

# THE HOME MISSION JOURNAL

VOLUME IV, No. 18

ST. JOHN, N. B., SEPTEMBER 11 1902.

WHOLE No. 97

## Notice.

We are sending out with papers of this issue a number of addressed envelopes, in hopes that those who are in arrears will return them with payments enclosed without delay. We are much in need of funds to keep the paper out of debt. We trust our patrons will act promptly, and continue their subscriptions also. We regard all subscriptions as permanent until ordered to be stopped. Please send by postal note or express order, or one dollar bill neatly enclosed and registered, will come all right.

THE MANAGER.

P. S. THE HOME MISSION JOURNAL will be published hereafter every second Thursday and every fourth Thursday of each month instead of every second and fourth Tuesday of each month.

## THE TWENTIETH CENTURY FUND.

H. F. ADAMS.

Having made a tour of nearly all the Baptist churches in New Brunswick, I desire to put before them the results of my canvass. Those who allotted twenty thousand dollars to be raised in New Brunswick did not over-estimate the ability of the churches. But they certainly did not know how difficult it would be to convince the twenty thousand members of our 168 churches that they should do it. The table below show that nearly \$12,000 have been secured in seven months. Had a man been given a year to do this province I have no doubt the \$30,000 would have been raised. At the same time another man should have been put in Nova Scotia. They could have worked simultaneously and here had the work folded up within a year or three months. I want to thank all who helped to make the results attained possible. I wish I could visit them again. It speaks volumes for N. B. ministers that 41 out of the 66 engaged actively in the ministry have subscribed \$822 to the Twentieth Century Fund. If the rank and file of the members had given in the same proportion New Brunswick Baptists would have raised one hundred thousand dollars. One of the regrettable phases of this subscription list is that many men capable of large gifts have given very little, while many of small means have given largely. But there is time, and here is the opportunity, for our richer brethren and sisters to redeem their past record.

### EIGHT THOUSAND DOLLARS

are needed to complete the grand sum aimed at. I know there are eighty Baptists who could easily give twenty-five dollars a year for four years, or a hundred dollars down. I earnestly appeal to such brethren to invest this in the bank of Heaven. It will yield you dividends in eternity. And surely you desire to have a revenue in Heaven!

Let it not be necessary for me to wait on you, but from love to God and man come, my brethren, and put a hundred dollars on the altar of this shrine. The following table shows how much has been raised in each association. Comment is unnecessary. Facts speak for themselves.

### NEW BRUNSWICK.

(1). Churches in New Brunswick,	168
In Southern Association 28 churches subscribe,	\$4,249
In Eastern Association 42 churches subscribe,	4,638
In Western Association 42 churches subscribe,	2,813
	\$11,700

Of this sum nearly \$3,000 have been paid to Treasurer, Rev. J. W. Manning.

(2). Baptist ministers in New Brunswick,	
44 ministers (out of 66 actively engaged in the ministry) have subscribed,	\$822
4 Licentiate have subscribed,	80
	\$912

Being an average of nearly \$20 for each minister.

(3). Baptist Sunday Schools in New Brunswick, August, 1901,	201
Of these 25 pledged	\$789
Of these 19 paid	174
32 did not pledge but paid	139
57 pledges and cash paid amount to	919
176 schools ignored my circular letter.	
144 schools ignored both circular and the request to return Thankofferings in envelopes furnished.	

I shall not easily forget both the warm and the cool reception given me, but take New Brunswickers for all in all I love them and shall ever be grateful for the experience gained in this work.

Our 168 regular Baptist churches in New Brunswick attended by families numbering 65,000 souls are capable of great things, if this work of education, edification, and unification can be continued from year to year. Not poor, nor unprogressive, but resourceful and responsive to a great idea, a strong and abiding future awaits them if they are developed. To develop a Christian he must be well fed and built up, then given a broad view of the world. A Christian who never gets on Mount Calvary and sees what Christ saw, a LOST world, will never know the full deep joy of sacrifice. Lacking sacrifice for others, a Christian must shrivel and become "a castaway," "7 C," laid aside as useless to God and man in the great work of Redemption. The Christian who will not use mind and money, time and opportunities for Christ and humanity, ignores the chief means, if not the only means, for attaining the stature of a full manhood.

I thank you all dear brother pastors who have so co-operated with me as to succeed in the mission that took me to your churches. I expect great blessings to rest on you and your work; for you and your people are in line with the marching millions who are raising Twentieth Century Funds to evangelize a thousand millions of heathens.

Fredericton, N. B., Aug. 9th, 1902.

