

THE HOME MISSION JOURNAL.

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WHOLE No. 56

Shall it be the Baptist Church or the Baptist Sect?

SPENCER B. MEESER.

CHURCH or sect? There is no supreme question before the people of the Baptist churches. We do not mean a church in the sense of a form of church policy. We could still say that we are the Baptist churches and not the Baptist church. There is, however, a sense in which this great body of believers is a church, a spiritual sense, as including all those who have had a common experience with God through Jesus Christ, as a Saviour.

A church is greater than a sect. A church includes many souls united by one spirit, growing out of faith in some one great fact and idea. Its members are bound together by a common life, a common love for Christ, and a common faith as to the essential truth in the relation of men to God, through Jesus Christ. They are one spiritual body, pervaded by the spirit of Christ, and have become one body, because of a common experience of salvation, by Jesus Christ.

A sect is a body of people to whom has come a distorted view of the importance of some religious service, or some secondary truth, which is magnified out of all place and proportion. The service and the truth may be important and vital enough, when in their order and place; but they are secondary, perhaps the corollary of some primary fact. These are thrust into the fore as the test of fellowship and as the fundamental things. The sect may have possession of a truth, great enough to make it a church, or even the church of the future; but its vision of the relative importance of the primary truth is clouded with the magnified corollary, and the effort to realize the fundamental fact is weakened by the stress laid upon the observance of what is secondary. The sect may have as many members as the church; but it is not a question of highness, or of numerical strength. It is a matter of spirit and disposition.

No body of Christians exists which has so fundamental, so broad and so vital a thesis for the existence of a church, as the Baptists. Historically they have stood for spiritual religion, in extreme opposition to the churchly or sacramental idea of religion, and equally removed from the credal idea of the Christianity. Ever they have, though not always seeing the significance of it, contended for the spiritual constitution of the church; for its spiritual guidance and government; for the same guidance and government of the soul, which gives it liberty, and for the spiritual contact of the soul with God in immediate experience. Its ordinances were: always symbols of its faith and life; and the record of the lives, inspired by the Spirit of God in like experiences, the Bible, has been the only critique of the spiritual guidance of the member and the church.

This is the widest, freest, noblest conception of them all; the clearest idea to reason and morals for the constitution of a church. It is ours though we have been frightfully Presbyterianized in some periods, and have been tempted to make our reason for existence a common belief instead of a common life in Christ; and are ever in peril of losing the idea in the emphasis upon the ordinances.

Those whom we claim as our spiritual ancestry, our unvaried practice of receiving members on the basis of their experience in salvation, the history of our contention for the spiritual conception of Christianity and the church, all reveal the greatness of our thesis for the constitution of the church. Religion is the life of God in the soul. Christianity is the life of God in the soul through an immediate personal experience with Jesus Christ. If that is true, then the church should be constituted of those who have that life of God in them. This is the doctrine popularly called the doctrine of regenerate church membership.

In the same conception of what Christianity is, we see that the church should be governed and guided in the continuing activity of that life of God in the souls of its members. And here we have the doctrine of congregational church government. Confidence in the reality of that life of God in the soul leads the church to trust the government and guidance of the individual soul, to the same spiritual experience with God, through Jesus Christ. The same faith requires that the record of the lives especially inspired, and chosen of God, should be the test and measure of the guidance the soul believes himself to have had from God. Thus we derive our doctrine of soul liberty, and the faith that the Bible is the sufficient rule for faith and practice. So also the only symbols for the use of the church should be those which are the symbols of this experience; its beginning, by the symbol of baptism; and its continuance, by the symbol of a Lord's Supper.

Now the question is whether we shall be willing to conceive ourselves from the point of view of the fundamental fact or will insist on conceiving ourselves from the point of view of a secondary fact, or even from the position of the observance of an ordinance. Shall we be broad enough to receive all who accept the profound principle and live it, giving, in fact as well as name, liberty to vary in the secondary matters; or shall we insist that fidelity to the symbols of the experience and faith requires us to emphasize and exact, from all whom we receive, the form of the symbols which we believe, for the most part, was the intention of the original observance?

That's a serious question; but the answer will determine whether we shall be a church or a sect. Rightly conceiving ourselves we would see that the fundamental fact and truth are too important to be clogged and obscured with what we call the logical conclusions.

That the fact that Christianity is a life of God in the soul, through faith in Jesus Christ, without the mediation of church, priest, or creed of church, is too significant a contention to bind up irrevocably with a form or ordinance, or a limit of fellowship in a Lord's Supper. Nothing is so little of what we call logical, as life. Life is biological; it carries its own law within itself.

