# THE HOME MISSION JOURNAL.

VOLUME III, No. 7

Fishers of Men.

#### W. W. FARR.

FISH was the earliest symbol of Christ and Christianity. It is found throughout the Roman catacombs and figures large-

ly in early Christian art. The Greek word for "fish" is an acrostic. The letters of which it is composed, stand respectively for the words which express the central fact of the Chris-tian faith, "Jesus Christ, Son of God, Saviour."

A fish is enveloped in scales which exclude the water and provided with fins to enable it to move easily through that element.

Christian has spiritual power to preserve him from the influence of an unfriendly world and spiritual energy to move safely and successfully through it.

The Lord prepared a great fish to swallow Jonah. From a fish's mouth, was the stater taken that paid the tax of Christ and Peter. From the depths of the Galilean lake, a great dramph of fishe sume their the heat the state. draught of fishes was twize taken by Divine com-It was a fish that Jesus ate after His mand. resurrection to convince His skeptical disciples that he was no imponderable ghost,

Fishing is both a science and an art. Izaak Walton is the patron saint of fishermen, as high authority in angling as Blackstone in law.

There are curious and striking analogies between catching fish and saving souls.

I. If you would catch fish you must go where Fishing is like hunting in this respect. they are. An amateur sportsman asked a country boy if there was good hunting to be had in a certain The boy replied that there was piece of woods. piece of woods. The boy replied that there was none better in the country. The sportsman tramped all day seeing neither fur nor feather, and meeting the boy again as he returned, re-proached him for his counsel, "I thought you said that was the best piece of woods for hunting in the country." "And so it is, sir, if that is what you want." the boy replied. "You may hunt to your heart's content, but you will never find anything, for there isn't anything there." It is one thing to fish, it is another thing to

catch fish. Jesus did not promise Peter that he should have an opportunity for fishing. He said, "Thou shalt catch men." It is not enough to open the church and ring the bell and then sit down and wait for the people to come. We must resolve ourselves into a highway-and-hedge committee and compel them to come in. If they will not come to the church, we must carry the church to them and preach the Gospel to them in the streets, docks, parks and places of employment. II. To be a successful fisherman, one must

know the haunts and habits of the fish, what kind of bait to use and what kind of apparatus is best adapted for each particular kind. One would not use a ccd-line to land a cunner, nor expect to

hook a minnow on a three-pronged spoon. Paul was a skilled fisher of men. "I am made all things to all men, that I might by all means save some; to the Jews I became a Jew that I might gain the Jews, to them that are without law, as without law; to the weak became I as weak, that I might gain the weak; and this I do for the Gospel's sake, that I might be par-taker thereof with you."

taker thereof with you." Men are to be persuaded, not antagonized. Common sense, patient waiting and perfect trust will usually secure the desired results. Scientific technique is needless. Peter once fished all night and caught nothing. The Master encouraged him to launch out into the deep and true once more try once more.

Some critic might have said, "Peter, you need new methods. You should try some different bait. You can't lure any fish into those old bait. patched nets.

There are those who are saying the old Gospel is played out. Men must have something high-ly-spiced and gilt-edged. The preacher must

#### ST. JOHN, N. B., APRIL 9, 1901.

give them philosophy, poetry, science and socio-logy or he can not hold his congregation. Not so. The plain old-fashioned Gospel is the best drawing card yet in any church on earth. There was some virtue left in Peter's old nets, for when he obeyed the Master's command, they enclosed great multitude of fishes.

People are cold and hungry. The Gospel warms and fills them and they will go where they can get it undiluted and unadulterated.

Many a city sportsman with a head full of theories about fishing, goes out with a hundred dollar outfit, rod and split bamboo and books of fancy flies, and whips the trout streams all day long without getting a single rise, while a barefoot farmer's boy with nothing but a bean-pole, a piece of twine, a bent pin and a pocket full of worms goes home at night with a string of fish that he can scarcely carry. Success is to be measured by results rather than methods. Give us apostolic success and let who will have apos-Better pound the bass drum of tolic succession. the Salvatiou Army through the streets and catch men, than preach in the biggest city pulpit and catch nothing at all.

III. To catch fish successfully, the fisherman must be out of sight himself.

No one can go splashing through the brook, thrashing the water with his line and get so much as a nibble. The fisherman must steal through the shrubbery like a shadow and hiding behind the trunk of some great beech tree, deftly cast his fly so that it falls as gently as the dip of an autumn leaf upon the bosom of the pool.

The crackle of a twig may be enough to reveal his presence, or the shadow of an arm protruding from his hiding place, may convey to the watch-ful trout the idea of danger and keep him under the over-hanging tock, resisting all temptations to draw him forth.

It is equally necessary in fishing for men, that the personality of the preacher should be con-cealed. The people must see no man save Jesus only. The cross must be exalted, but held up in such a way that even the tips of the fingers of the hand that grasps it, shall be out of sight.

