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The Theologian and the People.

"The heart makes the theologian," according to an old axiom. Heart has very little to do with much of the investigation and speculation that pass for contributions to theological science; but heart has everything to do with the permanence of doctrines and the abiding influence of truth upon mankind. A man of cold, unsympathetic nature but keen intellect may discover new aspects of truth which contain the germ of a great popular movement. But his discoveries pass current only among scholars and the discriminating few until there arises some warm-blooded, simple-hearted man to whom the neglected truth comes as a revelation rather than as a conclusion; who delights in it not so much because it satisfies his logical faculty as because it feeds his hungering soul; who cannot rest quietly in his study and frame finished paragraphs dwelling upon the precious promises of faith, but must go forth and herald them in the ears of the common people, wherever he can find a hearing.

A frequent argument against all novel tendencies in theological thought is that the men most active in promoting changes of belief are not successful in leading large numbers of people to enter the Christian life, or even in developing the devotion and efficiency of those who are already disciples. It is said that higher criticism never converted a sinner, and new theology never comforted a discouraged saint or soothed the pain of a suffering Christian. Adherents of "progressive" views are challenged to produce instances of successful and widely beloved pastors who belong to the so-called liberal element of the denomination. On the other hand, it is observed, nearly all the churches of large membership and steady, healthy spiritual life have pastors who perhaps "learn backward" in their anxiety to keep clear of specious novelties in sacred things. With reference to the young man going forth from the seminaries at the present time it is asked, which of them do the best work in the five years after ordination—those who delved deeply in Ritschl and Wellhausen, or those who spend their time in doing mission work, organizing Sunday-schools, and studying the Bible "devotionally?" In such ways it is sought to divide religious leaders into two sharply separated classes, and to characterize the one as scholastic and therefore inefficient, the other as free from undue intellectual curiosity and therefore successful in winning men.

This appears to be a superficial and inaccurate analysis of the situation. The facts are, with minor exceptions, admitted by both sides, namely: that the larger churches, the churches most successful in gaining numerous accessions, are in the majority of cases best satisfied with pastors whose attitude towards the constantly changing currents of contemporary thought is that of on-lookers rather than of investigators; and also that the theological students of "advanced" views and the theological professors of deep erudition frequently cannot get or hold an audience which ministers of far less intellectual training can guide and sway at their will. But it is not a sufficient explanation of these facts to charge the comparative barrenness of the one ministry to the intellectual principles of the advanced thinker, and the fruitfulness of the other to the conservative attitude which he assumes. The difference lies deeper. It is a matter of temperament, of character. The one man has not been made cold and deprived of his richer spiritual life by his critical studies, and so unfitted for his work as a leader; rather it is because his nature was from the beginning of the speculative, undemonstrative type that he has become so thoroughly absorbed in ideas as to be unacquainted with men. The other man has not necessarily acquired his fervor, his sympathy, his power over the hearts and wills of others, by adhering to some specified view of truth and declining to admit possible alternatives; rather he was originally so endowed with the great gift of spontaneous sympathy, with instinctive faith, with some feature of face or tone of voice that attract the confidence and love of others, that he could not help being a

successful preacher if he wished. In other words, the two men are different not only in their acquired but in their original characteristics; and it is the latter, quite as much as the former, that determine their effectiveness.

That the life which a man lives while he is a student profoundly influences his future career is of course self-evident. Having pointed out the fact, sometimes forgotten, that the most conservative and orthodox teaching and learning will not make an evangelist out of a metaphysician, or a philologist, it is worth while to add that it makes comparatively little difference to a young minister's future success whether he is familiar with advanced thought or not, unless he is acquainted with the most advanced thinker of the ages—Jesus Christ. It makes little difference whether he holds one theory of the atonement or another, whether he is sound on inspiration and the Old Testament, unless theories and formulas are entirely subordinate in his mind to the great abiding truths of sin and redemption and eternal life. Just a word to the aggressive progressives among our theological students and young ministers: try the experiment of ceasing to defend yourselves against attacks by argument, whether scriptural or rational. No matter if you are convinced your theology is genuinely biblical, and the older views only apparently so. Let it become known by your Christlike lives that you live with God. The world will listen to any message that is really divine. It may not listen at first, or willingly, but it will hear somehow that which God has spoken. Dodge the issue as we may, the only true test of a doctrine is the fruit of that doctrine in human life. Popular instinct is right, though popular judgment is often wrong. If ideas which you are convinced are correct fail to win acceptance, the difficulty may be not with the ideas but with your own failure to appropriate them in their largest and richest fruition to your own personal spiritual life.