Whether we can, as a body of churches, conceive ourselves broadly enough to rise into the character and dignity of a church, or will continue to permit such tithing of the mint and cummin of symbol and ordinance, as makes us sectarian in spirit, time alone will tell. There are many, however, whose soul's consent to our fundamental truth is absolute; and who long for the time when the Baptist churches shall become a Baptist church, not necessarily in the ecclesiastical sense, but in spiritual comprehension and power. And there await us thousands of the most intelligent and noble souls, ready to go with us on this broad conception of our denomination, which is now so often in peril of obscuration by virtue of the narrower ideal, which begets the sectarian spirit.

The Value of a Denominational Paper.

W. W. BARKER.

WHAT is a Baptist denominational paper? A paper that suits the majority of the people of our denomination; those of Bushtown church as well as those of Grand Avenue Church, Philadelphia. It is not the paper of a few pastors or theological professors, but one in which all may find something for soul and mind, one wherein people may express themselves, though they may widely differ. It is a Baptist association (on paper), weekly, the editor being moderator.

The editor having a big heart, a hand to grip a pen of iron, a brain large enough to see as many phases of truth as an Indian sees of the moon, and eyes that peer into hearts, homes,

missions, slums and churches, should know his family of readers as a mother does her children.

A subscriber should be a person that will take the paper for principle's sake and not give it up if the editor does not agree with him in all matters, or if an article he sends is not inserted. He should pay for his paper. He should have in mind Psalm cxix: 165.

The necessity of a denominational paper proves its value. If papers are necessary for the consideration of the affairs of this world, surely the affairs of God's kingdom should be known by its sons. If saloon-keepers, prize-fighters and other emissaries of the devil have their papers, surely Christians need theirs. A denominational paper is next to a man's Bible. As a Christian he is interested in the progress of truth and looks beyond his own church. He thanks God he has brethren in the faith and desires to know more about them and how he may work with them for the common cause.

A denominational paper is valuable because it edifies. We can learn more from each other. A paper like this is a common forum. People see the truth as it is appreciated by others. Truth is not only local. The strength of a denomination is in its people's intelligence of its faith.

A denominational paper clarifies. A poor religion cannot stand the light of day. Truth can show herself in a true denominational paper. If any brethren are wrong, those that love them may correct them. "Faithful are the wounds of a friend."

A denominational paper verifies. The voice of people that dare look each text of the Bible in the face will by the aid of the Holy Spirit give truth its place. And at times when a special doctrine needs emphasizing, the value of a denominational paper is evident.

A denominational paper diversifies. The many writers for a denominational paper bring such varied and diverse articles before the people that old doctrines have a new application, and present-day matters receive the attention they deserve.

A denominational paper fortifies. With each man a jealous sentinel on the ramparts of the fortress of truth, the enemy is immediately seen and the soldiers are around to do battle. In what better way can we be informed of the doings of the enemies of liberty, of the public schools, of Christ's cause, than by the denominational paper? "Forewarned is forearmed."

A denominational paper vivifies. It stirs up the fires. It encourages pastors and people. It prepares the young men and women of our churches for the positions of trust that will fall to them some day. We pastors know that the wide-awake people of our churches are those that take a denominational paper; they become acquainted with Baptist usage—a thing not so well understood as it might be.

A denominational paper glorifies God, and this is its reason for its existence. In making people and churches better and more intelligent in their work for God it establishes the fact of its priceless value.

I cannot value a Baptist. Who knows what he is to do for the world? Can you tell me the worth of William Carey? Then I cannot estimate the value of a Baptist paper, because it is a maker and strengthener of Baptists whom I consider people that love and stand by the Bible in its whole teaching.

The Value of Appearances.

The man who lives beyond his means to keep up appearances, or who professes to be able to do what he cannot do, or who pretends to know what he does not know, or who apes a virtue which he possesses not, works very hard for very poor returns. He simply has the satisfaction of having deceived a few superficial people for a longer or shorter time, and having obtained from them certain considerations that they would never have bestowed with open eyes. Perhaps

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his family has sought to move in fashionable circles, or he has aspired to fill some office of trust and responsibility which he has not the ability to fill, or has received applause and honor which he knows he does not deserve. These are the utmost results for which he can hope in return for all the labor, pain, fear, and degradation to which he has submitted. Even these can last but a short time. The thin disguises he has assumed will soon be penetrated; the small gains he has extracted will be wrestled from him; his poverty of purse or mind or character will be exposed, and whatever real merit he may possess will be buried beneath the ruins of pretence. From such a downfall how few are able to rise to a life of honest reality.

A Little Loving Life.

By ELEANOR LESUEUR MACNAUGHTON.

CHAPTER VI.

THE task proved unexpectedly easy, for Philip Marshall had one of those rare characters which combine in almost equal measure tenderness and strength, and men came to him, not only with their sorrows, but with their sins. One noticed the strength first. Here was a man, indeed, one felt to be trusted, if need be, with life or death; but the tall, commanding form, dark, penetrating eyes and rugged, resolute features were, at the first glance, somewhat awe-inspiring. A closer acquaintance revealed sympathies so far-reaching that no form of human suffering could find him indifferent, and a depth of tenderness that was practically inexhaustible. There are hearts like the ocean, "feeding and bearing all," and Philip Marshall's was one of those.

