jesus did not stop to explain the difference between his thought and hers; that was not the time nor the place. The spirituality of His conception of resurrection must be grasped little by little. With Martha and the Jews who believed all in the resurrection, it was an event at some future last day, when the spirit would be released from its waiting place, and rejoin the body, which would come forth from the grave. This conception of resurrection was held in a modified form by the early church, though it was not rooted in the teaching of Christ, but rather persisted as a survival of Judaism. Christ was soon to return, and the dead in Christ would not be deprived of the joy of meeting their Lord. The spirit would return from the region of the dead, and the body would be raised, so that those who lived at the time of Christ's expected return would have no advantage over those who had passed beyond.

RESURRECTION DEFINED.

But Christ gives us a far more spiritual conception of resurrection, upon which we do well to meditate. What does He mean when He says, "I Myself am the Resurrection and the Life?" We comprehend somewhat the meaning of "I am the Life." Christ is the Life, and we His followers, have enduring life only as we have the Christ spirit. In conversion we place our weak and empty selves by the side of Christ, to be filled with the richness and power of His life.

We are accustomed to dwell upon this thought. But when we meditate on "I am the Resurrec-

tion," we find that our minds are filled with ideas which make it hard to let this truth possess us. The Jewish conception of a resurrection of the body persists in our thoughts; but Christ does not teach a resurrection of the body. Resurrection is the rising up of the spirit into the presence of God. The body, having served its purpose, is laid away and returns to its natural elements; the spirit rises into the presence of God, passes into the other realm.

"I am the Resurrection." What joy these words contain! As Christ is our Life, so He is our Resurrection. By union with Him we rise out of the low into that which is higher; out of that which is fleshly, into that which is more and more spiritual and heavenly. Day by day we are building our spiritual body, which shall be released at death. There is a natural body, there is also a spiritual body. As our physical body grows, and we may help or hinder its growth, so with the spiritual life within; we may grow dwarfed, or attain to what God intended we should be. We may live unworthy of our relation to God, and even sink to the lowest depths of degradation and sin. But God loves us, and has given His Son Jesus Christ, to us that we should rise to newness of life, and seek the things which are above.

My friends, let Christ's conception of resurrection possess you, and become your daily inspiration. We are rising through the power of Christ's life working in us, if so we have placed our lives by the side of His. Electricians tell us if we place two wires side by side and pass a current through one, the other will also be electrified. Christ is the Life of God manifested in the world, and to show us that physical death has no power over life, He appeared time after time to His Disciples and friends. This was to confirm their faith in Him, and in the continuance of life beyond the grave. But it was more than this. Spiritually Christ becomes the power of our redemption from sin. Personality is the greatest power of which we have any knowledge. Christ, as God, in humanity is the dynamic power of the Christian religion. Truth about God has power; but God made known in terms of humanity as a person transcends infinitely the power of abstract truth in the emancipation of the soul from the bondage of sin. There is no motive power comparable to personal affection. Man cannot have a personal affection for a power or a law, or for abstract truth. The need of the world is to see life's ideal embodied in a person. Christ becomes in very truth the resurrection into a higher type of life, just in proportion as we place our lives by the side of His life.

BEYOND THE GRAVE.

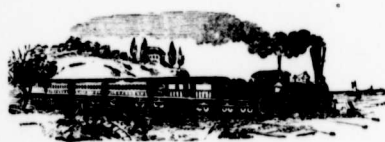
We need to keep in mind two tendencies: The one which would give all attention to the existence beyond the grave; the other, which would give all attention and thought to the life that now is, as though the grave ended all. We have faith in the assumption that the universe is a unity with law and order everywhere. We cannot prove it, yet the assumption underlies all scientific education. A careful survey of the centuries warrants the statement that it is safe to assume this life does not end all for the individual; for those in whom the hope of immortality has been strongest have been the torch-bearers of the race. Temyson speaks of the death of Arthur Hallam as lighting up the darkness of the region beyond. And is not this true of us all? Is not the great unknown region made almost luminous by the going of our loved ones, who give to us the feeling of living in two realms at once—both here and there? While our hands are busy with our daily tasks our thoughts sometimes wander, and we are in the other realm, and can almost see the one who had only yesterday been by our side. The mother needs no argument to convince her of the immortality of her baby, which was entrusted only a few short years ago to her care. The wife who knew her husband as only those who have borne sorrows together can know each other, looks not into the unknown darkness; the darkness has become luminous by the presence of her companion.