And to the leaders, the mature thinkers whose services to the world cannot be measured, who explore the star-lit spaces of celestial fields yet unknown, we would appeal for a little more sunlight. The moon is cold, the stars are cold, your shining telescope and your glittering lens are cold. The sun is a homely, cheering orb, not highly esteemed by astronomers because he compels them to sit up all night. But his brilliant, all-illuminating rays are the glory of the world. They send the currents of life vibrating through the tiny leaves of the forest flower, and make the lordly beasts of the jungle to rejoice; they bring gladness to the chamber of the sick, and the thrill of noonday vigor to the strong man at his work; through their ancient labors the ship is driven swiftly through the midst of the seas, and through their silent energy to-day our fields will be freshened by to-morrow's showers. It is the sun that the world wants. And it matters little whether we know the angle of its declination or the lines in its spectrum, if only we may bask in its rays. Then come down sometimes from your lofty station, devout astronomers, and help carry the maimed and the helpless from their dark homes out into the blessed glow of God's love. It is well to study the composition of light; but remember the shadows.

The Parson's Barrel.

BY THEODORE L. CUYLER, D. D.

"Well, parson," said Deacon Goodfold to his pastor, "that last Sunday mornin's sermon was number one prime; may I ask which end of the barrel that came out of? Your barrel is like the widder's in scripser; it never seems to give out."

"I am glad that my sermon suited you," replied the genial dominie, "for I got part of that at your house, part came from Neighbor B——ts, and part from poor Mrs. C——, in whose sick room I spent an hour, and one hint in it came from your boy Frank, who rode by my house on 'Old Gray,' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Pastor Honeywell was a shrewd man, and a faithful, godly pastor. He had not a great many books; and his family increased faster than his library. His Bible he had at his fingers' ends; it was his one great unexhausted storehouse of heavenly knowledge. But he also had a book of human knowledge second only to God's Word. In the forenoon he studied his Bible, and in the afternoon he sallied out with horse and buggy and studied his people. He rode with his eyes open, finding illustrations—like the divine Master—from the birds of the air, the flowers of the field, and the sower or ploughman by the wayside. His mind was on his sermon all the week. If he saw a farmer letting his team "blow" under a roadside tree, he halted and had a chat with him. He observed the farmer's style of thought, gave him a few words of golden counsel and drove on, leaving the farmer something to think of and something to love his pastor for also. If he saw a boy on his way from school, he took the lad into his buggy and asked him some questions which set the youngster to studying his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodfold was curious to know more about the way in which his minister had gathered up that last Sunday's sermon. "Well," replied the pastor, "I was studying on the subject of trusting God in times of trial. First, I went to the fountain-head, for my Bible never runs dry. I studied my text thoroughly, comparing Scripture with Scripture; I prayed over it, for a half-hour of prayer is worth two hours of study, in getting light on the things of God. After I had put my heads and doctrinal points on paper, I sallied out to find my practical observations among our congregation. I rode down to your house, and your wife told me her difficulties about the doctrine of assurance of faith. From there I went over to your neighbor B——'s house; he is terribly cut down since he failed in business. He told me that with the breaking down of his son's health, and his own breakdown in the store, he could hardly hold his head up, and he had begun to feel awfully rebellious towards his Heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were. From his store I went to see poor Mrs. C——, who is dying slowly by consumption. She showed me a favorite flower that she had put into her window-sill to catch the sunshine, and said that her flower had been a daily sermon to her about keeping her soul in the sunshine of her Saviour's countenance. Her talk braced me up, and gave me a good hint. Then I called on the Widow M——, who always needs a word of sympathy. Before I came away she told me that her daughter Mary could not exactly understand what it was to trust Christ, and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called in and I drew from her all her points of difficulty; I read to her such texts of Scripture as applied to her cases prayed with her, and then started for home. Your boy rode by my house on the old horse, who went along without any bridle, and stopped when he got to the bars that lead to the pasture.