## Clear Shining after Rain.

BY REV. THEODORE L. CUVLER, D. D.

NE of the numberless touches of exquisite poetry in the Old Testament is that which describes the 'tender grass ? springing out of the earth by clear shining after rain." The verdant grass plot which gladdens the eye is the result of a double process-shower and sunshine. Both are indispensable. We find in this beautiful expression a type of our deepest and richest spiritual expensable.

periences. It is a type of the most thorough work of conversion by the Holy Spirit. Over every impenitent soul hangs the dark cloud of every impendent sour hangs the dark cloud of God's righteous displeasure; His Holy Word thunders against sin, and His threatenings beat like a storm of hail. Repentance and fa th in Christ sweep away this cloud; the thunders cease; the face of the atoning, pardoning Saviour looks forth like a clear blue sky after a storm; for there is no condemnation to them who are in Christ Jesus. No two cases of conversion are exactly smilar, yet in every thorough work of grace the darkness and dread which belong to a

grace the darkness and dread which belong to a state of guilt give place to the smile and peace of God in the face of Jesus Christ. What is true in the beginnings of the most thorough Christian life is often realized in the subsequent experiences of the believer. Rain and sunshine both play their part in developing godly character. It ought to be a comfort to such of my readers as are under the h avy downpour of trials to open their Bibles and read how it fared with some of God's most faithful children.

Abraham toiled on his sorrowful way to Mount Moriah under a dark cloud of apprehension; but the clear shining came when God approved his faith and spared the beloved son Isaac to the The successive strokes of trial father's heart. that burst on the head of Joseph only made his exaltation the more signal when he became prime

exaltation the more again and investigation of the second drenchings. Every raindrop has its mission of the perform. It goes right down to the roots of the perform. It goes right down to the roots of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but may have some beneficent purpose. The process is not joyous, benchent purpose. The process is not joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance never beams with such brightness and beauty as when it breaks forth after a deluge of sorrow; and many a Christian has become a braver, stronger, and holier man or wonan for terrible afflictions; there

hone man of each and a set of the trivial matter of the set of the But when the shower of slander has spent itself, the truth creeps out slowly but surely from be-hind the clouds of defamation, and the slandered character shines with more lustre than ever.

## Saved By A Song.

THEN the English steamer "Stella" was wrecked on the Casquet rocks, twelve women were put into a boat, which

the storm whirled away into the waters without a man to steer it, and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them whither they would.

They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite overcome but for the courage, presence of mind, and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorios

At the risk of ruining her voice, Miss Williams gran to sing to her companiens. Through the began to sing to her companiens. Through the greater part of the night her voice rang out over the waters. She sang as much of certain wellknown oratorios as she could, particularly the coutralto songs of "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, while it was still dark, a small steam craft which had been sent out to try to rescue some of the floating victims of the wreck, coming to a pause in the waters, heard a woman's strong voice some distance away. It seemed to be lifted in song. The men on the little steam craft listened, and to The men on the little steam craft instead, and in their astonishment heard the words, "Oh, rest in their astonishment heard the darkness. They the Lord," borne through the darkness. They steered in its direction, and before long came in sight of the boat containing the twelve women, and they were taken aboard. If it had not been for Miss Williams' singing

they would not have been observed, and very likely would have drifted on to death, as so many other victims of the wreck did.

Moses copied from the pattern seen in the Mount. We have to build, not a tabernacle, but a life and a character. For our convenience, pattern has become person. Our model is the perfect man, Jesus.—C. H. Parkhurst.

WHOLE NO. 57 .....

# Che Home Mission Journal.

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### Revivals of Religion.

Some things are popularly said in disparagement of revivals of religion that apparently are not well considered. If the assumption could be proved that the days of general interest in religious things have passed, so that no longer whole communities spontaneously and profoundly moved by spiritual concerns, we should not regard the outlook for Christianity so bright as it is. For, after all that is said about the advantages of "a ouiet work" has been taken into account, the fact remains that the general awakening of the public conscience, and a general sensitiveness to spiritual impressions, is the best angury of the Christian triumph.

The writer was once a passenger on a steamer that ran into a sand bar. Tugs came out from the neighboring city to pull the ship off. She seemed occasionally to be on the point of being delivered; but the tugs could not do it. When, however, the tide came in, she swung free without an effort. Any observer of prevailing religious conditions is apt to be impressed that we have been doing good work with our tugs and hawsers, but that what we really need is an and navers, out out wat we really need is an inflow of spiritual influences that will lift whole communities. The "revival" in the sense of machinery for producing certain spiritual results probably has gone, but the "revival" in the sense of the inflowing of mighty spiritual tides is always needed, and will always be in order so long as the human soul and human society and the divine Spirit exist.

