

THE HOME MISSION JOURNAL

VOLUME V, No. 9

ST. JOHN, N. B., MAY 14, 1903.

WHOLE No. 113.

We wish to inform our friends in the country as well as in the city that we are now being nicely settled in our new home on Canard street North End, not Charles street as before stated; the corporation having changed the name so as not to have two Charles streets in the city. And now we shall be pleased to have a call from any one coming to the city from any part of the country who may wish to subscribe for "THE HOME MISSION JOURNAL," or who may want to settle for it. We are very handy to the landing place of any of the steamboats coming from the lakes or up the river. And we are handy for any contracting parties coming to the city for matrimonial alliances, and can tie the matrimonial knot as solid as any of the Reverends of the city. It is only three minutes walk from any of the steamboat wharfs. Come to the public stairs that go up the rocks, and you will find us in the first house on Canard street, at the rear of Capt. Porter's dwelling that fronts on Main street.

In writing to us, address:—J. H. Hughes, No. 1 Canard street, Indiantown, St. John, North End, N. B. All correspondence for the HOME MISSION JOURNAL should be addressed to J. H. Hughes as above.

Should Baptist Churches Disband?

By O. P. Eaches.

MANY large teachings, all evangelical Christians hold in common, the fundamentals of our Christian faith are affirmed in nearly all Protestant pulpits. The existence of God, the deity of Jesus, the personality of the Holy Spirit, the need of forgiveness and a change in the governing disposition, the authority of the New Testament, a future life, these and other large beliefs, are the joint property of all intelligent believers. The Baptist churches stand for all these and also for certain well defined New Testament teachings that are denied, or depreciated or ignored by other Protestant bodies. No denomination should be founded on fads or freak ideas. Mere methods of working or questions of esthetics should not divide fellow Christians. Do the Baptist churches maintain principles that are worth standing out for? Are the ruling ideas of the Baptist churches of such importance that their suppression would impair Christ's teachings and injure the cause of spiritual Christianity?

The name assumed by our Baptist fathers, "Congregation of Baptized Believers" was a confession of faith and a protest. It was the affirmation that the church must be a spiritual body, that the Christian life is begun apart from baptism, that a New Testament baptism must be adhered to.

For centuries a clear witness has been borne that the act of baptism must not usurp the place of the Holy Spirit, that Christianity is a spiritual religion not begotten or maintained in any mechanical way. There is need today that to all professing Christians, to Roman Catholics and fellow Protestants alike, there must be the continued testimony that baptism is not a regenerating ordinance.

The position of the Catholic Church is plain and outspoken. The *Catholic Review* states—"Unbaptized, these little ones go into darkness; but baptized, they rejoice in the presence of God forever." It is the undisguised affirmation of this large church that through baptism there comes a spiritual life into the soul—it is a regenerative power. A few drops of water, the tip of the fingers, and through them and upon them eternal destinies hang. Heaven and hell, and eternity depend, not upon personal devotions, but upon a few muttered words and a teaspoonful of water. Under this conceptions of things, Chris-

tianity is a mere mechanical thing and we wonder what kind of a God must have founded this system of salvation.

When we turn to organized Protestantism we find a close kinship to Romish views and practices. In the prayer book of the Church of England and of the Episcopal church are these words: after the application of a few drops of water to an unconscious child: "Seeing now dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits." Millions of people are taught, in these words, that the act of baptism effects a change in spiritual character and destiny. Membership in the church and eternal salvation have been secured for the child by a mechanical, outward, physical act. Fittingly might the Bishop of Liverpool declare: "Myriads of church members throughout the land know nothing of the work of the Holy Spirit in their hearts." Independent of the personal character of the minister, independent of the personal character of the recipient, salvation and eternal life are commodities dealt in by a great church organization. That people by the hundred thousand, who hear this creed solemnly affirmed, should lay a false stress on baptism is a thing not to be wondered at. Nor does the Episcopal church stand alone in teaching baptismal regeneration. The Lutheran Synod in 1891, adopted as its up-to-date belief and working creed, the following statement concerning the efficacy of baptism: "Baptism seals to us and bestows upon us eternal life, because with it the new spiritual life in covenant with God has its beginning." This is the baldest Romanism in the utterance of a Protestant church. There is no place here for repentance, faith, character, voluntariness—heaven is bestowed in a magical way. This confession throws not light but darkness upon the mind and upon the New Testament.