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Rail-riding with Christ.

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CHAPTER XII.

A RUNAWAY ON A RAILROAD.

IT was one cold March evening when the through freight, of which Joe Benton now had charge as conductor, was slowly climbing the long, heavy grades of Giant Mountain, in the teeth of a lead wind, which swept down the tortuous gorges with terrific violence. The engineer, fearful lest his train would be "stalled" on the incline, had been giving his locomotive all the steam it could safely carry.

Puffing and panting, the huge iron horse crept steadily up the grade, dragging its load of heavy cars slowly but resistently on behind, like muzzling captives in its train.

Now just at the summit of the grade, on the ridge of the mountain, there was but a small bit of level track, after which the road began to pitch down the winding grades into the valley on the farther side.

It was a locality especially dreaded by freight engineers, since a cool head and steady hand were requisite lest, upon reaching the summit of the mountain, a sudden break should occur in the long train of cars at this point, where the track seemed fairly hog-backed.

Precisely such a mishap was it that occurred on the windy night referred to. The freight train was an unusually long one. The engine, from which steam had not been quickly enough shut off after its slow struggle up the eastern face of the ridge, made a sudden start down the westerly slope while the caboose at the rear of the train was still creeping up to the summit. The engineer, a comparatively inexperienced hand, failed to use the best of judgment, or the coupling on the freight car next but one to the caboose may have been weak. At any rate there came a violent break, and almost before Joe Benton, who was in the caboose, realized what had happened, the forward part of the severed train shot away down the incline on the farther side, while the section of three cars that had been left behind and had not yet quite gained the summit, began to move backward down the slope up which they had just previously been painfully crawling.

Instinctively Benton gave a shout as he saw the main part of his train rapidly leaving him, but the strong wind carried the sound of his

voice away in the wrong direction, and in the darkness and detachment of the three cars was not observed by any of the other train men. Meanwhile the speed of the descending cars began gradually to increase. Joe now vividly realized the peril of his position. There appeared to be small prospect of stopping the cars this side of the "Dugouts," though there might be a bare chance of doing so if Joe stuck to his post. In any case the speed gathered by the descending cars would be terrific, and there was great danger lest, while dashing down around some of the sharp curves they would leave the rails and topple over the cliffs. Then a sudden thought struck Joe which dampened his courage, while it also presented itself as an added argument for heroic exertion on his part. He had heard that a belated passenger train was to follow closely upon the freight that night, and there was every likelihood that if the runaway cars were not checked before long in their mad flight a most frightful collision would be the result. Now Joe Benton, as a railroad man, was accustomed to think quickly and clearly; and all this passed through his mind while as yet the caboose and its companion cars had not gained such headway as to make it at all perilous for Joe to jump off, if he had been inclined to save himself.

But Joe Benton had not that kind of disposition. He had risked his own life before in order to deliver others from danger, and he could do it again. He knew that he was the only man on the detached section of the train. If the speed of the runaway cars was to be checked at all, or if possibly they could be brought to a stop somewhere, before meeting the up-coming way train, he was the only man who could do it.

So the brave young conductor stuck to his post. First he set the brakes on the box-car as tightly as he could, putting every pound of strength he possessed into the effort—which, however, seemed to have no perceptible effect in delaying the rush of the cars. Then watching his chance he managed, though with great personal risk, to creep down to the caboose and grasp the hand-brakes on the rear platform. At these he toiled with a desperate energy. But meanwhile the cars kept rattling down the steep grade with a frightful velocity, and an irresistible momentum, which seemed helped on by the push of the wind against them from behind. As they rushed, or rather appeared to fly, along the rails, they swayed so from side to side that Joe thought more than once they would surely leap the track. He well knew that once three cars had toppled over one of those precipices, carrying down with them a number of men. Joe shuddered as he was swept along by one of the steepest of the cliffs, and reflected what might happen upon the sharpest of all the curves, just ahead.

Yet steadily he stuck to his work, and as he tried mechanically to tighten the brakes on the caboose by an additional cog or two his jacket flapped in the wind so rapidly that it seemed it would shortly be blown to ribbons.