## Unchangeable Adaptation.

C. H. WETHERBE.

Much is being said in these days by certain leaders of religious thought as to the need of adapting the Gospel to the new conceptions of God, human life, human needs, and human destiny which are occupying the minds of intelligent people everywhere. It is maintained that there must be a readjustment of methods of applying the Gospel to present-day conditions of general society. We are often reminded that this is a scientific age, and hence scientific methods of adapting Gospel principles to human necessities, both moral and social, must be employed. It is declared that the preacher who would command the respect of intelligent hearers must be free from the old-fashioned ways of presenting the Gospel and put himself in line with the new direction of thought. For several years I have been trying hard to see what ground there might be for this clamorous contention. I have tried to discern whether or not there has been any real change in the actual spiritual conditions of sinful people during the past twenty-five years, and I confess I have failed to discover any. I freely admit that new conceptions of God and His Gospel have taken possession of many who had in former years thought differently. A large number of the young people look upon some phases of Gospel truth from a much different view point than was taken by their immediate ancestors. But, after all that may be said about changed views, methods and means, it still remains true that human nature, human sin, and human spiritual necessities are just the same now as they ever were. I am utterly unable to see any necessity for changing the adaptation of God's sovereign remedy for the needs of a sinful soul. Unconverted people are just as dead in sin as they were in ancient times, and the only way that they can be brought into the life of Christ is by their accepting Him as their crucified Lord. There can be no successful substitute for

Christ's cross as the way of personal salvation. The Gospel has no new terms to offer to rebellious sinners. No "new adjustments" of the scheme of redemption can be made with any degree of safety. The two great facts which stand out with bold prominence are: people in their natural state are condemned sinners, and nothing short of a divine Saviour, slain on the cross for guilty men, can deliver them from condemnation and give them peace with God. Paul preached during the time when science and philosophy held high sway over human thought, yet he steadily kept preaching the simple Gospel of Christ crucified for all classes of sinners. The Gospel of Calvary is unchangeable in its adaptation to the needs of all souls in all ages of the world.

## One's Worth to Others.

It is intensely important to every young person to have foremost in his mind the purpose to so qualify himself as to become increasingly valuable to other people. I believe that this principle is, in various ways, prominently presented in the Bible. It is a principle which, first of all, relates to one's self, yet is far from selfish. It means that one ought to begin early in life to use the best possible means to rightly cultivate both mind and heart for the express purpose of using the cultivated powers in the coming years in just such ways as God's providence may guide one into.

It is not to be expected that a godless youth will or can take such a view; and yet if even such an one have Christian parents they ought to regard it as their duty to properly shape the education of their young son or daughter, with an eye to his or her best worth to other people in the advancing years. Their position and prestige should be kept out of mind; the highest personal worth to others should be the dominant thought and ambition. And every young Christian should be steadily urged to possess himself with this wide and far-reaching principle. The more thoroughly that one equips himself for some honorable sphere of service the more worthwhile will he become to others.

The question, "What is the Christian religion, worth to you?" is really not so important as is the question, "What is the Christian religion, as possessed by you, worth to the community in which you live, and to those beyond it whom you reach in various ways?" It was very common, during past generations, to ask a professed Christian, "Are you enjoying religion?" A much better question is, "Are you doing all you can to make the religion of Christ in you permanently worthwhile to all with whom you have dealings?"

## The Blood of Christ.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day she was reading in the first Chapter of the First Epistle of John, and came to the words, "And the blood of Jesus Christ, His Son, cleanseth us from all sin." The old man raised himself up and stopped the little girl, saying, with great earnestness:

"Is that there, my dear?"  
"Yes, grandpa."  
"Then read it to me again; I never heard it before."

She read it again.  
"You are quite sure that is there?"  
"Yes, quite sure, grandpa."  
"Then take my hand and lay my finger on the passage, for I want to feel it."

She took the old blind man's hand and placed his bony finger on the verse, when he said:

"Now, read it to me again."  
With a soft, sweet voice she read: "And the blood of Jesus Christ, His Son, cleanseth us from all sin."

"You are quite sure that is there?"  
"Yes, quite sure, grandpa."  
"Then, if any one should ask how I died, tell them I died in the faith of these words: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

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The Coming of Caroline.

BY MARY E. G. BRUSH.

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CHAPTER III.

Mrs. Rossman rose from her chair and passed the room nervously, the fold of her black gown trailing behind her. Her step had lost its languid air. Little Caroline sat on the green cricket, and, with a low, restful sigh, again held her hands out toward the glow, chuckling comfortably to herself as her fingertips grew warm and rosy.

"What is to be done with this free and easy little ridget—this waff from nowhere?" Mrs. Rossman queried to herself. Her mind grew hazy with thoughts of policemen, station houses, detective bureaus and orphan asylums.

"I declare I *won't* be imposed upon in this way!" she said with a sparkle in her eye. "I'll go right out and put the case in the hands of the proper authorities!"

She glanced out of the window. The sun-rays shining in now were pale and wan; the afternoon was near its close; the air was gray with shadows; snowflakes were circling down, and there was a great bank of clouds rising in the northwest; a mighty snow-storm was weaving white garments for the coming Christmas day. It was colder, too, for frost-fens were growing on the window panes and the wind was beginning to howl around the chimney.