Even our Presbyterian friends have in their Westminster Confession the roots of a baptismal regeneration. It affirms that baptism must be applied to infants. If it should be questioned why baptism should be administered to unconscious persons the answer is found in Chapter 28: 6, where it is declared that grace is actually conferred in baptism though the efficacy of it is delayed until riper years. Here again the Romanish conception of a *nopus operatum*, a spiritual result from a mechanical act, is declared. The confession has been revised so that reprobation has been stricken out, but the traces of baptismal regeneration remain. In the Presbyterian *Inferior* was lately found this poetical assertion of a salvation mediated through baptism:

A sacred rite of Gospel grace; wherein
It is declared that by the Spirit's power
The soul from its deep primal stain of sin
Is cleansed.

In Jamieson Brown and Fausset's widely circulated commentary are these words in explanation of Titus 3: 5: "They are presumed to be then regenerated; baptism is the proximate instrument of salvation." Thousands of people who ask this commentary for light and guidance in the way to eternal life are pointed to a mechanical, physical method of salvation.

In recent years in a county seat in New Jersey, the pastor of a large and influential pedo-Baptist church baptized the dead body of a young man and the dead body of an infant—because he arrived too late to baptize them while living. If this had taken place in Spain or in the Philippines by the hands of a Spanish priest it would seem entirely fitting. There is in every community a wide-spread feeling on the part of church members that without baptism the safety of a departed child is not assured.

The mission of Baptist churches is not yet accomplished. It has a protest to raise a teaching to give, until all assertions of a baptismal regeneration are driven away from the creeds and practices of our fellow Protestant bodies. Christianity must have at its centre a saving Christ, not a priest whose finger-tips create eternal life and change character. A salvation through water perverts the very nature of Christianity,

reducing it from its high level as a spiritual force into a mechanical system of salvation through touch. Quakerism is an error at one extreme, denying the existence of any water baptism as a scripture command. High churchism and ritualism constitute an error at the other extremes making almost everything depend upon a water baptism, through whose touch eternal life spring, up in the soul. Of the two, Quakerism is to be vastly preferred. It does give room for God's grace, for dependence upon spiritual realities, it exalts the spiritual, it minimizes the material. Between the two stand the Baptist churches. They affirm as a mouthpiece for the New Testament, that salvation is altogether a matter between the soul and Jesus Christ. Parents and church and baptism having nothing to do with it. When a soul trusts in Jesus Christ, then comes baptism as a confession, a pledge, an act of obedience and loyalty to Christ. Until Christ is permitted to have his own way in reference to the act and subject of baptism, until baptism is referred to its rightful place in the Christian system, until that time Baptist churches should not disband.
Hightstown, N. J.

Personal.

Rev. W. E. McIntyre has taken the work of Superintendent of missions for the province and has removed to this city. His address is 29 High street, St. John.

Prof. T. W. Todd, formerly principal of Nova Springs Seminary has become principal of Cedar Valley Seminary at Osage, Iowa. Mr. Todd is a son of Rev. F. S. Todd of Woodstock, N. B., and has had a distinguished career in the west. We extend him our congratulations.

Rev. B. F. Rattray has been spending the last three months at Thorntown and Coles's Island, Queens Co., supplying the First and Second Johnston churches. He closed his labors there the last Sunday in April and returned to his home in Washington, D. C.

When the World Conquers

The world conquers me when it succeeds in hindering me from seeing, loving, holding communion with and serving my Father, God. I conquer it when I lay my hand upon it, and force it to help me to get nearer Him, to get more like Him, to think oftener of Him, to do His will more gladly and more constantly. The one victory over the world is to bend it to serve me in the highest things—the attainment of a deeper love to God Himself, and a more glad consecration and service to Him. That is the victory—when you can make the world a ladder to lift you to God. When the world comes between you and God as an obscuring screen it has conquered you. When the world comes between you and God as a transparent medium, you have conquered it. To win victory is to get it beneath your feet and stand upon it, and reach up thereby to God.—Alex. McLaren.

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way of eternal life.—Martin Luther.

The Home Mission Journal.

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Rosecroft.

BY CHARA BROUGHTON CONANT.
CHAPTER II.

THE drawing-room is no place for little girls," Mrs. Fullerton would say, sending her off with a kiss that had no warmth in it. Eliza walked off, her heart in a ferment of rage and jealousy. She knew from experience that her young sisters would appear in their prettiest clothes—Mrs. Fullerton's lady guests would be sure to ask for the "little loves," and their mother, proud of their grace and beauty, would allow them to be brought in for a few minutes. When they grew older, they learned to play an attractive part at her afternoon receptions. What prettier sight than a lovely little girl, picturesquely dressed, presenting to each lady guest as she entered an exquisite flower from a basket on her arm? At less formal receptions they would assist in offering cake and bonbons to the guests, who were quite carried away with their loveliness.