We frankly say that we do not know how a revival of this sort can be produced. Christians of the largest observation are increasingly led to recognize the application of the doctrine of the divine sovereignty to this matter. Perhaps a deeper and more general recognition of this truth Perhaps a is exactly what we most need. It seems sometimes as if God were suffering men to experiment with their little devices for reanimating His cause, in order to impress their futility upon us, and to lead us to see that what we seek is from Him alone, and that the best attitude of the Christian heart is that of prayerful dependence on Him.

Of course, this line of thought may be denominated pretty high Calvinism, but let us not be frightened by words and names. Is there not a Godward side of this matter that has been too much neglected? Is not our best resources to be found, not in what we can plan, but in what He will do? Within a few weeks in this latitude we shall be in the midst of the miracle of the spring-Nothing that man can devise can take the time. place of the germinating force of nature. May we not believe that, as in times past, God has we not beneve that, as in times past, God has vast reserves of spiritual blessings in store for His people, and that the spiritual deserts will blossom as the rose? The frame of mind in which this confidence is controlling may be the fulfilment of the most important condition for receiving the blessing.

A man is not rewarded because he is Christ's professed servant, but because he is faithful.

Rev. F. W. Patterson, after a brief visit to the Maritime provinces has returned to Minnedosa, Man toba, taking up hs former work with encouraging prospects.

There are eleven hundred hospitals connected with Protestant missions in foreign lands, treating over 2,500,000 patients yearly.

## Three Parables.

The parable of the talents was one of the last public utterances of our Lord. Studied in its connection, it appears as an exposition of one phase of watchfulness. In the parable of the Ten Virgins watchfulness involves that forecasting spirit which anticipates the Lord's coming and has made special preparation for it; here it involves the patient and sagacious use of present opportunites.

In the former parable the "oil" may well stand for that conscious fellowship with Christ which cannot be extemporized at the moment it becomes supremely desirable, and which no soul can share with another. In the latter the "talents" may represent the sum total of the can share In the latter the means and opportunities by which we are to do our work and exert our influence.

The parable of the Sheep and the Goats, which immediately follows and actually closes our Lord's public teaching, presents a third phase of the matter. In the talents the incentive is to work for the increase of what we have to double the talents. But in the Sheep and the Goats attention is drawn away to beneficent activity for But in the Sheep and the Goats others. We are not merely to make the best use of what we have in a commercial sense, but to expend ourselves in a sympathetic service of others.

Thus the watchfulness that Jesus enjoins takes on a far wider significance than mere expectancy of His coming. It involves inner readiness of spirit to respond to His call, diligent use of the owers He has entrusted to us, and sympathetic, helpful relations with our fellow men

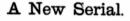
It is also of interest to notice how the conscious fellowship with Christ, which we take it is made prominent in the first parable, conditions right action in the other two. The man with right action in the other two. The man with one talent failed to use his opportunities largely because he was not in fellowship with his master. He misunderstood and misinterpreted him, Those who are represented by the 'goats'' like-wise proved remiss, because they lacked the spirit which would have led them to see Christ in "one of the least of these." Rightly consid-ered there is nothing that will do so much to make men diliget:t and enterprising in the use of their powers, and helpful in all their relations with their fellows, as a deep sense of fellowship with Christ. The mainspring of Christian activ-ity and philanthropy is nothing else thau fellowship with Christ.

#### To Young Men.

We quote the following from one of the papers and hope the warning voice it raises may be heard and heeded by the fathers and mothers to whom the responsibility of home making and training has been committed, as well as the and young men who are prone to sow wild oats, regardless of the divine law—" Whatsoever a

man sowell that shall he also reap." The following statement was made by George Arthur Pearson to the Rev. W. F. Wilson, in the Hamilton jail, at the City of Hamilton, on the 30th day of November, 1900-I desire to make this statement to the general public, but mostly to young people, as a waring against three things, namely: Cigarette smoking, strong drink and bad company. I have lived nearly all my life in Hamilton. When young my home training was badly neglected. I have never had either good example nor advise. I was permitted to run the streets at all hours, and with all kinds of companions, where I formed many bad habits that have helped to ruin me. I am not naturally a criminal, nor bad-hearted, but I have been unfortunate, and I feel if I had only had a fair chance I would not be where I am this hour. I had a fair trial, and am justly condemned. I hold no spite against anyone, and freely forgive all, as I hope by the mercy of God to be forgiven. I warn young men not to carry pistols, as there is no good comes from them, also to shun bad is hig good comes from them, and to similar and companions, as they always drag you down, and, above all else leave whiskey and beer alone, for above everything else these have been my ruin. I very much regret the life I have lived. Many kind friends often advised me and offered to help ind trends often advised me and onered to help me to do better, but I was foolish and careless and wouldn't listen to them. This I am deeply sorry for but it is too late now. If I had only

followed their good advice, I would not be in this dreadful place and position before I am twentyone years of age (Signed) George A. Pearson. P S-The Sheriff and all the officials have been very kind to me, for which I thank them all.