Yet Joe had really little hope that he could stop the runaway cars anywhere on the immediate approaches to Giant Mountain. There was a chance, however, that they could be brought to a stand still somewhere between there and the "Dugouts" which lay a short distance farther on. While rushing down the grade, Joe's plan of action was carefully formed. On reaching the levels this side of the "Dugouts" he would desperately exert himself to overcome the remaining momentum of the cars, by some extra tugging at the brakes. If then he did succeed in stopping them there he would have his red

lantern all ready, and run at once down the track, hoping to arrive at a point far enough away from the caboose to allow of the signaling of the passenger train in time for it to slow up, if not to actually stop. But the way train was already due, he was sure; and at any moment he expected to see its headlight flash into view. Joe's suspense was intense. Unless he could actually stop the runaway cars, and put a little distance between them and the oncoming train, he did not see how a collision could possibly be avoided.

But after a short interval (which to the anxious young conductor seemed a century) the cars shot out onto the level at the base of the Mountain, and their speed gradually decreased. Now was Joe's chance! With an energy born of a great desperation he toiled at the brakes. There! he had made another cog! Now for still another one! Yes, the brakes did tighten somewhat. The cars were now running more slowly; and the momentum they had received from their mad rush down the mountain was becoming rapidly exhausted. Soon they seemed only to creep, and then came to a complete standstill. Joe was eagerly expectant of all this; and quickly jumping off ran as fast as he could down the track, waving his red light.

Just at that instant came the sound of a shrill whistle. Joe's face blanched, but he did not intermit his running. By the whistling he knew just where the way train was—since a warning blast was always given for a crossing just below, where a country road ran through the hills. Joe was now at the western end of the "Dugouts," which, at their eastern extremity, the train had just entered. His only chance now was to run into the dark cut ahead, and swing his red light trust that it would be seen in time to avert a collision. He knew, however, that the cut was very narrow; and in some places indeed there was hardly room enough for a man to crouch by the side of the track. Moreover, it was in that very cut that his brave father had been killed years before.

Yet from out the cut there seemed to call the voice of the father which said to the son, "Joe, be a man!" And never once did Joe falter. Springing forward into the cut, he hastily threw himself flat against its rocky side, holding out at arm's length meanwhile the warning red lantern. Hardly had his foot left the rails when there was a rush and a roar, with a swirling of dust—and the red lantern was dashed from Joe's outstretched hand.

To be Continued.

Be Just and Fear Not.

I knew once a very famous man (it was Adam Sedgwick) who lived to be eighty-eight years old, and who was the delight of every one about him. He always stood up for what was right. His eye was like the eagle's when it flashed fire against what was wrong. And how early do you think he began to do this? I have an old grammar which belonged to him, all tattered and torn, which he had when he was a little boy at school; and what do I find written in his own hand on the first page of it? I find these words:

"Still in thy right hand carry gentle peace,
To silence envious tongues."

"Be just, and fear not."

That was his rule all through life, and he was loved and honored down to the day he was borne to his grave. Be just, be good, and fear not. Let that be your rule.—Dean Stanley.

Obituaries.

STEVES.—Fred S. Steves of Pleasant Vale, Albert Co., passed triumphantly the glorious home beyond the dark river, on Feb. 7th last. The disease that carried him off was cancer of the stomach. He professed faith in Christ when a young man, and was baptized by the late Ezekiel Hopper. Our brother was 51 years of age at the time of his departure. In the first part of his sickness he lamented very much that he had not lived nearer, and done more for his Saviour. But he found Jesus a forgiving Saviour and was made happy in his love during the days of his severe suffering; and he plead with his associates and friends to give themselves up to Jesus and his service while they had health and opportunity. He has left a wife, five sons and three daughters in sorrow, but they sorrow not without hope; they are comforted with the prospect of meeting him in realms of immortality and blessedness.

Then let the hope of joys to come
Dispel our cares, and chase our fears;
If God be ours, we're traveling home,
Though passing through a vale of tears.