Mrs. Fullerton, though she saw little of the lovely trio, except upon these occasions, was delighted at the praises showered upon them. She kept them beautifully dressed, hired a French governess for them, and sometimes thought complacently of the sensation they would make when they were at an age to be brought out. But Eliza—the mother shuddered as she thought what a blot she was always likely to be upon her family. What could she do with her? Well, at twelve years old, she should be sent away to a boarding-school of the strictest sort and kept there till she was of age. Nine years of culture and training might impart the necessary polish; if they failed to do so—well, it was time enough then to consider what she could do with her.

Alas, for the children of such a mother! Such superficial religious training as the four little girls received was imparted to them by paid attendants. It was at their nurse's knee, not their mother's, that they learned to hush their morning and evening prayers, words almost without meaning to them, for no one ever told them about the gracious Saviour, the friend and lover of little children. If, when they repeated the words,

"Gentle Jesus, meek and mild,"

they chanced to ask who Jesus was, the answer came briskly: "He lives up in the sky; he good and he love you. Jump into bed now, and go right to sleep, and he will send his pretty angels down to take care of you all night. But if you are troublesome and keep calling for me, the big black man who lives in the coal-cellar will come instead and carry you off!"

It is almost needless to say that the children were never instructed in the Holy Scripture. They were not sent to Sunday school, nor would Mrs. Fullerton take them with her when, sometimes for the looks of the thing, she attended a fashionable church. "They would plague me to death," she reflected, "even if the governess were with them. Church is no place for children, anyway; let them go when they are older."

Poor Eliza's religious training, if it at all deserves that name, was of the hardest and harshest kind. The nurses disliked her as a naughty, self-willed child, who tore her clothes, romped like a boy whenever she got the chance, and did more mischief than the other

three put together. Such a plain little thing, too; she ought to be as good as gold to make up for her homely face.

As Claude Fullerton disapproved of whipping, and declared that he would dismiss any attendant who dared to raise a hand to either of the four children, Eliza, after her mother's marriage to him, was never punished in that way. "Such nonsense," declared the maids, "when a good smart whipping was just what the 'little brat' needs!" When scarcely more than a baby, Eliza was taught by the nurse who had charge of her then, that the "black man," and Satan, a horrid creature with horns and tail, lurked about the bed every night, only waiting a convenient chance to carry her off; that God and the pretty angels did not love her any more than her papa or mamma did. Who could love such a disagreeable, naughty child? The poor little girl was never taught about the benign Heavenly Father, who so loved the world that he gave his son to die for us, or of the tender Saviour who took the little children in his arms and blessed them. Her heart would have responded to such teaching, for she was by no means the dreadful child that this nurse and those who had charge of her later made her out to be. Though naturally self-willed and as full as active life as ever any healthy boy, she had a warm, generous heart, and was so true and honest that she would have taken a whipping any day rather than tell a lie. But her training had a disastrous effect upon her, and her nurse used to relate with horror how, when scarcely four years old, she had suddenly refused to say the evening prayers that she had been taught to repeat every night.

"You say Jesus don't love me!" she exclaimed, facing her nurse with a defiant look. "Then why should I say my prayers to him? I won't say prayers to anybody that hates me!"

"Oh, you wicked little thing! If you were good, he'd love you quick enough; but now—I don't know what he'll do to you for such badness as this! It's only him as has kept that black man and Satan from carrying you off long ago!"

"You're always talking about the black man and Satan!" retorted Eliza with a stamp of her little foot, and thrusting out her underlip defiantly, "You're always talking about them, but they never come for me at all. It's lies you tell, that's what it is!"

"Ah, it's the good smacking you want, Miss, and you're going to get it right away!"

This was before the mother's second marriage, and Ann Garrity had full power to carry out her threat. But in spite of severe chastisement, repeated again and again, the little rebel absolutely refused either to say her prayers or to ask Ann's pardon. In despair, at length, the nurse bundled her into bed, leaving her with half-a-dozen concluding slaps, and the assurance that the black man and Satan were hiding in the cellar and would most likely come up for her before morning.

If Ann Garrity had cared she would have rigged up some improper "bogey" to scare the small rebel into submission. But as she had once tried and needed a nervous child into convulsions by such measures, and lost her situation, she dared not repeat the trick.