"Well," and Mrs. Rossman's tone was faltering, "I can't have the neighbors say that I was so cruel as to turn a mere child out at night and in a storm like this!"

Her face wore a rueful smile as she turned to Caroline, who met it with a calm, trustful countenance and the words, "Have you been thinking what to do with me, ma'am? Has God told you? The Captain used to say when you're bothered, to just ask Him! She said I shouldn't be worried, and that there was a verse in the Bible about "if thy father and thy mother forsake thee?" then the Lord would care for me."

Mrs. Rossman's face hardened suddenly. Was this child playing a part? Had she been trained to "speak her piece"? Was she a shrewd, little impostor, a tiny wolf in lambskin's clothing?

The woman looked keenly and critically at her guest.

Ah, no! There seemed nothing of duplicity, nothing calculating, about the little figure sitting there so patiently, with small hands patti-g together softly in genial warmth. The ruddy gleam from the fire touched the dark curls with chestnut tints and made the wan cheeks glow rose-red; it brought out the shabbiness of the clothing, the sharp outlines of the small figure which ought to have been rounded in stead with childish plumpness. No, this little Caroline was too tiny—too innocent looking—to be a conscious factor in any premeditated fraud. She was one who had been sinned against, doubtless, but she was not a sinner, save in the sense that we all are.

Yet an uncomfortable feeling of sudden responsibility stole over Mrs. Rossman. She resented it, shrugging her shoulders impatiently. Why should there be this interruption—this invasion on her own quiet life, her seclusion, her rightful time of mourning? But she would shuffle off the burden. Public charity had provided homes for just such waifs. So she would—

But just then there came a louder shriek of the wind, and its invisible fingers dashed crystals of snow against the window-pane; the street outside was all a-whirl with its powdery, white atoms. It was storming—it was late! She turned in sudden resolution, and going to the little figure sitting now in a somewhat dejected attitude on the green cricket, she put her arms around the child's body and drew it close to her.

"You shall stay here with me for tonight—at least. It is dark and cold, and"—she paused abruptly, a great wave of emotion sweeping over her at the touch of a little form clasped again in her long empty arms?

Caroline looked up with eyes like stars, then laid her head wearily on the lady's shoulder and heaved a blissful sigh.

"I'm glad God told you to let me stay here in this very, very nice place!"

A nice place indeed! Mrs. Rossman glanced ruefully around the room. Not many years before she had been accustomed to much finer appointments than those of her present humble home, and she had rebelled many times because she had been deprived of them. Now she felt somewhat abashed at her discontent. After all, here were the actual necessities—shelter, warmth, light, food, clothing. Why, how strange! the coming of this little child had really seemed to glorify the humble belongings. Something new and beautiful had come—a sweet echo, as it were, of the little child, her own daughter whom God had taken!

With a lighter heart than she had known for months Mrs. Rossman busied herself with the evening's tasks, adding fuel to the fire, lighting the lamp, spreading the table for supper, yes! bringing out reverently, a little reluctantly maybe, a certain dear little high-chair, a blue-edged plate and mug, a small knife, fork and spoon. But how Caroline enjoyed them! How heartily she ate, after a little pause, when she folded her small hands and bowed her head reverently, explaining, "Mag never did, but the Captain told me to!"

Mrs. Rossman was not accustomed to asking a blessing; her meals had been taken in silence, often seasoned with the salt of tears and much bitterness of heart.

An hour later Caroline, bathed and robed in a small white nightgown, lay sleeping cosily in the bed in the alcove. Outside, through the parted curtains, gleamed the clear wintry night. The storm had died away; the long street lay in silent whiteness; overhead, in the dark purple sky the Christmas stars shone down right royally. For away in the town the bells were chiming, "Joy to the world, the Lord has come!"

Some of that Christmas joy crept into the lonely watcher's heart. Mrs. Rossman felt that other feelings were struggling there too, but ever growing stronger and more conquering was the peace and goodwill that the coming of Caroline had awakened.

(To be Continued.)

Cease to live in the atmosphere of your sin, by which I mean that you must see to it that your mind is occupied by thoughts as far removed as possible from those in which temptation can take root. It is a great mistake to loiter around a sin to which one's nature is prone. Your moral strength will depend upon your spiritual tone.

The Sunday School.

SEPTEMBER 14.

Living and Obeying God.

Deut. 30: 11-20

**GOLDEN TEXT**—For this is the love of God that we keep his commandments.—1 John 5: 3.

**INTRODUCTION.**—Our lesson is the closing paragraph of what seems to be a separate address (chap. 29, 30) of Moses when concluding his discourses to Israel. It betrays throughout his deep and tender solicitude for the people over whom he had watched for many years and from whom he knew he would soon be separated. He therefore strives to use fully his opportunity of impressing on them the truths most needed to their practical guidance. That they may be known by all, he takes pains to write them, and commands that they be read publicly at the feast of tabernacles, when all, even the children, should be made acquainted with them (31: 9-13), and the book of the law was placed in the ark to be kept for reference (31: 26).