The manager of this paper was very much disappointed with the notice of W. A. West's death which appeared in the last issue. It was not the article he prepared for insertion, but was copied by the printer from some other paper, because he had lost the one that was written for the HOME MISSION JOURNAL. We feel that it is no more than due that the notice we prepared should yet be given. Brother West was a special friend, and we wish to say a few words about him:

William A. West was born in Harvey, Albert county, May 18th 1842, and was 63 years of age at the time of his death. He experienced the saving grace of God when 21 years old, and was baptized by Rev. J. H. Hughes in the winter of 1863, and united with the church in Harvey. He was married to Miss Mary E. Reid, second daughter of W. J. Reid, Esq., collector of customs in 1867. In 1890 he moved to Hopewell Hill having bought a large farm there. His death was the result of a fall from a building on which he was working in June, the 7th, 1901. He was a patient sufferer from that time until April 5th, 1902, when his dear Lord called him home to the house from which there will be no falling. His funeral service was held in the Baptist church, which was crowded to the doors. Services were conducted by Pastor Davidson, Rev. M. E. Fletcher and Rev. J. K. King, Methodist. Brother West was a man of sterling integrity, of high moral principles, and religious convictions; and although he devoted much time and attention to public and secular matters, he was ever an active worker in the temperance cause, in the Sunday school and the church, and the missionary enterprise. He was liberal according to his means, kind-hearted and obliging, a good neighbour and a useful citizen, and his removal will be felt and regretted throughout the country. In politics he was a strong liberal, but in this matter he respected the honest convictions of others who differed from him. In our Baptist policy, he was a friend to the N. B. Baptist Convention; but being of a peaceful turn of mind he raised no contention in his church about it. The Baptist church in Hopewell will feel his loss to them more than any outside his family. He was their efficient clerk, and the superintendent of their Sunday school. He leaves in mourning a wife, three sons and four daughters, besides a large number of relatives and friends. His remains were interred in Bay View cemetery. There were many floral wreaths presented by the lodge of Good Templars of which he was a member, and by the Sunday school and other friends. His departure was like one settling into a peaceful slumber.

Who would not wish to die like those
Whom God's own spirit deigns to bless;
To sink into that soft repose,
Then wake to perfect happiness.

We are sorely pained to hear of the sad affliction that has come to brother Townsend on his arrival in this province, in the death by diphtheria of his eldest daughter. On their arrival

at St. John, brother Townsend went to St. Martins in response to a call from the church there; and the family went up to the Narrows to spend a few days with friends there before moving to St. Martins, and on their reaching the home of Mr. Fowler it was discovered that the first daughter had diphtheria of a most malignant type. She died the next day, and had to be buried at once. It was a sore ordeal for Mrs. Townsend to have to lay her out alone, and have to be buried without her husband being present. May the dear Lord sustain them in this dark hour. They have our heartfelt sympathy.

Religious News.

DOAKTOWN. The good work still continues here and at Ludlow. Baptized two happy souls at Ludlow Sunday morning, May 18. Expect to baptize a number at Doaktown, Lord's Day, June 1st. To God be all the praise.
M. P. KING.

The work in this field is moving along about as usual. **FIRST HARVEY, HARVEY, A. CO.** We just send a few lines to say that on Sunday, May 18, we baptized three rejoicing converts into the Lord Jesus. This makes eighteen baptisms since we came on this field. There are others to follow soon.
M. E. FLETCHER.

I wish to express my sincere gratitude to the people of Penobscotia, N. B. for a generous donation given me on the 20th inst. The donation party met at the handsome new residence of Mr. Marshall Stewart. The evening was spent in singing and social conversation. After a bountiful tea provided by the ladies, Deacon Joseph Moore on behalf of the friends present and others who had sent their gifts, presented the pastor with the sum of \$32. This and other tokens of kindness received from this people tend to strengthen the ties of friendship between the congregation and pastor. May God greatly bless these friends who so nobly gave expression of their appreciation and friendship to their pastor.
W. CAMP.

The Lord's work on this field is improving all the time, our congregations are larger this the beginning of the fourth year of my pastorate than they were the first years of my labor. They listen well and the interest is growing deeper all the time. Last night in our regular prayer meeting two souls came out as volunteers for Jesus. Two others came out a few weeks before this and God is saving precious souls here through the preaching of his own pure word. Our prayer meetings are excellent, our people are anxious, and the willingness to assist is appreciated by the pastor. Sabbath School is growing larger and more interesting than ever. I have gotten nine maps on the Tabernacle, which I intend to use after vacation in a regular line of sermons to increase the power and love of the church for the Lord Jesus, using the maps or pictures of the different aspects of the Tabernacle to illustrate the gospel which was thus foreshadowed. I am sure the Lord is with us in this and much good is coming out of this sure. Congregations at Rolling Dam are very large, house packed on five Sundays, come from eight to 12 miles. Souls are being saved there.
H. D. WORDEN.