For half an hour or so Eliza lay awake, smarting from the punishment, her baby heart full of rage, grief, and hatred of the nurse. And though she was not a nervous child she could not help quaking as she thought of Ann's parting words. It was the first time she had refused to say her prayers, and she was vaguely frightened lest God, the God who seemed as terrible as the ogres in the fairy tales her nurse repeated, might be dreadfully affronted. What if he should allow the black man and Satan to come for her as soon as Ann went down stairs? For a moment she was tempted to yield, then her natural pride and tenacious little will asserted themselves.

"I won't say 'em, no!" she murmured to herself, contentiously. "Don't believe the black man and Satan will come up anyhow; they never have, though I think she must have said it a hundred times."

Comforted by this reflection, she closed her eyes, and soon bodily fatigue and the warmth of the bed brought on a sleep untroubled by terrifying visions. When she awoke, the sun was shining brightly into the room. In a moment, full consciousness returned, and she sat up in bed, with a triumphant gleam in her eyes.

"See, now! They never came for me at all. She telled lies, Ann did. I won't never be afraid or say my prayers, never anymore!"

To be Continued.

Paying for Blessings.

By W. C. Martin.

IN 1887 a young lady was rescued from drowning; at Ocean Grove by one of the life guards at the risk of his own life. She was an orphan, but her wealthy uncle, with whose family she was summering there, looked up the man who had saved the life of his loved niece and gave him a quarter.

One of our Indiana preachers regularly supplied a western Pennsylvania church during summer vacations and he enjoyed telling how, after one preaching service there, a lady came to him to acknowledge a blessing. "O," she said, "I never can tell you how much you have done for my home. Last summer my husband, who, before, had been sinful and neglectful of his family, was converted under one of your sermons, and the last year has been, in consequence, a happy one—the first happy year of our married life, and I want you to accept a small token of my great gratitude." When he opened the envelope she handed him he found it contained a quarter.

Ben Potter, a Connecticut friend of mine, had a higher estimate of the value of blessings. When his brother Asa his inseparable companion for fifty years, was killed by a locomotive, he said to me with tears in his eyes—and he was really heart-broken—"I wouldn't have had that happen for five dollars," and he meant it.

How in contrast to these incidents are the following: Last week we were reading in the papers of a woman in New York city, whose physician succeeded in removing from the end of her beautiful nose a disfiguring wart that had given her annoyance all her life, and did it so well as to leave no scar. She gave him a thousand dollars and, no doubt felt she was paying but poorly for that relief from a mortifying nuisance.

A deacon in a Connecticut church heard an evangelist preach in his church five times, and felt that he was better for it, and he gave him \$200 down and I think a great deal later.

Most people think that all blessings are worthy to be paid for but spiritual blessings. The old slogan, "Salvation's free for you and me" has cheapened all things spiritual in the estimation of the average person. Groceries ought to be paid for of course, and dry-goods. Even intellectual pleasures and mental culture are worth money. But when it comes to spiritual blessings, people are grateful for them, their hearts burn within them, and an inexpressible joy fills them; they have meat to eat that the world knows not of—but as for him who brings them the blessing, why let him be satisfied with thanks. If he expects aught else he is mercenary and grasping; he is "an hireling."

Oh, how many pastors there are who have brought to the homes of scores and hundreds of people blessings by the side of which the wealth of the whole world is small; wayward sons restored to virtue; brutal husbands made gentle; wilful daughters made tractable; and considerate; and innumerable such blessings are traceable to their influences and the recipients of them subscribing four dollars to the pastor's salary for the ensuing year, and grumble if more is asked. It looks like rank ingratitude.

I wish people were all like a man who attended just one service in my church, and at the close of it insisted on giving the preacher a dollar—not much, but he felt that he had received a dollar's worth of blessing. Why, if that man had been converted at that service, or had seen his wife or son or daughter led into the Kingdom, I suppose he would have felt like giving half his possessions to the agent who brought the blessing, or the church through which it came. He was a laboring man, or perhaps he would have felt he must pay the preacher twenty-five or fifty dollars for the blessing he received at that service.

There is a woman of large means in Connecticut who attended but one service during my pastorate there—a woman who lives in another town, and has sent the preacher of that sermon

checks and presents aggregating hundreds of dollars in value—her estimate of the value of the comfort and help that she received from that sermon and several conversations whose aim was her spiritual growth.

A lecturer cannot be secured for less than \$30 a night and they average a-out \$85, and yet the average pastor is as bright as the average farmer and puts as much scholarship and helpful instruction into each of his hundred sermons a year as the lecturer does into his lectures. An ignorant person attending church regularly and listening attentively to the carefully prepared sermon of his pastor will, in a few years, have received a liberal education.