So Mark, more easily than he could have thought possible, told him all his sad and sinful story, even to his purpose of self-destruction, from which the hands of a little child had gently drawn him back. Here he broke down.

"I can never tell you, sir, what that little fellow did for me, or how his words sounded to a man where I was then. It would ill become me to underrate your kindness; yet if I retrieve myself, I shall owe it first to him. It was the clasp of his little hand that dragged me from the mire. Oh, that I could have seen him again! It was a great blow to me when nurse Bell told me he had gone home." The tears stood in poor Mark's eyes. Mr. Marshall turned away as if to give him time to recover himself, but when he returned to the couch his own lashes were wet.

"Nurse tells me he was never in this room," said Mark, "and yet so often I fancied I saw him, all radiant as he stood in the sunset light. I suppose that my mind was wandering. Is it long, sir, since he went home?"

"He went home just ten days after, you were taken ill," said Mr. Marshall, gravely. "But I may see him again some time," said Mark, "and the thought of him may keep me straight. If you will give me work, sir, no matter what it is, I shall try, as I never tried before, to do right, if only to be more fit to touch his little hand again."

"You will not be strong enough for some time to undertake such work as I could give you here," said Philip, "but in my lumber offices in Chester I hope to find you a place. My brother, Dr. Marshall, lives there, and—" he hesitated—"what I have to tell you will surprise you, but it is well now that you should know. A year

after your mother's death, your sister Evelyn married my brother, to whom she had long been engaged, and they have since lived in Chester, where he has a large practice."

"Then she is—can it be possible?" said Mark.

"Tell me, is she Toto's mother?"

"She is Toto's mother," said Philip, "and she helped to nurse you while you were unconscious. When reason returned the doctor advised us to wait till your strength had in some measure come back before making known to you her presence, but I think you might now see her. She is in the next room;—shall I ask her to come in?"

"Oh, do, sir," said Mark. "I believe I felt her near me through illness."

Philip opened the door of the adjoining room and Evelyn came in, eighteen years older than when he had last seen her, but even lovelier than in girlhood. She went at once to her brother, who held out his arms feebly. "Evelyn, Evelyn!" he cried; "oh, how little I deserve this happiness. Can you love me still?" for Evelyn had sunk down on a cushion by his side and put her arms about him. "I was never anything but a shame and a disgrace to you. Can you forgive me? Oh, Evelyn, I cannot tell you how my past life seems to me now. I was a soul in prison, bound in chains that I could not break. I was as one in a deathly, paralyzing sleep, and yet I did long for a wakening touch."

"I knew it, dear Mark," said Evelyn, "I never doubted it or ceased praying that God would send it." She lifted her face as she spoke, and now Mark noticed how white and wan she looked and how her sweet lips trembled as she tried to form a smile. He clasped her hand tightly as he said:

"And the touch came through your boy. That I should have part or lot in him seems too wonderful. I feel as if I hardly dare claim him as a nephew."

Evelyn once more lifted her woe-worn face, still wearing that strange smile, to her brother's. She tried to speak, and then a cloud of sorrow passed over her and all the mother-nature broke forth. "Oh, Mark!" she sobbed, "oh, my brother, he is dead, he is dead! My first-born and fairest, my sunshiny child! It is well with him, it must be well; but you do not, you cannot, know what towering hopes are hid in his coffin, what a treasure of love we have lost in him," and Evelyn buried her head in the cushions of her brother's couch.

Philip Marshall hastened to her side, and raising her up gently pointed to Mark, who lay back on the pillows in a faint. Restoratives were applied at once and when he had rallied Evelyn had recovered her self-command.

"Forgive me, dear Mark," she said, "I had not meant to speak of him to-day. You loved him, I know, for you talked of him and called for him in your illness; and my precious one spoke often of you, and was so pleased to know that you were his uncle—the uncle for whose return from a far country he had always been taught to pray. We called him Torrington, and the fact of his bearing our family name always seemed to connect him with you. I arrived with my two younger children the very day on which he was taken ill, so I was with him all the time. He did not suffer much, for he had been very ill in the spring, and was still in some ways so delicate that the fever found him an easy prey. He was so happy that he found you for me, and with almost his last gleam of consciousness he asked me to give you his picture and text. After he became delirious he still spoke of you, and the last words we caught were, "and tell him to be sure an member that the King has a wedding garment for every body."

Evelyn spoke gently, but the tears were streaming down Mark's cheeks.

"Evelyn," he said, "while I thought that your dear boy lived, I said to Mr. Marshall that if I could keep on my feet, it would be the clasp of his little hand that would help me; now I know that I shall persevere. What perhaps he could not have done for me on earth he will surely do in heaven. The clasp of his little hand has linked me to the God with whom he rests. I have arisen from the dead. Christ has given me light."