## Paul Grandal's Charge.

BY HOPE DARING. .

#### CHAPTER I.

"As for these, thy sons. O Father, we ask that each one may look upon his appointment as the work of the Lord-the work he is to do with and for Thee.

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It was the venerable Bishop Hartley who was praying. Outside the church a cloudless Sep-tember sky arched over the busy city; within were three hundred men in an attltude of prayer. It was an annual conference of the Methodist Episcopal Church, and on this morning the yearly appointments were to be read. "The work of the Lord." The

Those words were re-echoed, again and again, in Paul Crandal's ears. Yes, dat was what it was. In this new and larger field of labor upon which he was about to enter, he would labor for the Master more valiantly than ever before.

The prayer was ended, and the reading of the appointment began. Paul was busy with his own thoughts. He had been in the ministry but two years, and during this time he had had charge of a mission chapel in Knowlton, the city where the conference was held. Now it was understood that he was to have other work, and he had reasons for thinking he would be sent to Layton, a cultured and progressive town of ten thousand inhabitants.

How much good he would do there! How Paul Crandal, Danesville!"

That roused him. Danesville! Why, that was the little town only twenty miles distanta village of six hundred inhabitants, and considered in the conference as a most undesirable field! What did it mean?

The sunlight looked through a window of stained glass, and hid his pallor with waves of rosy and golden light. What was that ringing in his ear? "The work of the Lord; the work of in his ear ? the Lord."

The Lord." "It is Paul Crandal drew a long breath. "It is that," he said to himself. "Am I serving my Master for the loaves and fishes? Thank Thee, dear Father, that I can say, "Whithersoever Than with "" Thou wilt.'

Paul Crandal was thirty-five; the son of a althy man he had been educated most care-In his early boyhood, illness had retarded fully. his progress, and it was not until he was twenty-five that he graduated from the University of Michigan. He attended a medical college for two years, then went abroad to complete his studies. The sudden death of his father summoned him home, and he found that instead of the fortune which he had supposd awaited him, there was barely enough to give his mother a comfortable support.

Paul went bravely to work. Just as success in his profession was coming to him he was converted, and felt that he was called to the ministry. It had strained the slender resources of both himself and his mother to procure the necessary theological training. Two years at Knowlton had followed, and now—Danesville.

When the session was ended a stran e radiance lighted his face as he made his way down the street. He was below medium height, compact-ly built, with a thoughtful brow, brown eyes, auburn hair, and a heavy mustache which hid a firm yet tender mouth.

A few paces behind him came a group of men, one of whom was Elias Carveth, the presiding elder of his district.

'Is it not too bad, Carveth," said one of his companions, speaking with a freedom born of long and intimate friendship, "to send a young man of Crandal's attainments to Danesville? A college course, a medical school, study abroad, and a theological seminary should fit a man for

"Do you think so?" and Elder Carveth sent a keen glance out of his black, bushy-brown eyes

in Paul's direction. "Perhaps you are right. I hope these things have fitted Crandal for faithful service, instead of spoiling him." While Paul was waiting for his dinner, he

penned a letter to his mother, concluding with these words:

these words: "So, dearest little mother, you see it is all right, and the highe." possible honor has come to your son. Or rather he has wakened to a sense of the magnitude of the work before him. I fear I had grown somewhat indifferent to my work here for which may Cad formizers a Magnitude. work here, for which may God forgive me. My salary will probably be only five or six hundred, the old home in Detroit, and come out in the wilderness with me? To have you and a home will give me strength for the fray. If you can do this, I will come for you after a couple of weeks.

"Oh, mother, my heat runs over with joy! The Lord's work is my work—our work, I will say. Good-by, precious mother. As ever your loving son,

## " PAUL CRANDAL."

At that very hour, in the consulting room of Dr. Fletcher, Knowlton's most emlnent phy-sician, another scene was being enacted which was to have a weighty influence upon the ministry of the pastor so recently appointed for Danesville.

Two persons besides Dr. Fletcher were present One was Dr. Briggs, the pompous medical man of Danesville; the other, a slender, middle-aged woman whose pale, intellectual face and careful-ly modulated voice betokened a refined nature. "So I told Mrs. West she had better come down and s.e you," Dr. Briggs was saying, "Not that there was any real need of it, but I thought maybe folks would think 1-"

"Yes, yes, Briggs, we understand," Dr. Fletcher interrupted, brusquely, "Let me see your tongue, please, Mrs. West."

He subjected her to a thorough examination, speaking rapidly, and o<sup>t</sup>ten seeming sure of her answers before he put the questions. When he had finished, he bade her be scated, and motion-ing for Dr. Briggs to follow him, left the room.