Our churches are not generous enough toward their pastors. I do not doubt it is because they are thoughtless rather than because they are mean; but such thoughtlessness is not far removed from meanness. When pastors, who are doing faithful work, cannot afford to go to the State Convention, and cannot afford to buy this and that red book when they have bestowed priceless blessings on their flocks, one feels justified in expressing indignation.

O, why are men so blindly parsimonious in this matter? The starved horse has little heart or strength to do such work as would be exhilarating to him under other conditions. The poorly-fed furnace cannot properly warm the house. The minister whose shoes are down at the heel, whose coat is fringed and whose poor rubber collar is cracked cannot influence a community a tenth part as much as he could if well supported, and mere gratitude, mere patriotism, mere love of our young—a score of motives ought to prompt people—will prompt thoughtful people to generous support of the pastor.

Seymour, Ind.

And I must work thro' months of toil,
 And years of cultivation,
 Upon my proper patch of soil
 To grow my own plantation,
 I'll take the showers as they fall,
 I will not vex my bosom;
 Enough if at the end of all
 A little garden blossoms.

—Tennyson.

"The wretched discontent which makes people so miserable themselves and such destroyers of happiness in others is only the natural result of the habit of discontent indulged through years. Anyone who is conscious of such a misanthropic disposition should be so ashamed of it that he will at once set about conquering it and transforming his gloomy spirit into one of happiness and joy. God help us in such efforts to do his will and to grow into the grace and beauty of Christ. Let us all determine with God's help to learn the lesson of joy."

How Shall We Give.

By Charles H. Harrison.

IT is remarkable with what precision the New Testament set forth the principles which underlie Christian giving. This subject has been most ably and exhaustively discussed by Dr. A. L. Vail in his "Open Letters on Christian Stewardship," which appeared recently in *The Baptist Commonwealth*. Dr. Vail strikes deep below the surface, and has uncovered many rich and shining veins of truth. These letters are a most valuable contribution to the literature of the subject; and if published in permanent form would doubtless receive, as they deserve, a wide reading.

The writer has been recently much interested in three phases of Christian giving as outlined by the Apostle Paul in the Epistle to the Corinthians, namely, the spirit, the law and the method I described.

In Second Corinthians 8: 1-15, there is emphasized what might with propriety be denominated the Macedonian Spirit of Giving. The Apostle commends the Macedonian Christians to their Corinthian brethren, because they "first gave their own selves to the Lord," and having done that "one supreme act of consecration, the lesser deed of giving from their 'extreme poverty'"

came easy and natural.

In this Macedonian spirit of giving is seen in full an unbiased operation what Dr. Vail calls the "Doctrine of Totality." The giving of ourselves implies the giving of all we have and are. Having in a real and absolute sense given ourselves to the Lord Jesus Christ, at once our personal and property relations to His Kingdom are fixed and established forever. Hereafter we may not huddle as to what we shall do or how much we shall give—ability and opportunity become the measure of obligation.

In second Corinthians 9: 6, 8, is found what may be called the Harvest Law of Christian Giving. According to this law we are not to "give grudgingly or of necessity." The Apostle names no specific amount which the Lord's people are to give. He does not say one-half, one-fourth, one-tenth, one-fifth. No. The gift is to bulk with our heart. "Let every man give according as he purposeth in his heart." It is the heart gift that God wants. If our gifts have no heart in them they will not count in His treasury at all. If in this hearty spirit of love we can only sow sparingly as to the amount, we shall still reap abundantly; if from larger means we sow abundantly, yet shall we also reap abundantly, alike in the fruit of personal character and of saved souls. For somehow in the divine economy it is evermore made plain that the quantity and quality of the harvest will be coincident with the kind of husbandry we exercise in giving. It was the heart quality of her giving that made the widow's two mites bulk so enormously in comparison with the supposed magnificent gifts of the rich men—she cast into the treasury "more than they all."

Are we, then, justified in saying that God does not want gifts improperly bestowed? If the gift lack heart, if it be given ostentatiously, if it be prompted by self-interest, will God gather no harvest to His glory from it all? We may not answer negatively; for we do not know. Yet it seems not improbable that a gift he does not want will carry with it no large blessing. A blessing may indeed come to the recipient; but it is certain that the giver can hope for no reward. There will come to him no harvest of blessing in personal character and life.