When a month later Evelyn and her children returned to Chester, Mark accompanied them.

A place suited to his capacity was found for him in one of the Marshall lumber offices, and he applied himself to business with a quiet assiduity that soon procured him advancement. Temptation often assailed him—none knew with what fearful strength—but the feeling that he could not yield, that he was, as it were, grappled to heaven, always gave him the victory, and at last he had his enemy under his feet.

A burning desire to make his experience useful to others pursued him, but for long a feeling of unworthiness prevented him from putting pen to paper. Some years since, however, a series of very remarkable articles ran through a paper, the chief aim of which is to shape the lives of young people to noble issues. These articles were written with such force and fire, such delicacy and strength, such intimate knowledge of the temptations that assail the young and particularly the beginnings of evil, they gave such noble counsels as to how these dangers were to be faced, and contained such tender and inspiring words of cheer for the discouraged, that they attracted much attention, but only to a few was Mark Torrington known as the author.

He is now a rich man, but he will neither provide himself with, nor allow to be supplied to him, more than the barest necessities of life. The balance of his income is devoted wholly to the different branches of rescue work. He spends much time in his own room, which is bare of adornment, except that above the bed there hangs a print of the "The Marriage Feast," surmounted by an illuminated text; and on the opposite wall, where it catches the rays of the setting sun, a lovely oil painting of a merry little lad of six or seven. A large de I writing table stands below this picture, and much of the inspiration to be found in his articles is drawn, Mark says, from the sweet face that smiles down at him.

[THE END]

The Three Doorways of Christian Life.

ONE of the most beautiful conceptions ever expressed in the language of architecture—a true poem in stone—is embodied in the construction of a famous Italian cathedral. To enter this magnificent structure, one must pass through two vestibules, each with an arched doorway. Over the first door is carved a wreath of roses, typifying the entrance to the vestibule of pleasure. Over the doorway to the second vestibule, which is larger than the first, is carved a cross, to indicate that this is the gateway to suffering. When one passes through the second vestibule and enters by another door the grand rose-windowed and marble-pillared cathedral itself, the first thing that meets the eye, at the apex of the magnificent arch above the altar is a circle twined with sprays of amaranth, enclosing the words, "Eternal Love."

The beautiful thought of the architect, thus uttered in stone, sinks into the mind of the beholder with touching effect. This grand cathedral, one perceives, is intended to represent the meaning of life with its varied and contrasted experiences. Joy comes first, youthful radiant unalloyed; but it is only for a little while.

The vestibule of the rose wreath is small and narrow. Soon we pass through it and enter the gateway of suffering, of self-denial, of sacrifice, of burden-bearing. This is the larger of the two rooms, the two experiences through which we must pass before life's full meaning is revealed to us. More of life is under the cross than under the wreath. Humanity bears the cross longer, and with a deeper consciousness of its significance, than it wears the wreath. Even the happiest soul knows more of suffering and sacrifice than of pure enjoyment.

But both the joy and suffering of earth are merely introductory and preparatory. Sorrow as well as joy endureth but for a season. In a little while we have passed through the vestibules of life, and the glory of its larger, its eternal meaning flashes upon us—Eternal love!—that is the purpose, the glory, the goal of our being. A little earthly joy first, as a hint of what heaven's supreme bliss may be. A little suffering—not so very much, after all except as compared with our joy—and then through these transitory, preparatory experiences, we come to understand the

meaning of eternal love and eternal life, and are ready to enter the temple not made with hands and stand in the light of the great rose window above the altar.

A true and beautiful conception of life, indeed, is this so beautifully expressed in enduring stone. No worshiper with open eyes and discerning soul can pass through those two vestibules, and then enter the impressive nave beyond, without carrying away in his mind and heart a clearer conception, and a more joyful and triumphant feeling of the sweetness and beauty and significance of earthly experience in its relation to the life of heaven. Joy is for a little while; sorrow is for a little while; yet both are real, both are hallowed. But have a distinct and close relation to life beyond the grave. Both, if we use them rightly, are entrances and helps to the eternal life of love.

It would not be best for us to enter the temple of eternity at once. We would not do so reverently and in the right spirit, any more than the wayfarer could step immediately into the cathedral in the mood and spirit of the worshiper. We need these vestibules, these narrow entrance ways, these introductory and preparatory experiences. They are a part of the temple of life, for God, the Divine Architect, has wrought them into his plan.

ARTHUR BURMBY.

Albert County Quarterly Mee ing.

THIS Quarterly met at Albert, March 5th. Some of the pastors were absent, and were very much missed. A letter was received from Rev. C. W. Townsend, stating that he had contracted a severe cold and had for the time being lost his voice.

A resolution of condolence was passed expressing our deep sympathy for Mrs. S. W. Keirstead in the loss she has sustained in the death of her husband; and also placing upon record our own sense of loss in the departure of so able a minister of Jesus Christ.