(To be Continued.)

## NOTICE.

Notice is hereby given that, we have cancelled the guessing prizes we offered at the beginning of this year, as there are now three months of the year gone by, and only one guess has been sent in.

And we also notify subsoribers that if they want their paper stopped they must pay up all arrearages, with their order to stop sending them the paper, or refusing to take it from the post-office. Several notices have been sent in hy postmasters that the paper was refused by the subscriber, and in most of these cases the parties refusing to take the paper from the post-office were those who owed for it for one, and two years, or part of two years, and sent no pay for it. We say to all who want their paper stopped, send in the pay for it for the time you have been getting it, and we will stop sending it if you so order. And furthermore we say to any subscriber who is not getting their paper twice every month, let is how getting their paper twice every month, let us know of it and we will see that they get it regularly, and will supply any back number that they have not had. The paper is mailed every time to all our subscribers, and if they do not get it, it is not our fault. The trouble is with the mails, or with their post-office. We have had to enter complaints against several post-offices for non-delivery of the paper; and in some cases where complaints were made we have found that the paper had been delivered regularly. So if any subscriber does not get their paper regularly it is their own fault, for they should notify us when it does not reach them. We have no way of knowing that they do not get the paper unless they notify us of it, then we will be only too glad to look into the matter and have it straightened out. But for persons to let the paper run on for a year and over, and refuse to take it from the office. or to pay for it, saying they did not should let us know if they do not get it, as high they do not get it half the time, etc., is not fair to us. They should let us know if they do not get it, so that we could have a chance to remedy the difficulty.

#### Women and Dink.

The Catholic Total Abstinence Union of America held its convention in Philadelphia, a few days ago, and among its resolutions was the following:

Whereas, The virtue of a nation is never higher than the virtue of its women. The mothers of the nation form the habits of the youth. It is a lamentable fact that the drinking customs of society today foster the use of intoxicants among women---women of the higher grade of society, women of culture, wealth, and influence, who should be eminent in respectability and virtue, as the example is apt to be followed and the customs become a norma in society; be it

Resolved, 1. That we urgently advocate the establishment of women's total abstinence societies and the forming of public opinion against this growing abuse.

2. That we recommend open meetings, lectures, and the distribution of temperance literature in places in which the interest in total abstinence is flagging.

We regret to have to say that it is applicable to others than Catholic women.

#### Religious News.

Six more young disciples were baptized on the 24th, FREDERICTON. all fruit from the Sunday School.

Pastor Lawson writes the ISAAC'S HARBOR. gratifying news that, as a result of special efforts,

seventeen of the young people connected with the congregation have taken a decided stand for

GIBSON AND vice. MARYSVILLE.

Interest continues. Large congregations at each ser-Sabbath schools well attended. Since last com-

munion five precious souls have followed Jesus munion five precious souls have ronowed resus in biptism, one united by experience. Six re-ceived the right hand of fellowship into the Marysville church on Sabbath. Pray for us. W. R. ROBINSON.

We have been much en-couraged in the work ou

our new field. The attendance at the prayer and Sabbath services has steadily increased. The church is being revived steadily increased. and sinners brought to the Saviour. Last Sabbath I baptized six believers who had accepted Christ in our weekly prayer meetings. We hope to see many others give themselves to the Lord.

MILTON ADDISON. Surrey, N. B., March 22nd, 1901.

assisted us in special work

now with us at Penolosquis. On the 30th inst, he goes to assist Rev. Omer Steeves at Advocate Harbor, N. S. Bro. McLean sings sweetly the gospel and is tender and earnest in his testimonies for Christ. At Sussex the church was re-vived and a number of souls saved. We have received five for baptism and expect others to come shortly. I hope to report later spiritual successes at Penobsquis. Mrs. McLean, who accompanies her husband, is a lady of sweet Christian life. It is a joy and inspiration to have these servants of God in the home. If a pastor desires helpers in special services I would recommend to him Brother and Sister McLean. W. CAMP.

The Second Moncton Baptist

LUTES MOUNTAIN, church at Lutes Mountain N. B. has been considering the proposal of the Home Mis-

sion Board to group our church with Shediac and Coverdale Baptist churches. Three business Coverdale Baptist churches. Three business meetings have been held to discuss this question and the following resolution passed:

Resolved, that this church is agreeable to the grouping with Shediac and Coverdale Baptist churches. And that the Home Mission Board be so notified, and asking ministers desiring to become pastor of this group to communicate with

#### the clerk of the church.

B. A. LUTES, Church Clerk.

ALMA.