It might be appropriate to furnish your readers with a few lines concerning the work of the Lord in this part of his vineyard. During a year or more, previous to our coming, the church had been working under serious disadvantages. The fire in the main auditorium, which compelled us to worship in the town hall, and the many months without a pastor, tended somewhat to scatter and weaken the religious interest. The church, however, has been extensively repaired, a new vestry built adjoining the church, which has given us one of the most commodious and beautiful houses of worship in the provinces. With this improved equipment there has come a perceptible quickening of interest in all the work of the church. Since coming here early in February the people have shown a most cordial and helpful spirit and have done much to make us feel at home and we trust also will cause us to be a means of great blessing to the church and community. The interest is growing in spiritual life and power and quite a number have professed faith in Christ. The congregations are large, the prayer meetings increasing in attendance and interest, while on Friday evenings we have a Bible study under the auspices of the young people which is perhaps one of the largest of its kind in the provinces. There is an encouraging outlook all along the line and hope we may have the prayers of the readers of these lines, that we may have a general spiritual awakening.
PASTOR.

A recognition service was held in the Leinster Street Church St. John, on Tuesday evening of last week for the Rev. Christopher Burnett, late of New York city, who has recently assumed pastoral oversight of the church. The chair was occupied by Rev. Dr. Manning. After the reading of the Scriptures by Rev. R. R. Morson and prayer by Rev. H. H. Roach, A. A. Wilson, Esq., clerk of the church, made a brief statement as to the beginning and progress of the church's acquaintanceship with Mr. Burnett, which had led up to the call extended to him and the present relations between them. Rev. H. F. Waring, of the Brussels St. church, as the senior Baptist pastor of St. John, extended a hearty welcome to Mr. Burnett on behalf of the Baptists of the city and offered the church some excellent advice. Rev. C. T. Phillips of the Waterloo St. F. B. church, Rev. G. M. Campbell of the Centenary Methodist church, Rev. Dr. Fotheringham of the St. John's Presbyterian church, and Rev. R. R. Morson of the Congregational church, offered their congratulations in graceful speeches and welcomed the new pastor on behalf of their denominations. Mr. Burnett replied in suitable terms to the addresses of welcome which had been tendered him and indicated his desire and purpose to serve the best interests of the church of which he had become pastor and to proclaim the gospel of the Cross of Christ. Mr. Burnett is quite a young man, an Englishman by birth and education. He is prepossessing in appearance, an easy, graceful and effective speaker and evidently a man of a good deal of force of character. He will, we are sure, a very cordial welcome from his brother ministers and the Baptists of St. John generally, and we trust that his ministry here may be a very happy and fruitful one.

The people of the community are anticipating the gathering of God's people at the Association, Will the delegates from the different churches please for-

ward names at earliest convenience, either to A. W. Estabrooks, Church Clerk, or the pastor, J. D. Wetmore, that accommodation may be provided. Teams will be at the depot in Hartland to meet the delegates who come by train and convey to Coldstream.

Seven were added by baptism on this field recently and the interest in the prayer services has been very much increased. The community has been saddened by the repeated visitations of death, and several homes are left in mourning.

Rev. W. J. Bleakney minister to this field, preaching at Lower and Upper Newcastle, and also at Northfield. There are several outstations, and the pastor is kept busy with regular appointments. The building of the railroad has brought in a large number of men and the congregations at all points are good. This promises to be an important centre in the near future.

Baptism at morning service on MAIN STREET, June 1st. The right hand of fellowship was also given to seven adults at the evening service.

My predecessors will rejoice CUMBERLAND BAY, to learn the seed that was sown by them is bearing fruit. On Monday, May 19th, seven followed their dear Master in baptism. Others have found Christ and are expected to follow. Bro. McIntyre of Chipman kindly baptized for me. "I have planted, Apollos watered, but God gave the increase." To God be all the glory.

FRANK P. DRESSER.