The following expression of sympathy and loyalty was passed unanimously.

Resolved: "That we the Baptists of Albert Co., N. B., in quarterly meeting convened put on record our great sorrow and sense of personal loss in the recent death of our beloved Queen:

That we express our heartfelt sympathy with H. M. King Edward and all the Royal family in the irreparable loss which they and the Empire have sustained;

That we render thanks to Almighty God for having spared Victoria to reign so long and gloriously over us;

We hereby express our loyalty and devotion to King Edward VII and ever pray "God Save the King," and make him as wise, good and great as his illustrious predecessor."

In the absence of the appointed preacher Rev. Milton Addison delivered a very able discourse from John 11:1-3. An inspiring after-meeting was led by Rev. M. E. Fletcher in which a large number took part.

The subject of Temperance was presented on Wednesday morning by Bro. Addison. Several spoke to the subject. Rev. M. E. Fletcher delivered an address on missions. Our brother, having spent several years in Surina, is in a good position to speak on that subject. He has every confidence in the ultimate success of missions and sees the need perhaps more than those who have not seen heathenism in its wretchedness and impurity.

Our meetings were all well attended and a deep interest was manifested in all the exercises. Rev. M. E. Fletcher as vice president presided over our deliberations, and we were glad to have him with us, this being the first time. Our next meeting will be in Coverdale or with the 3rd Coverdale church in June.

F. D. DAVIDSON, Sec'y.-Treas.

Home Missions.

THE New Brunswick Home Mission Board convened at Sussex, March the 5th. A very interesting session was held. Among the important items of business transacted were the following:

A resolution was passed recommending churches receiving grants from the Board to see to it that pastor's salary and current expenses be paid punctually and so avoid deficits and the trouble of paying them after a pastor has removed from the circuit, as grants cannot be renewed until such obligations are discharged.

A resolution was passed looking to the grouping, if possible, of the Lutes Mountain, Upper Coverdale and Shediak churches.

A resolution was passed by which the Board assumed the debts of the Home Mission Board of N. B. Convention amounting to \$365, a list of which was forwarded by request by the late secretary.

A resolution was passed to the effect that all grants shall be made to groups of churches being served by the pastor rather than in one section and that the salary paid by the whole field be stated in application for aid.

A resolution was also passed setting apart a legacy of \$1,000, received from the estate of the late Gilbert White to be expended solely in the payments of salary of a General Home Missionary. With the amounts the missionary would collect, this sum, in all probability will insure a salary to a general missionary for 3 years at least.

It was a matter of great satisfaction to the Board, as it

will be to the churches at large, to find a vigorous and devoted brother, who is judged to be eminently fitted for the work, seems in sight for general missionary and a vote was unanimously and heartily passed favoring his appointment if he will accept.

We regret to state that our treasurer is not in sufficient funds to pay amounts due missionary pastors on March 1st, and also meet the extra obligations entailed in our assumption of debts above referred to. Dear brethren and sisters, these are your mission pastors, the whole mission is yours and not your Boards. Will you not hasten to forward your contributions and so enable your Board to meet these obligations?

B. N. NOBLES, Secretary.

New Brunswick Southern Convention.

A cordial invitation has been received to hold the next meeting of the New Brunswick Southern Association with the Baptist Church at Norton. This church has completed one hundred years of history and the present members are desirous of holding suitable centennial services at the close of the Associational gathering.

The Committee to arrange for place of meeting have accepted the invitation and notified the Norton church to that effect.

An invitation has been given by the church at Butternut Ridge to hold the Eastern Association there this year, most likely it will be accepted by the committee appointed to find a place to entertain it.

Clothing Received for Galicians.

I wish to acknowledge the kind response for clothing for Galicians and Germans east of Emerson, Manitoba. The clothing has been of great service to the people and has also given our Missionary Burgdorff access to many homes. There are about 4,000 Galicians and 1,000 Germans in the district. The clothing has been judiciously distributed. The people appreciate the kindness very much. If I have omitted to acknowledge any donations I will be thankful to be reminded of it. I hope the friends will continue to send this help to these people at least for a year or two. Please send directly to Rev. Geo. Burgdorff, Emerson, Manitoba, and indicate by the parcels where they are from and prepay. We have received a total of 9 bales, 11 boxes, 15 barrels and \$5 cash.

Received from the Maritime Provinces, St. John, N. B., King's Daughters, Leinster street, 2 boxes and 1 barrel. Windsor B. Y. P. U. and W. M. A. S., 3 barrels; Nictaux W. M. A. S., 2 barrels. These parcels contained very good and useful articles and all prepaid.

I thank the kind friends for these donations.

H. G. MELLICK.

Emerson, Manitoba.

Christ's call to Sinners.