NOTES.

**I. Character of the Commandment.** Ver. 11-14. For connects his earnest appeal with the preceding verses of the chapter, in which prosperity and blessing are shown to be conditioned on obedience. This commandment. Not the whole series of laws contained in the book, but that on which he had just been insisting (ver. 6, 10) and which he again emphasizes (ver. 16-20), the central, basal command, without which all outward obedience is valueless. I command. Not as the author, but as the channel of transmission. It is God's own, a precept that Moses, with all the learning of Egypt, would never have discovered. No religion, outside of the Bible, enjoins the duty of loving the deity; it presents in none other is the deity presented in a light to awaken love. Not hidden from (R. V., "too hard for") thee. Not mysterious, like the heathen oracles, nor practically impossible to obey. It does require, for its application, earnest thought and study, and for its execution, resolute purpose and self-denial. Not in heaven. Needing, therefore, some celestial being to explain and enforce it. "A sign from heaven" (Matt. 16: 1) is still sought by those who wish to shirk duty, as though we must have some marvelous manifestation to (R. V.) "make us to hear" and do it. Beyond the sea. The quarter from which, at that time, more than ordinary wisdom was supposed to be gained. Nigh unto thee. Brought in simplest and most familiar forms. In thy mouth. So that it may be the subject of daily conversation in the family (6: 7; 11: 19), and it will be so if we are really interested in it. Talking about it tends also to impress it. In thy heart. It answers to man's deepest spiritual wants, it appeals to his inmost being (6: 6; 11: 18) whence proceed all the movements of life (Prov. 4: 23). Paul uses this passage (Rom. 10: 4-10) to emphasize how near salvation is brought by the gospel. We need only faith in Christ as revealed in the gospel, and open confession, to be saved. Thou mayest do it. It is not only possible, but practicable, as is testified by countless instances.

**II. Supreme Interest Presented.** Ver. 15-20. Have set before thee. To have made with his own lips this explicit statement of principles of true religion, whatever the attention paid to them, was a great satisfaction (Jer. 26: 14, 15; Ez k 33: 33; Acts 20: 26, 27). Life and good, and death and evil. Alternatives far-reaching and intelligible enough, especially after what had been already said at length; every kind of good for me on one hand and every form of evil on the other. Command . . . to love the Lord. To every other consideration adding that of duty. Nothing could more impressively show his great anxiety for their true welfare. Walk in his ways. This is necessary, to show the reality of love. Live and multiply; and . . . bless. The connection between righteousness and the material prosperity of a people has been too often shown to admit of serious question. Heart turn away. In this is the beginning of all departure (Heb. 3: 12) after other gods, which became the great sin of Israel, the reason why they did not prolong their days in the land given them (Jer. 22: 8, 9; 44: 20-23). Heaven and earth. The most conspicuous and ever-present objects in nature bear witness against a sinner. Choose



life. The power of choice is at once the glory and the peril of our being. But choose we must. Thou and thy seed. Successive generations are so connected that they influence each other. That thou mayest love. The reward of love and obedience is growth of love and knowledge and more fixedness of purpose in serving him. He is thy life. In him find your own immortality. "Dwelling in that land and remembering that it is his, you will learn what it is to have him for your everlasting dwelling-place and home." Thy fathers. Fulfillment of promise long since made.

SEPTEMBER 21.

The Death of Moses.

Deut. 34: 1-12.

**GOLDEN TEXT.**—The Lord spake unto Moses face to face.—Exod. 33: 11.

**INTRODUCTION.**—Between the sin of Moses and his death nearly a year elapsed. Its occurrence before entering Canaan was a penalty indeed for transgression, but it was so ordered as to display God's loving kindness. Once only did he appeal for reversal of the sentence: (Deut. 3: 23-26), but when this was denied he submitted quietly, and never does he appear greater in the unselfishness which distinguished him (Num. 12: 3) than in his cheerful attention to the interests of Israel. Of this, the two chapters preceding our lesson give striking illustration. In his song (chap. 32) there is a faithful picture of the sins of the people, leading to their chastisement, but it especially celebrates his deliverance of them as the ground of confidence in his gracious and holy rule. No tone of personal bitterness or disappointment is in it, while in the blessing (chap. 33) of the tribes "satisfaction is breathed in every line. . . . Nowhere is there a shadow; even on the horizon there is scarcely a cloud." In his calm and ready obedience to prepare for his end (Num. 27: 12-23) his simplicity is sublime.

NOTES.