"Before I went to bed I worked in all the material that I had gathered during the afternoon; and I studied out the solution to the difficulties of your wife and of your neighbor B—— and I wove the answers to such doubts and difficulties into my sermon. The cheerful experiences of good Mrs. C—— in her sick chamber helped me mightily, for faith in action is worth several pounds of it in theory. I went to my pulpit last Sunday pretty sure that my sermon would help three or four persons there, and if it would fit their cases I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

"Yes, parson," said the deacon, "your sermons cut a pretty broad swath. I often feel 'Thou art the man' when you hit some of my besettin' sins.

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I have often been wantin' to ask you why your sermon barrel has never giv' out, as poor Parson Scanty's barrel did before you came here. He always giv' us about the same sermon, an as I set away back by the door, it got to be mighty thin by the time it got to my pew."

Parson Honeywell turned pleasantly to the deacon and said: "I will tell you what the famous old Dr. Bellamy once said to a young minister who asked him how he should always have material for his sermons. The shrewd old doctor said: 'Young man, fill up the cask, fill up the cask, and then if you tap it anywhere you will get a full stream; but if you put in very little, it will dribble, dribble, dribble, and you may tap and get precious little after all.' I always get my people to help me fill up my cask. Good-afternoon, deacon."

Religious Vultures.

In every community tastes differ. What is relished by some is nauseous to others. This is true physically, mentally, morally, and spiritually, or religiously. To the pure in heart all things are pure; and pure things are preferable. But to the impure mind, the low, the base, the degrading, and the polluting is swallowed with avidity. This is characteristic of fault finders and grumblers, of gossipers and scandal mongers and these pests are to be found in every neighborhood where there is a Christian church. Some of them sometimes manage to get it to the church. But they are not the supporters of the church, but the kickers in the church, always taking exceptions to what is being done by the burden bearers of the church. These are the spots that feast on the church's charity in privileges, but they are the Cainites who are always jealous of their superiors in character, because their own works are evil, while those of the others are righteous. The pity is that they do not do as Cain did, "go out from the presence of the Lord" and make a place for themselves, and live by themselves. Then they would have to live on their own ~~conception~~ *conception*.

But they prefer to live in Christian communities where they can pick up the offal of the church members, they love to lick up what imperfections they can find in those who support the moral and religious institutions of the land, and they are always ready to stir into their mess with a stick of exaggeration untruths, misrepresentations and innuendoes, and season it with slurs and invectives; and there are some Rev. Tramps who go about like their master, "as roaring lions seeking whom they may devour." These are the kind of preachers whose religious vultures always take up with. They fill their ears and mouths with their home diet that they may spread it out before the multitudes of Cainites who always are ready to hear and support such roving nuisances, and hallo halleluah for them. And these Rev. Tramps often imitate the Saviour by multiplying what their disciples give them so as to feed all the crowds of vultures that throng after them. And in return these vultures will pay them well for their vilifying of the pastor and deacons, and any others who do not swallow their poisonous doses; and run after them and take their part. Many a quiet neighborhood has been set all aboil by these adventurous pests, and the churches divided and weakened by them. Now, the scripture direction in regard to such a religious menace is; "go not after them," and again, "beware of dogs," and again "try the spirits," "a tree is

known by its fruit." If the fruit of a man's work is strife, division, discord and enmity; bid him not God's speed. Patronize him not, that you be not partakers of his sins.

Health Column.

ENDEAVOR TO AVOID STOOPING.

Many growing girls, especially those tall for their age are inclined to stoop and well meaning persons often advocate the use of braces or shoulder-straps as a means of correcting the tendency. The braces may force an upright carriage, but they do not give the wearer any means of maintaining it, since they prevent the exercise of those muscles which should be trained to produce an erect figure. Any exercise which strengthens the muscles of the back and shoulders will aid in correcting this defect. Old-fashioned mothers used to drill their stooping daughters to walk with a plate carried on their heads and this is really a good practice. High pillows and very soft mattresses are blamed as an aid in producing this defect, and without a doubt a flat, rather hard bed, with low pillows, is preferable for growing children. A stooping, awkward walk detracts so much from the appearance that there is every reason to avoid it, apart from the bad effect it exercises on the physical conditions.