Let us be careful lest we commit the unfortunate and wicked mistake of that rich and covetous church-member, who excused himself from giving on the ground, he said, that "God loveth a cheerful giver," and as he did not feel that he could dispense his substance in a cheerful spirit, he regarded himself as under no obligation to give at all. His church took the position, very wisely, we think, that he was a fit subject for church discipline, and as he would not or could not change his view, after patiently "laboring with him," excluded him from Christian fellowship. He has since died. It is to be hoped that a merciful and all-knowing God, with keener discernment of the motives of the human heart than his brethren of the Church militant, has not seen it necessary to "shut him out" of the Church triumphant as well.

In First Corinthians 16: 1-2, Paul announces the Apostolic Method of Christian Giving. (a) It was to be systematic. A stated time was designated. It would seem that the Apostle "gave order" to the churches of Galatia, as also to this Corinthian Church to make their "collection" on "the first day of the week." And it is to be observed that this "collection" was to be individual and particular. "Let each one of you lay by in store." There was to be no mere "dropping of pennies," no dodge of a collection box; preparation was to be made in advance; each one was to do something according to a clearly defined rule.

The "first day of the week" in the circumstances of these ancient Christians was doubtless the best time to secure the largest results, or it would not have been prescribed. It might not suit our modern notions and habits so well. But it is an apostolic precedent, and establishes for all time the principle that each church-member should have a fixed, systematic, invariable period for making contributions for the Lord's cause. How few Christians avail themselves of this wise and only safe method against haphazard, impulsive and inadequate giving!

(b) It was to be definite in amount. As we are left in no uncertainty as to a definite principle of time which is fundamental in Christian giving, so neither can we go astray as to the amount

which it is incumbent upon us to bestow. "Each one is to lay by him in store, as he may prosper." A systematic time and a prescribed amount are alike determined by this apostolic "order." And to this rule the Apostle does not seem to have left any room for filing exceptions. If then in his giving the Christian should adopt this "Apostolic Method," and apply it according to this "Harvest Law," and practice it in this "Macedonian Spirit," the Lord's treasury would be filled, the financial difficulties which embarrass the cause of Christ would disappear, and, incidentally what a marvelous revolution in the activities and successes of Christ's Kingdom would come to pass!—*Cynard, Pa.*

JONAH AND THE WHALE

On alighting from the train in a town where I was to preach not long since, I was accosted by the landlord of a hotel in the following manner, "Hotel, mister?"

"No, sir, thank you. I am expecting to be met by my brother, who will convey me to an appointment."

"Preacher, eh?"

"Yes, sir, I am a preacher."

"And what are you preaching?"

"The Gospel of the grace of God."

"You don't believe that fish story, do you?"

Which one? I said.

"Why Jonah and the Whale."

"Certainly I do; and why shouldn't I?"

Waving his hat in his right hand (which encumbered one of the flattest heads I ever saw), he reared back on his assumed dignity of superior knowledge and undertook to sweep me off the face of the earth, to the amusement of a vulgar crowd of boys and men, who looked upon him as their oracle, by saying, "Why, sir, it has been demonstrated by science that a man cannot live twenty-four hours in a whale's stomach, on account of the gastric juice!"

"My friend, did you ever read the account of Jonah and the fish carefully?"

"Don't know that I ever did."

"Well, go home and get a Bible, and read carefully the account of this prophet's rebellion, and his awful fate, and see if the record doesn't say?" "Now the Lord had prepared a great fish for the swallowing up of Jonah," and if the Lord prepared a fish, it was just as easy for him to take out the "gastric juice" and put in a "bay window" for the comfort of Jonah, as to make you, with as flat a head as you have, with sense enough to keep it out of the fire."

The laugh turned, and so did our "blatant infidel," and during my four years' residence in that town afterwards I never was accosted in a similar manner by this man, who often went to hear me preach.

People talk of "giving up" when they become Christians, as if they were to be losers, but the promise is of added riches.—*Drummond.*

Generally speaking we let what is most original and best in us be wasted. We reserve ourselves for a future that never comes.—*Amiel.*

A childlike trust of heart, that can take a hand and wondering, walk in paths unknown and strange, is the prime requisite of all religion.—*James Martineau.*

"It is a noble and great thing to cover the blemishes and excuse the failings of a friend; to draw a curtain before his stains and to display his perfections, to bury his weakness in silence, but to proclaim his virtues upon the housetop."

A traveller in China asked a native if he had ever read the Gospel. "No," was the answer, "but I have seen it. I have seen a man who was the terror of his neighborhood with his curses and his violent temper. He was an opium-smoker, a criminal, and as dangerous as a wild beast. But the religion of Jesus made him gentle and good, and he has left off opium. No, I have not read the Gospel, but I have seen it, and it is good."