A miner, having heard the Gospel preached after the service waited and said to the minister, "Did you not say I could have the blessing now?" "Yes, my friend," was the reply. "Then," said the man, "pray with me, for I am not going away without it." And he sought and found Christ. The next day a terrible accident occurred in the mine, and this very miner was in the thick of it, and only had time to bear witness that the *now* of yesterday was the comfort of the trial of *to-day*, and he passed away triumphantly. "Now is the accepted time, now is the day of salvation."—*Exchange.*

Personal Service.

A missionary meeting was held in a certain town. Addresses were given describing the need of more men to go, more money to be given, more prayers to be said. Then the collecting plates were passed around and the contents duly counted over. There were banknotes, gold, silver, and pence, a goodly pile. But among them was a card on which a young man at the back of the room had written one word besides his name.

What was the word? "Myself." Yes, that was the young man's offering—his youth and health and strength, his time, his heart, his love—in a word, *himself*—to the service of God.—*The Times.*

Firm Faith.

"SOME years ago," said a captain, "I was sailing by the island of Cuba, when a cry rang out through the ship, 'Man overboard!' I immediately threw a rope over the ship's stern, crying out to the man to seize it. The sailor caught the rope just as the vessel passed him. He was then drawn up and rescued, but he had grasped the rope with such firmness that it took hours before his hold relaxed and his hand separated from it, and such eagerness had he shown that the strands of the rope had become imbedded in the flesh of his hands." Even so we must cling firmly to the rope of faith which is the link between us sinners and the Captain of our salvation.—*The Times.*

The Angel of Hope.

THE narrow gorge stretches before us, with its dark overhanging cliffs that almost shut out the light, the path is rough and set with sharp pebbles; it is narrow, winding, steep; often it seems to be barred by some huge rock that juts across it, and there is barely room for the broken ledge, yielding slippery footing between the beetling cliff above and the steep slope beneath, that dips so quickly to the black torrent below. All is gloomy, damp and hard; and if we look upwards, the glen becomes more savage as it rises, and armed foes hold the very throat of the pass. But, however long, however barren, however rugged, however black, however trackless, we may see, if we will, a bright Form descending the rocky way, with radiant eyes and calm lips—God's messenger, Hope; and the rough rocks are like the doorway through which she comes near to us in our weary struggle. . . . Never mind how black it may look ahead, or how frowning the rocks. From between their narrowest gorge you may see, if you will, the guide whom God has sent you, and that Angel of Hope will light up all the darkness, and will only fade away when she is lost in the sevenfold brightness of that upper land, whereof our "God Himself is sun and moon"—the true Canaan, to whose everlasting mountains the steep way of life has climbed at last through valleys of trouble, and of weeping, and of the shadow of death.—*A. Madaren.*

Religious News.

On Tuesday evening we held SUSSEX, N. B. a very interesting service the occasion being the ordination of four deacons. The following brethren were with us and took part in the service: Revs. J. H. Hughes, I. B. Colwell, W. R. Robinson, B. N. Nobles, H. H. Saunders and E. C. Corey. Rev. J. H. Hughes offered the ordaining prayer and the others made addresses all of which were highly appreciated by our people. The deacons ordained are W. J. Foster, C. D. Davis, C. H. Perry, and Gordon Mills. We are now in special services, Bro. H. A. McLean assisting.

Six happy believers in Jesus FAIRVILLE, N. B. confessed him in baptism last Sunday evening, March 3rd in the presence of between five and six hundred people. We are expecting others to obey their Lord shortly. Glad to see by *Messenger and Visitor* that so many of our churches are being blessed by the Lord with additions.

A. T. DYKEMAN.

For the last two weeks the CAMPBELLTON, Baptist church at Campbellton, N. B., has been engaged in special services. The church was greatly assisted in its efforts by singing Evangelist H. A. McLean. Large congregations.

gations heard him gladly night after night. The church was greatly blessed and about thirty-five persons expressed a desire to live better lives. Fourteen were received for baptism last night and others will be received later. Bro. MacLean goes from here to Sussex to assist Bro. Camp in special work.

FRENCHPORT, N. S. Special meetings now in progress. Congregations increasing, interest deepening. A few of our last year's converts have grown cold, but the majority are growing strong in the grace of Jesus Christ. They are active in all our services.

ANDOVER, N. B. The meetings are increasing in interest. The pastor baptized eleven here yesterday, one was received on experience, others have professed conversion and a large number repeated the prayers of Christian people, and, praise the Lord, the church is being revived. We have not been able to find seating room for all who attend the services. Pray that the Holy Spirit may bring conviction and decision to many others who are without Christ.

FREDERICTON. Two young believers were baptized Sunday, March 10. On Sunday evening, March 17, four more were baptized,—among them a mother and her young son. J. D. F.