A much larger salary, more compact field and less costly move offered elsewhere; but

I was turned this way as with "a hook in my nose." Few churches exchange pastors without a gap. Few pastors elect, hear the farewell serion of the preacher whom they expect to succeed next Sunday. For some time before his retirement Pastor Addison and I prayed often together for divine guidance. God hears. How long I shall remain here the Master knows. I have burned no bridges behind me, but the snow banks cut off our retreat for a time. The that our congregations are increasing. They say Our vestry cannot seat all who come to prayer-meetvesty cannot sear an who come to prayer-meet-ing. Sinners are coming forward from the back pews, seeking Jesus. Several write that they watch the paper for my name. A mere name is not much. However, here it is. F. N ATKINSON.

Rev. S. D. Ervine, who is at present residing at Perth Centre, Victoria Co., in a recent note says: "I have had of late quite a backset. 1 says: was hoping to escape the grippe, but it has g t hold of me, and I am much weakened by it. My cough has returned with all its former force and power. If hemorrhage set in I mig. t as well give up ever trying to preach again, but I hope to escape this trial." The many friends of our dear brother will hear

with regret of the present unfavorable state of his health. May the great physician give him returning vigor and strength for many days yet to come.

Rev. M. P. King of Doaktown, was recently down to Queen's Co., visiting his brother James, at Hon. G. G. King's, and with Lis sister Mrs. Coburn, spent Sabbath 17th inst: on Bro. Mc-Intyre's field.

An invitation has been sent by the Lower Newcastle church to the Western Association to meet in that place on Friday, June 28th, 1901. It is probable this invitation will be accepted by the committee.

Rev. John Robertson, formerly a Presbyterian minister at the City Temple, Glasgow, and who was babtized by the late C. H. Spurgeon, re-mained for some time connected with the Presbyterian body, hoping to get his church to adopt scriptural baptism. He stated that he wished to scriptural baptism. He stated that he wished to remain a Presbyterian in order if possible, to save them from "the popish errors of infant sprinkling." Finding, however, the prejudices of his people too great he has at last decided to unite openly with the Baptists and has taken pastoral charge of East Lundon Tabernacle, the church formerly under the care of Rev. Archibald G. Brown.

Rev. J. F. Bartlett, formerly of the Leinster street church, St. John, is at present pastor of the Tenth church, Philadelphia. He spent last summer with a company of tourists in foreign lands and recently gave an address before the Philadelphia ministers on "The Passion Play."

Baptists in the Northwest have enjoyed much blessing of late and their numbers are rapidly in-creasing. Twenty five years ago they had but one church, with a handful of members; they now have 80 churches and 4,000 members. Ere long Western Canada will be by far the most important part of our constituency. Just now it needs attention.

#### The services continue to in-GIBSON AND crease in interest and attend-MARYSVILLE. ance. On March 24th, two

in baptism. On March 31st 7 candidates were baptized. One being a Roman Catholic, but now fully trusting and happy in Jesus. The testi-mony was "I have confessed my sins long enough "to sinful man, I am now going to confess them "to Jesus." The Parish S. S. Association convened under the auspices of the Marysville church, on Friday 29th March. Two most interesting and instructive sessions were held. The schools shewed marked progress. The church was filled to its utmost capacity during the evening session

Bro. Hugh A. McLean who at Sussex for two weeks is

SURREY, N. B.

SUSSEX.

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Christ.

resident clergymen and others addressed the resident ciergymen and others addressed the gathering. Superintendent Win, Bradley of the Gibson S. S. was elected president and sister Edith Emack of the same school, secretary. Both are most capable and efficient officers.

W. R. ROBINSON.

# Pastor Waring baptized one

BRUSSELS STREET, person on Sunday last. ST. JOHN, N. B. Special meetings are being held and the interest is deepening

MAUGERVILLE, N. B.

the way.

WOLFVILLE, N. S. women last evening (24th), thirteen were from the Seminary and one from the senior class in College. This number makes thirty-four thus far baptized from our Schools, and the and there are others to come, together with a large number from the towr.

#### H. R. HATCH.

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At the close of an impressive ST. MARTINS, Service on Sabbath evening N.B. last, Pastor Conwall gave the hand of fellowship to thirteen new members, eleven of whom have

recently been baptized and two received by letter. Many others are deeply interested. The pastor has embarked on a new enterprise, namely the building of a parsonage, of which we have long felt the need. Judging from the past, we feel assured success will attend his efforts.

#### We have many reasons to ST. ANDREWS. be encouraged, although we

cannot report additions. The Sunday congregations are large and very atten-tive. Sabbath Schools have lived through the tive. Subscut: stormy winter. The prayer meetings are sup-of tefreshing. The demands of the field tax our of tefreshing. energies to the utmost, but with the blessing of the Lord and vigorous bealth we are able to the work. There are noble and consecrated Christians in the churches, who are a great en-couragement to us CALVIN CURRIE. couragement to us

March 25th.

#### GERMAIN ST.

SUSSEX.