—Healthy Home.

To those who are suffering from a run down system. We would advise the following. Take plenty of rest, and proper food. Food supplies the substance for repairing the waste of the body, and gives strength. Sleep affords the opportunity for these repairs to be made.

Both are necessary to health, rest of the body and mind are essential requisites for recuperation. Proper food and plenty of sleep are indispensable. To create an appetite use a drink made of ground hemlock, and bones-l herb, take a teaspoon full every morning. For breakfast, eat porridge made of either oatmeal or barley meal or white corn meal, or cracked wheat, with entire wheat bread, eggs, and butter. Drink milk, or hot water, trimmed with cream and sugar; avoid tea and coffee. If you can not use hot water then use postum, for dinner use fish, or lamb, chicken, or fowl with vegetables, fruits, and soups are wholesome.

A plain supper is always best. Keep clear of patent medicines, and all kinds of drugs. For moving the bowels, use the flushing treatment instead of cathartics; above all keep your mind off your complaints, and be cheerful, and hopeful, and determine to get well.

Children young enough to secure as much joy in playing with broken crockery as they could derive from gilt-edged toys, often find the back yard a source of fascinating amusement. If our eyes could be opened so that we could see the pestilence which lurks in every neglected gutter, cesspool, and heap of garbage, we would shudder when we see the innocent children staking off imaginary cities in the midst of all this, or perhaps making mud pies from some of the contaminated earth in the same vicinity. When these children sicken and perhaps die, the grief-stricken parents and sympathizing neighbors are wont to attribute their loss to the dispensations of a mysterious Providence, and attempt to become reconciled to the sad bereavement.—*The New Crusade*.

Unfortunately for the busy woman, lamps need more attention than any other means of light, and many women know but little of the best methods of treating them. If lamp chimneys are cleaned with a cloth dipped into alcohol, instead of soap and water, the result is better; and if the wicks are soaked in strong vinegar and thoroughly dried before being used, there will be no smoke. The burners will become clogged in the course of time, and ought to be treated to a ten minutes' boiling in a quart of water in which an ounce of washing-soda has been dissolved. Wipe with a cotton cloth, and they will be as good as new. This really ought to be done every month. Clean lamps give brilliant light and promote health. Dirty lamps are health destroyers.

As Seen from the Pastor's Study.

Ignorance is the mother of Prejudice, and Prudence is the infant prodigy that soon rules the whole house and makes all the neighbors uncomfortable.

When the ideal church and the real church become one, the pastoral relation will be judicious for life, annual deficits will be unknown; and the difficulty will be not how to get people to church but to get room in church for all who come.

No pastor will be counted old, or will cross the dead line, who finds his warmest welcome and his chief delight in the primary class in Sunday school.

Churches that afford their members least opportunity to work are most apt to wonder why more is not being done.

What many Christians need is not so much a spirit to do, as sight to see what can be done.

Dr. Gordon once said a theological professor was bewailing the lack of students. He said they had got down to three, and one of them was a skeptic, the second a dyspeptic, and the third an eclectic.

The occasional Christian is the type that keeps the church apologizing to the world, and keeps the world away from the church.

That was a wise pastor who said he would rather have ten steadfast than a hundred occasionals in the church.

A minister who ate mince pie late at night, and had the colic in consequence, said to the physician, "Doctor, I'm not afraid to die, but I am ashamed to."

The professor of homiletics met his match in the student who was given the text, "Thou knowest the foolishness of man, O Lord, that it is great," and subdivided his discourse thus: "I have two heads: 1. Man is a great fool; 2. The Lord knows it."

Nearly all pastorates seem pleasant and peaceful except the one you happen to hold. To realize the utter fallaciousness of this view would save many an unwise pastoral change.

If man, as ancient Protagoras says, is the measure of the universe, it is man's most important business to keep enlarging his measuring capacity.

The Interruptions Ceased.