ST. MARTINS, N. B. We are glad to report that the Lord is answering prayer and receiving his word among us. Three were buried with

Christ in baptism last Sabbath and others are being revived. Pastor Cornwell has been holding special meetings during the past two weeks, and interest in spiritual things is much quickened, especially among the boys and girls of whom many are seeking the way of salvation.

CORRESPONDENT.

HOPEWELL, ALBERT CO., N. B. We have been holding a few special meetings at Lower Cape and the Lord has greatly blessed us. Sunday, March 10th, in the presence of several hundred spectators I baptized nine happy believers. In the evening our house of worship was crowded and the hand of fellowship was given to those who were baptized. This section of our church has been very weak and we are greatly strengthened by this accession to our numbers. The candidates baptized represent seven different families. F. D. DAVIDSON.

MAIN STREET, ST. JOHN, N. B. Since the middle of February we have been engaged in special services with very gratifying results. J. M. Whyte, Toronto, a member of the Whyte Bros. who are well known all over Western Canada and many of the States as successful singing evangelists and author of "Battle Songs of the Cross," "The Great Redemption," Temperance and other songs, assisted us for over three weeks. From the beginning of the work God manifested his saving power, conversions taking place every night with one or two exceptions. Over one hundred have expressed publicly their desire to live a Christian life and many of these we are assured have been savingly converted. Already twenty-four have been baptized and others are expected very soon. The work is still going on, many are winning souls for Jesus, a spirit of joy and confidence in God and his saving word is seizing the hearts of our people, the community is coming to the house of God believing that "God is in the midst of her" and enquiring the way of salvation. The children's mass meeting on Sunday and week-day afternoons are bearing fruit that is gladdening the hearts of teachers and superintendent. Since assuming the pastorate in September last, members have been received at every communion service but at this period our increase is largely from those just "born again." To God alone be all the glory.

ALEX. WHITE.

GIBSON AND MARYSVILLE. Interest continues. Large congregations at each service. Sabbath schools well

attended. Since last communication five precious souls have followed Jesus in baptism. One united by experience. Six received the right hand of fellowship into the Marysville church on Sabbath. Pray for us. W. K. ROBINSON.

WOLFVILLE, N. S. Monday, 11th inst., to commence special services at Kentville. His meetings here were held in College Hall and in the Baptist church, and have been a means of great blessing to many. Christians have been revived, and a goodly number have been hopefully converted to God. He places great emphasis upon the necessity of forsaking sin, of trusting Jesus only for salvation, and of confessing Christ before the world. Mr. Gale insists upon "the three Rs"—Ruin by the fall, Redemption by Christ Jesus, and Regeneration by the Spirit. His manner is that of a Christian gentleman. His aim to persuade men to accept Christ and his service because it is right. His methods commend themselves, to the unprejudiced. He won all our hearts in this place, and he goes followed with our prayers that he may prove a blessing to others also. Meetings are continued through this week. A baptism is expected next Sabbath evening. The work done among the students will be a cause of joy to many.

We have heard that 24 were baptized on the evening of the 17th inst., and that the good work is still going on. Thank the dear Lord for all these showers of blessing. F.

CARS, KING CO. News comes to us from Cars that the Lord is reviving his work in this place, also at Hatfield's Point, congregations are largely on the increase and the membership of these churches is making up, and taking hold of the work with Pastor Fields; and the outlook is encouraging.

DORCHESTER. Sixteen new members have been received into the church fellowship as a result of the work in town, eleven for baptism and five by letter. Last evening, March 10th, I baptized eight candidates and will D. V., administer the ordinance again on Sabbath evening, March 17th. The work continues. Among the candidates was the second daughter of Hon. and Mrs. H. R. Emmerson, also the daughter of Mr. F. C. Palmer, the well known merchant of our town. The Sunday School is in a flourishing condition. It has a large membership and is pretty near an ideal school. Mr. F. C. Palmer is superintendent. B. H. T.

MONCTON. Pastor Hutchinson writes that the work in connection with the Moncton church is moving forward encouragingly. All the Sunday services and the week night services are largely attended. When the weather is favorable the capacious audience room of the church is crowded so that seats have sometimes to be placed in the aisles. On Sunday, the 3rd inst., he administered baptism and there are others whom he hopes to have the happiness of welcoming to the church at an early day. Pastor Hutchinson is pleasantly anticipating the meeting with brethren in the ministry in these Provinces, whom he has long known by name.

HAVELOCK, N. B. At a business meeting of the B. Y. P. U. on Dec. 31st the following officers were elected for the ensuing high year: President, W. P. Starratt; vice-president, Lottie Price; secretary, Winnie Keith; cor.-secretary, Renna L. Keith; treasurer, Edwin Keith. We feel very deeply the loss of our President whose business made it necessary for him to remove from our village, and also our Vice-President who has removed for a short time at least. Accordingly at a meeting held on March 4th, the following were elected to fill the offices thus made vacant. Mrs. J. W. Brown, president; Miss Ethel Keith, vice-president. Our pastor Rev. J. W. Brown, is conducting a course of normal lessons which are very interesting and instructive. Owing to the disagreeable state of the weather our attendance has been quite small during the past few months, but we hope to have our number increased during

the spring and summer.