Sunday, May 25th, will be HAVELOCK, N. B. long remembered at Springhill, one of the stations of this field, where for several weeks special services have been held. Fifteen believers were baptized and sixteen received the right hand of fellowship. Some of these were heads of families—three of them were our own children. So that we could indeed rejoice with the people. There are some signs of hopefulness in the work on this large field, and we are looking for more abundant showers.

J. W. BROWN.

Personals.

We are pleased to note the return of Rev. C. W. Townsend and family from England. They came to Quebec by Steamer *Dominion*, arriving in St. John on Tuesday, the 13th inst. Bro. Townsend has accepted the call of the St. Martins church, and began his labors there on the Sunday following his arrival. We trust that a large blessing awaits the united efforts of pastor and people, and that the old church may continue to give a good record of itself in that community.

Rev. F. W. Patterson, pastor of the Nina St. church, Whinepeg, writes hopefully of his new sphere of work. Where two years since there was but a branch mission there is now an organized church, with a good congregation, and a Sabbath school numbering 140 scholars. The prospects for further growth are most encouraging.

Quarterly Meeting.

A profitable session of the Westmorland Co. Quarterly Meeting was held in the North River church at Salisbury. There were present Pastors Hutchinson of Moncton, Saunders of Elgin, Dr. Brown of Havelock, and Pastor MacNeil, with a respectable representation of lay delegates.

Tuesday, May 20th opened with a conference held at 4 p. m., which proved a profitable introduction to the work. At 7:30 p. m. Pastor Hutchinson preached a grand sermon from 2 Thes. 3:16, "The Lord be with you all." This was followed by a social service led by Dr. Brown, in which many took part.

Tuesday morning a social service, led by Pastor Saunders, was followed by election of officers with the following result: Chairman, Pastor J. W. Brown, Ph. D.; Secretary-Treasurer, N. A. MacNeil. Rev. H. H. Saunders was added to the executive committee. Pastor Hutchinson read a paper on the "Needs of the Hour," which elicited a good discussion. A Home Mission Conference was led by Pastor Saunders, which moved a response sufficient to call forth an impromptu collection of \$4.20.

The afternoon was given to the discussion of "Importance of the Sunday school being evergreen," opened by Pastor Saunders; and "Teacher training in relation to evergreen Sunday school," opened by Dr. Brown. A very helpful and profitable afternoon was spent.

At 7:30 P. m. Pastor Saunders preached a soul-stirring sermon from Isa. 55:6-7. Dr. Brown took charge of a social service of more than ordinary power. This closed what the church and visiting brethren regarded as a very profitable quarterly.

N. A. MACNEIL, Sec'y-Treas.

Married.

DROST FUDGE.—At Chipman, N. B., on the 16th inst. by Rev. W. E. McIntyre, Samuel Drost of Northfield, Sunbury Co., to Annie Fudge of Chipman.

O'NEILL-MCLAUGHLIN.—At Hillsboro, N. B., April 30th, by Rev. J. B. Ganong, Howard O'Neill and Mary McLaughlin, all of Hillsboro.

ARBEAU-PEATERSON.—At Doaketown, May 14th, by Pastor M. P. King, Charles Arbeau of Havelock and Persilla Peaterson of the same place.

ARBEAU-PEATERSON.—At Doaketown, May 14th, by Pastor M. P. King, Henry Wm. Arbeau, to Miss Gracie Peaterson, all of Backville, North Co., N. B.

BRAY-BENNETT.—At the residence of the bride's parents, Hopewell Cape, Albert county, N. B., May 24th, by Rev. F. D. Davidson, Frederick C. Bray of Caledonia and Grace E., eldest daughter of Joel Bennett.

CORKUM-CARLSON.—At Pleasantville on the 22nd of May, by Pastor J. E. Bleakney, James W. Corkum, of Pleasantville, N. S., to Ida C. Carlson, of the U. S. A.

Died.

BARTON.—At Cumberland Bay, Q. Co., on 26th inst., Mrs. Rhoda Ann Barton, relict of the late Wm. Barton, aged 88 years, leaving four sons and one daughter. Deceased was baptized by Elder James Trimble and united with the 2nd Grand Lake church. Her hope was in Christ.

BRANSCOMBE.—At Cumberland Bay, on 27th inst., of heart failure, Levina O., wife of Raymond C. Branscombe, aged 26 years, leaving beside her husband an infant daughter three weeks old. Sister Branscombe professed religion eight years since during the revival conducted by Rev. J. W. S. Young and S. D. Eivine. She was a member of 2nd Grand Lake church.