I. Moses Prepares to Die. Ver. 1-4. Moses went up Apparently alone; not accompanied as was Aaron (Num. 20: 28), by dear and trusted friends. Into Sinai he had gone (Exod. 19: 20; 24: 13; 34: 4) to bring messages from Jehovah; now he goes up, never to return. Nebo, . . . Pisgah. The range was called Abarim (32: 49), of which Nebo was a peak and Pisgah a summit. (Comp. Num. 23: 14) The simplicity of the record corresponds with the complete submission of Moses to God's will. Shewed him. In addition to favorable conditions for clear vision, there may have been special power imparted to his unimpaired sight (ver. 7). Gilead . . . unto Zoar. Beginning with the country north of him, the description proceeds by the west to the south, taking in all Palestine east and west of the Jordan. By the utmost (R. V. "hinder") sea is meant the Mediterranean. Land which I swear. Israel was always reminded that it was their inheritance promised to to their ancestors, who had dwelt in it for a time (Heb. 11: 9) without really owning it, but its possession was made sure by God's oath. Only Caleb and Joshua, of the generation then living, had at all seen it, even in separate portions. Moses was permitted to take it all in at once: see it with thine eyes, no vision in a trance, but in full exercise of his faculties. Plainly this was regarded as a great privilege, and to one who had seen so much, not only of the splendor of Egypt but of the glory of the Lord, the outlook must have been full of satisfaction. Not go over. The penalty for the transgression at Kadesh (Num. 20: 12) could not be revoked. Consequences of sins, even when repeated of and forgiven, often remain incapable of removal; a solemn lesson to us all.

II. Moses Dies and is Buried. Ver. 5-7. In many ways was Moses distinguished, as lawgiver, historian, judge, conqueror, but his highest honor, his most remarkable characteristic was that he was the servant of the Lord (Num. 12: 7), faithful to the last (Heb. 3: 3-5). His unquestioning obedience was exhibited even in the act of dying. How this was brought about we are not told, and conjecture is valueless. According to the word of the Lord is, literally, "at the mouth of the Lord." This has given rise to a rabbinical tradition that he died from a kiss of the Lord. But it doubtless means simply as God had ordered (32: 48-52). Without agency of human hands God buried him in a ravine, in front of the very sanctuary of the abomination of

the Moabites (Num. 25: 1-3). In this way God provided that the place of his burial had continued unknown. The allusion in Jude (ver. 9) to a contention about the body of Moses may refer to the concealment of the grave. Old as he was (ver. 7), he died not from failure of natural powers, but simply and emphatically because it was the will of God. Surely that was dying "unto the Lord" (Rom. 14: 18).

III. Moses Honored. Ver. 8-12. As they did for Aaron (Num. 20: 29), Israel wept for Moses. . . . thirty days. No others were thus honored. The mourning was no doubt sincere, for the people realized as never before how much he had been to them, and they may well have felt that but for their fault he need not have been taken from them (Ps 106: 32). Before closing his work he was permitted to provide his successor, full of . . . wisdom, having received through his hands the special qualifications needed to conduct the people into Canaan. As a prophet, the position of Moses is peculiar: in the intimacy granted him with the Lord whom he knew face to face, in signs and wonders in Egypt, and in the mighty hand which Israel was awed into subjection to his rule.

Religious News.

Two have been received **WATERVILLE, N. B.**, recently by letter. Six were received by baptism last Sunday. Others are asking to "Go with him all the way." Half of the good accomplished cannot be here reported. Evangelist Welden has been with us a little over two weeks. We all love the man and his work. The writer regards him as a most safe and true yoke-fellow; spirit-filled, wise and sound. No crowding the pastor, no religious tricks, no slang. We all want him again.

Alma, Aug. 22.

F. N. ATKINSON.

The W. M. A. Society of the 1st Harvey church in reviewing the year's work, find many reasons for gratitude to our Heavenly Father for mercies bestowed as well as humiliation on our part, because of failures and faults which have been manifest even to ourselves. We are thankful to be able to report only one regular meeting missed in the year, that in March. Through sickness and other reasons, we are sorry to say that we did not reach our banner figures financially last year. We raised \$56.07. \$30.63 for F. M. and \$25.44 for H. M. We also have a Mission Band which is doing good work. Raised this year \$17 and over. This Society observed "Crusade Day" canvassing the field for new members, a number were secured, two of these belonging to Midway, an outlying section and have done good work. This Society made our President, Mrs. Fletcher, a life member. The average attendance is good and the interest well maintained. At our last meeting we had the pleasure of having Miss Cosman with us, also the President of the Albert Aid Society, and other visitors. Since filling out blanks, Mrs. G. A. Coonan, the present Secretary, requested the Society to accept her resignation which was done, and Mrs. J. Bishop was appointed Secretary for the ensuing year. Feeling that there can be no work so dear to the Master's heart as the work of missions, it is our desire to be more earnest in our endeavors and prayers in the coming year.