Notices.

N. B. Southern Association, July, 1903.

So far no invitation has come offering entertainment to our Association in July next. Will some church do us the honor and confer upon itself the blessing of inviting us to enjoy the hospitality of the people for a few days in the early part of July, while we transact business for the Lord? Remember the words of Jesus when He said: "It is more blessed to give than to receive; and the words of the writer of the Epistle of Hebrews, "Be not forgetful to entertain strangers." Please communicate with

W. CAMP, Moderator.

Sussex, April, 1903.

The Union Missionary Conference of the Quarterly Meetings of Westmorland and Albert Counties will meet in the Baptist church, Petticoe, Tuesday and Wednesday, May 10th and 20th, beginning at 2 o'clock p. m. Instructive and profitable programs are arranged and will be announced later.

N. A. MACNEILL, Sec'y West. Co.

Religious News.

DORCHESTER. We are in the midst of a gracious revival. Baptized nine on Easter Sunday evening and eight again last evening. Others are to follow. All these accessions are at the first church. B. H. THOMAS.

FAIRVILLE. One believer in Jesus was baptized on the 10th inst., and she and her husband received the right hand of fellowship last Sunday, the 20th. Others will follow soon. A. T. DYKEMAN.

MILTON, QUEENS CO., N. S. As a result of a few special meetings the spiritual life of the church has been quickened somewhat. Seven have professed faith in Christ. On the 10th inst., two young women and one young man were added to our membership by baptism. Others are expected to follow. H. B. SLOAT.

HAVELOCK, N. B. Last Sunday we were privileged to baptize 5 believers at New Canaan. The church there is somewhat encouraged. This makes 33 baptized on this field during the winter. The outlook for Christian work seems to be better now than at any time since coming here. The Lord has been quick to discern and recognized all the faith which we as a church reposed in him. J. W. BROWN. April 24.

LOWER CAMBRIDGE. Special services have been held at the Mott school house with good results. The spiritual condition of the church has been greatly improved. Seven have recently been baptized and united with the church. Others are interested and inquiring. The pastor has been greatly encouraged by these tokens of the Master's presence. He expects to begin some special meetings at Robertson's Point, Upper Jemseg.

OAK BAY, CHARLOTTE CO. We have good congregations and good spiritual prayer meetings. These are as full of cheer for the pastor now as they ever have been. God is with us in

power, and souls are coming out into spiritual light and life. Some five or six have taken a decided stand for Jesus and it would do any man's heart good to hear some of them speak that have just come out into the sunshine of the gospel. We expect in the future to baptize these and we are looking for great things from God. When Christ's people unite in the work of soul-saving and take hold of the eternal arms he will rise and shake the world of sinners lost, and save his sheep and bring them to glory at last. H. D. WORDEN.

CHIPMAN. On the last Sunday in April our pastoral relations with this people closed. There has been of late special interest in the prayer meetings at Briggs' Corner and several have manifested a desire of salvation. Two were baptized, and with three others who joined by letter were received into the second church at our last Sabbath service. Rev. E. T. Miller is expected to take up the work on the second Sunday in June. We trust that a rich blessing is in store for the Master's cause in this place. W. E. MCINTYRE.

JEMSEG. Two were baptized last Sunday, one of them was the grandson of the late Rev. G. W. Springer, and three others were received for baptism. The meetings continue interesting.

HILLSDALE, N. B. The Lord is still blessing us here. May 3rd, Sister Grace Howe was baptized and received into church fellowship. We thank God when we see worker's added to our number and pray that others may be led into his kingdom. Our pastor, Rev. R. M. Bynon, gave a practical farmers sermon to a large and attentive audience. May the Lord richly bless his labors with us. CLARA FERGUSON, Sec.

BAILLIE. The Lord is blessing the labors of Pastor Steeves in a part of his field. At one of his stations, "The Meadows" there is quite an interest, a number have signified their purpose to live a Christian life. The little church is greatly encouraged at these tokens of the Master's approval and the pastor's heart is refreshed. We understand that Pastor Goucher was able to give him service. In days not too far back, neighboring pastors came to the assistance of their brethren in a series of special services looking towards the salvation of men and great good was often the result of these efforts.