The Germain St congregation has been favored with much excellent preaching by

the different ministers who have supplied its pulpit during the past few months. Last Sunday the preacher in the morning was Rev. A. T. man of Fairville, and in the evening Rev Dyke Dykeman of Parryine and in the evening Rev. B. N. Nobles of Carleton. Both were heard with much interest and profit. The prayer meetings and the Sunday School are being well sustained, and the church is looking forward with much interest to the coming of the pastor elect--Rev. J. D. Freeman, who, it is expected, will enter upon his labors with the church about the twentieth of April.

## It was the writer's privilege to spend last Sunday with Pastor Camp at Sussex, and

to enjoy the pleasant hospitality of the parsonage. Brother Camp is laboring assiduously for the ad-vancement of the cause in Sussex and adjacent places. He has recently been assisted by Bro. H. A. McLean in special services at Sussex and Bro. McLean has now gone to Penobsquis. assist Pastor Steeves at Advocate, but the meetings will be continued at Peuobsquis during the present week. Pastor Camp baptized four per sons at Sussex on Sunday evening and welcomed two at Penobsquis, where he preached in the afternoon, after having preached at Sussex in the morning. There is a deep interest at Penobsquis. Some of the people come ten niles to attend the meetings and the work is very encouraging. Mr. Camp expects to baptize a num-ber there shortly. The people of Sussex have made their pastor very comfortable. Recent improvements have made the parsonage one of the pleasantest and most convenient in the province. And the pastor is giving unstintedly of his large physical and intellectual resources in the interests of the people. May large blessings continue to rest upon his labors.  $-M. \stackrel{\mathcal{C}}{\rightarrow} V.$  S. McC. B.

#### The Home Mission Board.

The executive committee of the Home Mission Board met on the 2nd inst. for the transaction of Reports from several brethren in the business. employ of the board were read by the secretary, and amounts due were ordered to be paid. Stormy weather and bad roads has hindered many of our missionary pastors from getting to their regular appointment during the winter The appointment of Rev. J. B. Colwell as general missionary was ratified by the executive, and he will enter upon the work the first of June. The treasurer reported funds on hand to pay all dues to March first.

## A Sympathizing Saviour.

BRUISED reed shall He not break." Here is the picture: A slender bul-tush, growing by the margin of some tarn or pond, its sides crushed

and dinted by some outward power, some gust of wind, some sudden blow, the foot of some pass-ing animal. The head is hanging by a thread, but it is not yet snapped or broken off from the stem. It is "bruised," but the bruise is not It is irreparable. And so, says this text, there are reeds bruised and "shaken by the wind," but yet not broken. And the tender Christ comes with his gcutle, wise, skilful surgery, to bind tiese up and to make them strong again.

On no man has sin fastened its venomous claws so deeply but that these may be wrenched away. In none of us has the virus so gone through our voins but that it is capable of being expelled. The reeds are all i ruised, the reeds are none of them Licken. And so this text comes with its gr at triumphant hopefulness, and gathers into one mass, as capable of restoration, the most abject, the most worthless, the most Christ-hating of the race. And he looks on all the tremendous balk of a world's sias with the confidence that he can move that mountain and cast it into the depths of the sea.

In accordance with other metaphors of Scrip-ture, we may think of "the bruised reed " as expressive of the condition of men whose hearts have leen crushed by the consciousness of their sins. "The broken and contrite heart," bruised sins. and pulverized, as it were, by a sense of evil, may be typif d for us by this bruised reed. And then from the words of this text there emerges the g eat and blessed hope that such a heart, wholesomely removed from its self-complacent fancy of soundness, shall certainly be healed and bound up by his tender hand. Did you ever see a gardener dealing with some plant, a spray of which may have been votuded? How delicately and tender ly the big, clumsly hand busies itself about the tiny spray, and by stays and bandages brings it into an erect position, and then gives it water and loving care. Just so does Jesus Christ deal with the conscious and sensitive heart of a man that has begun to find out how bad he is, and has been driven away from all his foolish confidence. Christ comes to such a one and restores him, and, just because he is crushed, deals with him gently, pouring in his consolation. Wheresoever there is a touch of peniterce, there is present a restoring Christ.

Brother and sister, suffering from any sorrow and bleeding from any wound, there is balm and a physician. There is one hand that will never be laid with blundering kindness or with harsh-There is one hand that will never ness upon our sore hearts, but whose touching will be healing and whose presence will be peace.

ALEXANDER MACLAREN, D. D.

#### To a Dead Church.

God does not usually give tender babes in Christ to the keeping of churches that are cold and dead and low in life. The general life of the church in nineteen cases out of twenty, if not in ninety-nine out of a hundred, determines what that of these babes shall be, and that within a few months after their conversion. Churches must prepare the most helpful atmospheres for converts, if they are to have committed to them these tender lives for nurture and growth. It would be as reasonable to expect a loving father to put his babe into a pest-house as for God to

put his children into the keeping of a church in-fected with moral inertia and disease.--Canadian Babtist.