MRS. G. A. COONAN, Sec'y.

Prof. Thomas W. Todd, principal of Nora Springs Seminary, Iowa, was recently offered the chair oratory in Drake University, Des Moines, but the trustees at Nora Springs would not let him go. Prof. Todd is a son of Rev. F. S. Todd, formerly a pastor at Oak Bay, N. B., and a grandson of the late Rev. Thomas Todd. We are glad to note his success in the west.

The American Baptist Missionary Union rejoice in the largest additions by baptism for

several years. Sixteen thousand two hundred and eighty-three converts have been baptized on the foreign field during the past year. God is evidently blessing the missions of our American brethren, and calling them on to larger responsibility.

Baptists in Syria and Palestine have an excellent worker in Rev. Said Jureidini who has his chief station at Beirut. He goes out on extensive evangelistic tours preaching the gospel to the people in his native tongue. At Nablous, in Palestine, Mr. Youhannah El Karey preaches regularly to congregations at five different stations and with his wife conducts a flourishing school.

Evangelist H. A. McLean HOPEWELL, N. B. came to my assistance August 10th, and on the 21st five candidates were baptized at Albert. We have others received and expect to administer the ordinance again next Lord's day. A deep work of grace is in progress.

F. D. DAVIDSON.

The Baptists of this place **OAK BAY,** are quite active at present we **CHARLOTTE CO.** trust in our Master's work. Souls moved by God's grace are being saved. The church is manifesting the true spirit of unity. Congregations large and the Maps of the Tabernacle are doing good here as many come because of being very much interested. I pray God to pour out his Holy Spirit upon us. Prayer meetings are excellent now.

H. D. WORDEN.

Through the power of our **LEDGE DUFFERRIN,** loving Lord this church and **CHARLOTTE CO.** pastor and deacons are nobly and ably as well doing all they can, we trust for the Master's kingdom. We received one here into the church by letter, Sabbath, August 24th. Every good one added to the church adds strength to the numbers and strength to the witnesses. The church had the pleasure of hearing Rev. H. F. Adams one Sabbath afternoon. He spoke beautifully and strongly on many facts. Our Maps on Tabernacle are drawing people here.

August 25th.

H. D. WORDEN.

The Lord's work continues **ROLLING DAM,** rolling onward and upward **CHARLOTTE CO.** by Sovereign grace, and people are on the move from sin to grace, from death unto life and from darkness into light. It was my privilege once more of late to visit the beautiful waters of this place and bury by baptism in Christ's likeness six happy souls and receive them into the church. Others are to follow. Our Tabernacle maps are appreciated by all here and our church is packed on five Sabbaths. The Lord is graciously blessing his word.

August 25th.

H. D. WORDEN.

The work in this part of the **1ST GRAND LAKE** Lord's vineyard is going on as usual. Our services are well attended, and the spirit of God is with us. Although we are not able to report anything special in the work, yet we have much to thank our heavenly Father for. During the past few weeks we have very greatly improved the appearance of our place of worship. We have had it sheathed and painted. It now looks bright and cheerful, and we pray God may richly bless us in our future work.

August 25th.

F. P. DRESSER.

A recent note from Rev. S. D. Ervine, now at San Jacinto, R. D., California, dated August 18th says:

"I am still glad to hear from my brethren in New Brunswick. Many of them are growing feeble and the ranks of the older ministers are growing thinner. It seems too bad that we can't always be healthful and vigorous, but I know it is right as it is. One instrument wears out, or becomes broken, and is laid aside, or put out of sight, and another takes its place, and so the work goes on. Truly the Lord watches the house and keeps the city in safety.

My brethren in New Brunswick often express to me the wish that we might be associated together in the Master's work again. Well, if wishes could accomplish anything I would soon be in the homeland, and at work there as in the years past, but I don't seem any nearer that than when I first broke down. Yesterday I had a doctor examine me, and the examination shows that my lungs have not improved much, neither has the disease advanced in the lungs; my throat is more tender, and I feel more soreness in the right lung than formerly, but I can take in about as much breath as ever.

The cough continues with expectation-stomach is weak, with severe headaches accompanying; some days I can't do anything in the way of work, others I can stand considerable going about. On the whole I think, and the doctor's statement confirms my al that if my stomach trouble could only be overcome the lung affection could also be largely overcome even yet. But as it is I fear it is going to be a long and tedious pull, with nature weakened by long disease; which is to triumph I cannot tell, but very likely disease and decline; it seems to be so in the history of all the past generations.

Mrs. Ervine is real well, and our little boy Austin is in apparently perfect health. The boy had the misfortune to get his leg hurt, prior to coming from New Brunswick, and is still giving us trouble and great anxiety. I fear he is doomed to be a cripple, and it is to me almost heart-breaking, but God is our helper. You ask how funds may be sent to me. Well you may send by P. O. order, payable at San Jacinto, or bank draft on New York, or by American Express order payable in California. Either of these ways is equally safe and convenient.