RENNA KEITH, Cor. Sec'y.
Havelock, March 12.

Married.

PRICE-HARKER.—At Doaktown, Feb. 27th, by Pastor M. P. King, Jessie A. Parker of Doaktown to James A. Price of Ludlow.

FIDLER THOMPSON.—At Chipman, N. B., on 11th inst., by Rev. W. E. McIntyre, R. Somers Fidler to Sarah A. Thompson, both of Northfield.

BAKER-FAULKNER.—At the residence of the officiating clergyman, Woodstock, on the 7th, by the Rev. Thos. Todd, Walter B. Baker of Woodstock and Annie A. Faulkner of Maple Wood, county of York.

DIXON.—CLEVELAND:—At Alma, N. B., Feb. 6th, by Pastor F. N. Atkinson, Isaiah C. Dixon and Rebecca Cleveland, both of Waterside, N. B.

FARRIS-FLAGG.—At St. Stephen, N. B., Feb. 24th by Rev. W. C. Goucher, Joseph Edwin Farris and Annie M. Flagg, both of Eastport, Maine.

BOYER-WALLACE.—At the residence of Samuel Dingo, Centreville, N. B., March 5th, by Rev. A. H. Hayward, William C. Boyer of Florenceville, N. B., to Gussie L. Wallace of Centreville.

DRYDEN-PRIDE.—At the residence of T. R. Christie, River Hebert, March 5th, by Pastor J. M. Parker, Gilbert W. Dryden of Moncton, N. B., to Clara Pride of Coverdale, N. B.

GEGGIE LIBBY.—At the residence of Pastor Martin, Feb. 26, Andrew Geggie of Houlton, Maine, to Gussie Libby of Houlton, Maine.

SAZLES-MILLEN.—At the Aberdeen hotel, Woodstock, N. B., March 5, by Pastor Martin, John W. Sazles of Kent, N. B., to Nellie H. Millen of Morris Hill, Maine.

JOHNSON-HALLET.—At the residence of the bride's parents, Mr. James T. Hallett, Lower Caverhill, on March 13th, by Rev. C. W. Sabies, Norman A. Johnson of Upper Hainsville to Nettie A. Hallett of Lower Caverhill.

FIDLER-THOMPSON.—At Chipman, on March 11th, by Rev. W. E. McIntyre, R. Somers Fidler, to Sarah A. Thompson, both of Northfield, Sunbury Co.

Died.

MCVICAR.—At the Range, Queens Co., on the 11th inst. of pneumonia, John McVicar in the 71st year of his age, leaving a widow, two sons and one daughter besides a large circle of friends.

Bro. McVicar has been many years an esteemed member of the Range church and his removal leaves an important blank in the church and community. One brother and one sister remain of the original family, the other members having been called away some years earlier. May God comfort the mourning one and fill the place of the departed among his brethren.

BATES.—Entered into rest at Long Point, Kings Co., February 17th, after a protracted illness, Miss Rebecca Bates, aged 73 years. Sister Bates professed religion many years since uniting with the 2nd Springfield church. She was ever a helper in every good work and her departure will be mourned not only by her kindred, but also by a large circle of friends, as well as by the church of which she had been so useful a member. While we miss her here we rejoice to know that she had obtained a good hope through grace even unto her. May a loving Father comfort the mourning and bless her testimony to her good.

BENNETT.—On Feb. 21st, after a lingering illness born with Christian fortitude, Mr. Alorzo Bennett, aged 43 years. He was a native of Harvey, Albert county, N. B., but has been living for fifteen years or more in the United States. Being in delicate health with his wife and child early last spring, Consumption had marked him for its victim, and despite a brave struggle for life, he gradually succumbed to the dread disease. His remains were laid to rest in the churchyard at Selma, Hants county, N. S.

DUNPHY.—At the Victoria Hospital, Fredericton, on Feb. 18th, Hubert Dunphy of Kingsclear, aged 24 years. His illness which continued for six months was severe in the extreme, but his great sufferings were borne with manly fortitude and Christian resignation. He was an honored member of the 1st Kingsclear Baptist Church and a general favorite, with all who knew him. The cause of truth and right has lost a worthy and manly young man. Our brother has passed on to the larger life but he still lives in his hallowed influence. May the father, mother and large circle of relatives and friends find comfort in the thought that God who is all-wise has done it—and done it for the best.

CORAM.—At St. John, West, on the 18th inst, Robert Kenneth, beloved son of John and Nellie Coram, aged one year and seven months. Safe in the arms of Jesus. He died before his infant soul had ever burned with wrong desires, had ever sinned at heaven's control, or ever quenched its sacred fires.