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#### married.

ALLEN-PARSONS, -- At the resid new of the bride's father, Fort E.g., N. B., on the 19th in-s., by Key, R. Barrs Smith, J. Stanley Alley of Expide, West-morland county, N. E. to Josie L., daughter of Mr. John Parsons.

TINGLEY WILBUR. - At Riverside, Albert county, N. B., March 14th, by Rev. F. D. Davidson, suites E. Tingley of Riverside and Mattha M Wilbur of Cale-donia, Albert county, N. B.

BLAKENIY I OWILL. -- At the Bapt st parsonage, Petiteodiac, March 5, by Rev. L. B. Colweil, Wilford Elakency to Lillie Powell, all of Kinnear, Westmor-land county.

JOHNSON HALLETT. - At the residence of the bride's porents, Mr. James V. Hallett, Lower Caverhil, March 13th, by Rev. C. W. sables, Norman A. Joinson of Upper Bausville to Nettie A. Hallett of Lower Caverhill.

COLE-WRITE.-At the residence of Lawrence Keil-lor, Amberst Point, on March 27th, by Rev. J. A. Huntley, George Warren Cole of Sackville, N. B., to A-mic Maud White of Amberst Point

ROBERTSON- CLEAN.-At the residence of the bride's parents March 20, by Nev, Addisor F. browne, J. Bennett Robertson of Long Creek and Hattie I. Mc-Lean, ti itd daughter of Hector McLean, E.q., of Long Creek.

#### Died.

(HATMAN --Io St John, on 21st inst., of slow fever fiarpee W. Chapman of Lower Newcastle, Queens to, aged 27 years. The decensed protes ed teligion s y years rge, having been baptized by Rev. S. D. Evine who was holding special services near his hence at the time. He united with the Lower New-castle church and has were waked worthing to his pro-fession. A severe meatal affliction came upon him, from whoch he never fully recovered. This was a searce of much anxiety to his parents and friends, but andsist tal his trust in Christ remained. Near the close of his suffering as reason returned he longed to to depart and be at rest. He was visited by Rev. A 4. Dykenaan to whom he gave undoubled assurance of his Christian hope. His remains were brought to Lower Newcastle and there on a bright and beautiful subbath morning, were laid away awaiting a more plotons day when Jesus shall come again to call the ne torth. A father, mother, three brothers and two sisters remain to revere his memory.

MULTERIN,—At Harvey Bank, Albert Co, N. B., on the 20th of March, Mrs. Margaret Murphy, widow of t e late letter Murphy in the 77th year of her age-for many years Sister Murphy was a great but uncom-paining sufferer and for several years was unable to have the house. She nevertheless kept up her inter-est on the church and the W. M. A. S. She will be missed by the whole commu ity, but most of all in for home where she was a model Christian mother, rehembering at the throne of gace every day her chainen both at home and abroad, who may well rise up and call ber blessed. and call ber blessed.

CLAIG.-At Chamcook, Charlotte Co., March the loth, Daniel Craig, aged 82 years. Brother Craig was topized many years ago by the Rev. A. D. Thomson. His neighbors speak of him as peaceable and upright man. "The memory of the just is blessed."

Vvs.-Aiter a short illness, Mrs. William Vyo of Newcastle, aged 64 years. Our sister was baptized 39 years ago by Bro. Hickson, and led a consistent Chris tan life. She fell asleep, peacefully trusting in Jesus. An lustand, I daugtter and 5 sons are left to mourn their great loss, but they de not sorrow as those with-out hepe. God comforts them.

but hepe. God comforts them. BISHOP.—Mrs. Alice M. Bishop, wife of Mr. Isaiah bishop, Eastport, Me, died at her home after a short bishop, Eastport, Me, died at her home after a short bishop, Eastport, Me, died at her home after a short bishop, Eastport, Me, died at her home after a short bishop transformer and the short and the short and the ever eliness, on Kev. T. A. Bishop was born in bishop transformer and the short and the short and bishop transformer and the short and the short and bishop transformer and the short and and earnest and cheerful helper in every god word and work. The family bereavement was made doubly sad for the fact that the dash of a bright and beauti-ul lithe daughter, Effe, took place only one week be ore. Few incidents in many years stirred the city of symiathetic friends. Mrs. Bishop leaves behind a worth and the friends. Mrs. Bishop leaves behind a worth and the friends. Mrs. Bishop is a duption be and who have the assurance of public sympathy in their bereavement. The function short and the short and the short and bereavement. The function short and the short and the short and bereavement. The function short and there and any bereavement. The function short and there induced by the short and bereavement. The function short and there induced by the short and short and the short and th

# ings. Others are inquiring O. P. BROWN. I baptized fourteen young

Last Sabbath we baptized four at Little River as a re-

sult of a few special meet-