My brethren at home have been very kind. I have long since proved to my satisfaction the goodness of God, and the faithfulness and brotherly sympathy of my old associates in Christian labor in New Brunswick. May God bless them all. Mrs. E. joins in sending kindest regards.

I am as ever,  
Your brother in Christ, and fellow worker in the truth,

S. D. ERVINE.

THE ERVINE FUND.

The following is a complete statement of this fund received from September last:

Amount previously acknowledged	\$70 00
Rev. A. Cohoon,	2 00
S. McCully Black, D. D.,	2 00
I. B. Colwell,	1 00
R. M. Byron,	1 00
C. Currie,	1 00
Peter McIntyre,	2 00
A Friend at Norton,	5 00
Mrs. Wm. Whitin,	1 00
M. S. Hall,	1 00
Collections,	4 00
<b>Total,</b>	<b>\$93 00</b>

W. E. MCINTYRE, Sec'y.

Notice.

The ninth annual meeting of the New Brunswick Baptist Convention will be held with the Upper Newcastle church, beginning on Friday, September 12th, at 10 a. m. The Baptist Annuity Association also holds its annual session on Saturday 13th, at 3 a. m.

Delegates coming to Convention will take Steamer May Queen from St. John, on Wednesday or Saturday, and those coming from up river points will connect by Star Line on the same days at Lower Jemseg.

W. E. MCINTYRE, Sec'y.

The next annual meeting of the Baptist Annuity Association located in New Brunswick

will be held with the New Brunswick Baptist Convention at Upper Newcastle, Queen's county, New Brunswick, on Saturday, the 13th day of September next at three o'clock p. m.

HAVELOCK COV, Rec. Sec'y.

In Memoriam.

At the Narrows Baptist church on Tuesday evening, August 20th, the Rev. A. B. MacDonald conducted a memorial service for Elizabeth Lily, eldest daughter of the Rev. C. W. and Mrs. Townsend, who died about the end of May last from Diphtheria. It was not practicable to hold such a service earlier. On Tuesday 19th the church was quite full. Mr and Mrs. Townsend, with all their children, were present. The scholars of the Narrows' Sunday school attended in a body. The Rev. Mr. Bonnel (Free Baptist) offered prayer. The entire service was impressive and appropriate. Mr MacDonald preached with all his accustomed force and felicity from Romans 8:28, and at the close addressed the bereaved family in words full of tenderness.

Mr. Townsend and family returned home via St. John on Friday, feeling much comforted by the kindness shown them.

Married.

ROSS COPP - At Waterside, N. B., Aug. 13, by Pastor F. N. Atkinson, John S. Ross and Susan M. Copp, both of St. Martins, N. B.

MACLEAN ROBEY - At the Baptist church, St. Martins, N. B., on Aug. 25, by the Rev. C. W. Townsend, Frederick William MacLean of St. John to Lily Edou, only daughter of W. H. Bourke, Esq., J. P., of St. Martins.

NEWCOMBE AYER - At the residence of the bride's parents, Hopewell Cape, Albert Co., N. B., Aug. 15th, by Rev. F. D. Davidson, Frank B. Newcombe and Mabel C., old st daughter of Charles Ayer.

COLE OSBORNE - At Dorchester, N. B., on July 31st by J. V. Byron H. Thomas, G. or E. Cole of Dorchester, to Lily M. Osborne of Fredericton, N. B.

STILES McPHEE - At the home of the bride's parents, Johnson's Mills, on Aug. 13th, by Rev. Byron H. Thomas, Frederic L. Stiles of Dorchester Cape, to Ethel V. McPhee of Johnson's Mills.

CORNIER LEVESQUE - At the parsonage, Andover, N. B., Aug. 25th, by Rev. R. W. Demings, Frank Cornier and Mathia Levesque, both of Carletonford, Victoria county, N. B.

COLE BRUNS - At the residence of Charles Cole, Howena, Vic. county, Aug. 21, by Rev. R. W. Demings, William Cole of Howena and Ruth A. Brown of Arthurette, N. B.

DOW JOHNSON - At the residence of the bride's mother, Dow Settlement York county, N. B., Aug. 28th, by Rev. C. N. Barton, Elmer D. Dow of Canterbury to Julia B. Johnson.

SCHREINER-CHAMBER - At the Baptist parsonage, Dorchester, N. B., on Aug. 25th, by Rev. Byron H. Thomas, Hubert Ansley Schreiner of Memramouc, N. B., and Bessie Gertrude Chambers of Dorchester.

AMOS MITCHELL - At the residence of David Homes, Esq., Doaktown, N. B., Aug. 27th, by Pastor M. P. King, assisted by Rev. Harold Clark, Alexander Amos of Ludlow to Theodosia Mitchell of Boston, Mass.