DAY.—At Chipman, N. B., on the 29th inst., of kidney disease, David Day, Sr., aged 77 years, leaving a wife, five sons and six daughters. Bro. Day experienced religion many years since and united with 2nd Chipman church, Salmon Creek. He had a good hope and longed to depart and be at rest.

BECK.—At Harvey, Albert county, N. B., May 8th,

Mrs. Jacob Beck, aged 78 years. She was the wife of Deacon J. Beck, who survives with six children to mourn her loss. "Blessed are they who die in the Lord."

BARTLETT.—At Bartlett Mills, Charlotte county, Mr. Clarence Bartlett, age 35, leaving a young wife and two beautiful children to mourn the loss of a very loving and affectionate husband and father. Bro. Bartlett was a member of Bartlett's Mill church and lived a beautiful life with strong Baptist principles and an active faith and when dying could say, "I have a call from the eternal shore and I am going home, good-by."

LOWE.—At Amherst, N. S., May 19, Mary, relict of Deacon Moses Lowe, aged 84. Mrs. L. wore "the ornament of a meek and quiet spirit," and adorned the doctrine of God her saviour by her reverent demeanor, as a keeper at home, a faithful wife, a devoted mother, and a constant friend. "Her children rise up and call her blessed." Her grand-children will ever remember the old home, where many of them have sojourned. She leaves four sons, John, Arthur, Seaman and Clarence, and three daughters, Martha, Mrs. C. H. Burt; Orsola, wife of late Rev. W. M. George, and Annie, Mrs. Mark Currie. A memorial service was held at the homestead, where her old pastor read the thirty-first of Proverbs and made appreciative remarks on the characteristics of the wife and mother. The hymns "How best the righteous when he dies" and "My God, the spring of all my joys, which she had read shortly before her death, was sung, and the body left the home for the last time, to be followed by three generations to its resting-place in the Highland cemetery.

FAIRWEATHER.—At Cumberland Bay, N. B., May 28th, Walter Lee, aged 63 years, son of Fred and Alice Fairweather. May the joy and comfort in his words "O such is the kingdom of heaven."

FORD.—On May 12, Mrs. C. W. Ford of Sackville, N. B., passed into rest at 43 years and ten months. She was married at 14 years of age and was married by Pastor Coleman at 18. From the time of her connection with the church until her death she was a toiler for God and humanity. She had been a great sufferer for some time and with her husband and friends hoped for a relief in an operation at a hospital in Boston. But such was not God's plan and on Tuesday, May 12th, her beloved husband returned after 12 days of greatest anxiety with the remains of his living and faithful wife. He constantly permeated her whole being and controlled the activities of her entire life whether in the home, the church or community at large. Wherever her Master led thither she followed with helpful hand and loving heart. She was beloved by all who knew her. The attendance at the funeral was very large. The floral gifts, emblems, beautiful and abundant, from church, Sunday school and friends.

LEWIS.—At Coldstream, C. B. Co., on Sabbath evening, May 25, Lydia, wife of Elder George Lewis peacefully fell "to sleep in Jesus" after a brief illness of pneumonia, at the age of 65 years. Early in life, she sought and found Jesus, and during all the years that have followed He has ever been precious to her soul. She was baptized and united at first with the Free Baptist denomination, but after marriage with her husband united with the Baptist church in Coldstream. Residing for a number of years in the United States, Brother and Sister Lewis had taken their transfer to the Baptist church in Geneva, New York, of which our sister was a member at death. Only a few weeks since she returned to her native land, and while visiting at her sister's home was stricken down. She had been living with the end in view and was ready when the summons came. Her departure to the "home land" was made more sad to those remaining because the husband an only son, whom she left in the United States, were not permitted to be with her in the closing hours. But loving hearts and willing hands faithfully ministered to her, among them her only daughter, Mrs. Ad-Elbert Belove. The pastor of Coldstream Baptist church, assisted by Revs. H. S. Saw and G. W. Foster. (Free Baptist) attended the service. The body was laid to rest in the cemetery at Mount Pleasant.

It is not too much to say, that without Sunday the church of Christ could not as a visible society exist on the earth.—Dr. MacLeod.