LUTES MOUNTAIN. Allow me to give notice in your columns that our church building on this Mountain will be reopened for worship on Sabbath the 24th day of this month, a number of brethren have been invited to assist on that occasion. The inside of our building has been thoroughly renovated. The outside has not been touched. Praise the Lord, I am in harness once more and back on this side of the dead line again. My general health is good. My teeth are good and strong and as white as milk. My voice is as clear as a bell, and as loud as thunder. I spend half of my time here and drink in the pure air that belts our earth. The other half of my time I spend at Shediac where I can have all the oysters I choose to eat. So I have a nice field, kind people, and plenty of work and the conviction that our labor will not be in vain. J. WILLIAMS.

Married.

HOTHAM-FORSYTH.—At the home of the bride's parents, Greenfield, Car. Co., N. B., May 6th, by Rev. B. S. Freeman, Mert Hotham of Monticello, Me., to Annie M. Forsyth.

FIDDLER LANGIN.—At the Free Baptist parsonage, Victoria Street, on May 7th, by Rev. David Long William Andrew Fiddler to Martha Mabel Langin, 16th of Chipman, Queens County, N. B.

Died.

McDERMID.—At Highlands, Carleton Co., April 15th, Elizabeth, widow of Angus McDermid, entered into rest at the age of 74 years. Fifty years ago this sister and her husband professed faith in Christ and were baptized in the fellowship of the Trussville Baptist church in Upland, Kings County. Ten years later they removed to this part of the province and out of the wilderness formed a home for themselves. Later on they assisted in erecting the edifice for worship that stands on the land they cleared, and a little farther up the hillside their bodies rest in the beautiful cemetery, also a bequest of the gift for such. Their home was ever open to God's servants and their hands were reached out to do good to all. Three sons and five daughters mourn the loss of a loving Christian mother.

SMITH.—At Lakestream, Kent Co., on 4th inst., of consumption, John R. Smith, aged 41 years, leaving a wife, son and daughter in bereavement. Bro. Smith professed religion a few years since and lived a consistent life. He was held in high esteem by his neighbors and acquaintances and passed away universally regretted. May our Heavenly Father comfort the mourning ones and overlook this affliction for good.

WEBB.—At New Jerusalem, Queens Co., N. B. April 23rd of busy consumption following typhoid fever, Ethel May, third daughter of John W. and Anna M. Webb. She was born Feb. 19, 1880, so in early life she passed away, believing that she was saying "the only way given under heaven among men whereby sinner must be saved."

LOCKHART.—Mrs. Ruth Lockhart died at Mosherville, April 5th aged 81 years. She was the daughter of Michael Macumber and Sarah Anthony of Scotch Village, Newport, she married Daniel O'Brien Lockhart of Mosherville who died October 5th, 1880 and left the widow with three daughters and two sons all young to toil for she kept them comfortable until they grew up and able to earn their living, the youngest son stayed at home and worked the farm the mother doing the house work up to within 10 days of her death. Feeling that her end was drawing near, she calmly prepared for the event and chose the text for her funeral, Rev. xiv, 13. Mrs. Lockhart united with the Baptist church at Scotch Village about 60 years ago. She was always regular in her attendance upon the means of grace when the weather permitted. Her body was laid to rest in the Scotch Village cemetery beside that of her late husband. A sister and five children were left to mourn their loss.

WAERBERY.—On Tuesday evening, April 28th, Laurette, the wife of Geo. H. Watbury, after a painful illness of several weeks aged 40 years. Beside her husband and father, J. H. Allen, she leaves six children, a brother, Joseph, of New York, and two sisters, Mrs. May Keck and Edith Allen. For more than thirty years she was a consistent member and consecrated worker in Leinster St. Baptist church by whom her absence will be keenly felt. She was a devoted wife and mother and her beautiful presence will be sorely missed by the bereaved members of her family whom we commend to the merciful widow and kind solace of our Heavenly Father.

LEEKEY.—At Penhryn, on 22nd inst., Margaret E., wife of Charles H. Leekey, aged 51 years. A husband and three sons, besides a large circle of friends, are left in mourning. The deceased had never united with any church, but formed a hope in Christ and cast all her burdens upon him.

It is with deep regret we record the death of Dr. Aaron John McKinnon, principle of Leinster street school in this city. Such news takes us with sad surprise. He was ill only a couple of days. Dr. McKinnon was a man of high Christian character, a good citizen, a kind father and husband. He will be greatly missed not only in his home, but in the school and among his many friends in the city on both sides of the harbor. To his stricken family we tender our sincere sympathy. May the God of all comfort grant them the consolations of those who have good hope.

KEITH.—We are also pained to hear of the sudden death of G. O. Keith of Eower Buttercutt Ridge. May the sorrowing family share Divine support in this sad bereavement. They have our deep sympathy in their affliction.