Died.

CLAYSON. - George Clayson, aged 10 months and 10 days, son of Isaac and Minnie Prescott, died at Albert, Albert Co., N. B., Aug. 12th, after a severe illness. The funeral was conducted by the pastor, assisted by the Rev. M. E. Fletcher, Rev. J. K. King, (Meth.) and L. Evangelist H. A. McLean. The interment took place at "Bay View Cemetery." Harvey. Much sympathy is manifested on account of this being their only boy, they having lost on about two years ago. "He carries the lumps in his bosom."

WADE - On July 21st, after a few days' suffering, at her home in Niagara, Wisconsin, U. S., Mary Johnson, beloved wife of Letchmere Wade, aged 33 years, leaving a husband, two small children, besides many relatives and friends to mourn their great loss. Our

sister was a native of Centreville, Carleton Co., N. B. Five years ago she went out from her home and a host of friends a bride. On July 26th, her remains were brought to the old home of her childhood and on the 27th laid to rest to wait the resurrection of the just. Our sister was an honored and active member of the Centreville Baptist church. In word and deed and in manner she was a living epistle of the Christianity she possessed. May God keep and give comfort to those left on this shore.

CALLIOW. - Minnie, eldest daughter of John and Isa M. Calliow, died this life August 9th, at Albert, N. B. Last winter she took a gripe and it broke down her constitution and consumption completed the deadly work. She was 18 years of age, the eldest of a family of four children and the joy of her parents hearts. In a series of meetings held in Albert last winter she made a profession, but was not baptized on account of her sickness. Her father arrived about a couple of hours after she had gone, having traveled night and day to see her before her death. The funeral was largely attended and was conducted by the pastor, assisted by Rev. J. K. King, (Meth.) and Evangelist McLean, sang "Our Fatherland" the last piece she had played. Much sympathy is felt for the family in their great sorrow.

HAWKS - At Chipman, on 21st inst., of indigestion, Virginia Lillian, second daughter of Walter Hawks, aged seven months.

EBBETT. - Mrs. Mary Ann Ebbett, relict of the late Joseph Ebbett, an aged and highly respected resident of Lower Gasgow, died at her home on Tuesday evening last in the 74th year of her age. Mrs. Ebbett was a sister of S. L. Peters, Esq. of Queenstown, and of Deputy Commissioner of Agriculture, Peters, of Fredericton. Her funeral took place on Tuesday afternoon, interment being in Upper Hampstead F. B. cemetery. The Rev. Joseph McLeod of Fredericton officiated at the house and at the church.

GANONG. - In the death of James Harvey Ganong, which occurred on Aug. 11, the St. Stephen Baptist church loses a valuable member, and the town a highly respected citizen. Mr. Ganong born 76 years ago at Springfield, Kings Co., was brought up by Deacon Thomas Ganong. At 20 years spent upon the farm he followed the sea for 5 years, and then entered the employ of S. H. White & Co., of Sussex. Twenty-three years ago he came to St. Stephen and entered the employ of Ganong Bros., Confectioners. For 20 years he has been at the head of the retail department, filling his position with tact and devotion which won for him the highest esteem of his employers and the friendship of all classes in the community. In all business relations and transactions Mr. Ganong was a man of strictest probity; no one knew him but to believe in him. In early manhood he was converted and joined the Baptist church at Springfield under the ministry of the late Rev. James Austin Smith. Upon his removal to Sussex he took his letter and joined the church there. A large circle of relatives and friends feel themselves sorely bereaved by this death, but our loss is his gain. His end was peace. The funeral services on the 12th inst., were conducted by Pastor W. C. Goucher, assisted by Rev. F. Roberts, rector of Trinity. Beautiful floral tributes expressed the esteem of friends and a large concourse followed the remains to their last resting place. Sussex Lodge, F. and A. M. attended in a body and conducted services at the grave.

BARTON - At Cox Point, Queens Co., N. B., Aug. 23rd, Priscilla, beloved wife of Fred Barton, and daughter of Mr. and Mrs. James Lovett, aged 29 years. Our sister passed quietly away after five months of sickness, with her trust in him who has gone to prepare a place for her. Besides a husband and parents she leaves two small children, who have our sincere sympathy. Our prayer is that God will bless and comfort them in their hour of trial.

PERKINS - At her home, Centreville, Carleton county, N. B., Aug. 18th, Eliza Melvina Perkins, aged 53 years, beloved wife of Elisha Perkins, passed away

From My Point of View.

It is time that ministers realized the bad taste of trying to be funny at the expense of denominations, of jesting at sacred things and of using the Scripture for purposes of punning or joking in public. If a speaker forgets the dignity of his calling and indulges in this cheap and worthless humor, then it is time that audiences—certainly those composed of ministers—should put their seal of disapproval upon the bad taste by sitting in perfect silence. Nothing would stop the habit so quickly.