A clergyman who had been greatly annoyed by the continued interruption to which he had been subjected during the delivery of his sermon stopped abruptly, and locking round at the congregation spoke as follows:

"Some time ago, while delivering a sermon. I was frequently interrupted by a gentleman sitting in front of me, who gesticulated, moved about, and whispered to his neighbors, and at last I addressed to him a sharp reprimand for his unseemly conduct. When the service was over my clerk in the vestry mentioned the matter to me, and asked if I was ignorant of the fact that the person addressed was an idiot. I have since then always hesitated to reprimand any of my own congregation for interrupting me in fear that I may be addressing an idiot, who is not responsible for his actions."

Silence rained throughout the delivery of the remainder of his sermon.

Men are not proud of their physical defects. They do not boast that they have lost an eye or an arm; but, strangely enough, they are often to exult in their mental and moral defects. They call themselves agnostics with a tone that savors of anything but regret; they say that they lack the power of faith as if it were a reason for congratulation.

Children's Corner.

Putting in the Kisses.

"Four pairs of little baby stockings, and not a hole in one of them!" said mother, sorting out the clothes from the wash and laying the four dainty pairs across her lap.

"This bouncing little girl has grown right out of them," said mother, throwing a loving smile over to the corner where the baby sat among her dolls and blocks.

"I can tell you what to do," said Aunt Susy in a minute. "Don't you know that pretty little woman round on Damon street? Her husband hasn't had any work for four months, and I can't help thinking such things would come in handy."

"Do you suppose she would take them?" asked mother, doubtfully. "She has a little pride, I think, and I wouldn't like to hurt her feelings."

"O'es she would," spoke up the baby, eagerly. "She'd say 'Fank you,' if I gived 'at baby all my pink stockings! 'Cause she'd like the kisses in 'em."

As she spoke the baby jumped up and ran over to her mother's lap and picked up all the stockings, one by one. Into the top of each she dropped a mouthful of kisses. Aunt Susy looked up with her eyes full of questions.

"It's a little way we began long ago," said mother, answering. "She grows so fast that she really has had a great many things to give away in her four little years of life. I have always tried to make her feel that 'the gift without the giver is bare.' I don't know but the darling is right. I am sure she would be if the baby's mother could see her putting in the kisses."

"I'll tell her," said Aunt Sue, getting up to put on her hat and cloak, and taking the tiny bundle.—*Weekly Magnet.*

True Riches.

A nobleman in the North of England once said to a friend who accompanied him on a walk, "These beautiful grounds, as far as your eye can reach, the se forests of valuable timber on the mountain side, and those vast mines full of precious metals, all belong to me. Yonder powerful steam engines obtain the produce of my mines, and those ships convey my wealth to other parts of the kingdom." "Well, my lord," his friend replied, "do you see yonder small cottage that seems but a speck on your estate? There dwells a poor woman who can say more than all this, for she can say, 'Christ is mine.' She was once ignorant of all religious truth, but she sought the guiding light, which brought her to the Saviour. In a few years you must give up your possessions, for you can carry nothing away with you when you die; but when she leaves this world she will enter upon a far nobler inheritance than your lordship now possesses—an inheritance incorruptible, and that fadeeth not away—reserved in heaven for those who are kept by the power of God through faith unto salvation.

Courtsey.

"I know nothing about Amherst College, or its library, but I do know that its president is a real gentleman; and here are one hundred dollars." An incident that took place a few years before occasioned this remark. When the speaker, a lady, hailed a stage coach, intending to ride, it was found to be filled to its capacity inside, and of all the men one only, an old man with gray hair, volunteered to give the lady his seat, and go on the box with the driver. This was the president of Amherst College, and the one hundred dollars which the lady gave to the institution was not to pay for this politeness; it was worth much more than that, but she only wished to show her appreciation.

Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—*T. L. Cuyler.*

The Eastern New Brunswick Baptist Association.

This body met at Hopewell Cape on Saturday, the 21st inst. A large number of delegates and visitors were present. The services began at 10.30 a. m., at which meeting the officers for the year were elected. They are as follows: Rev. H. H. Saunders, pastor of Elgin Baptist Church, was chosen moderator; Judge Fred Emmerson, secretary; and Rev. C. C. Burgess, treasurer.

A very pleasant conference was held for an hour, in which a large number took part and gave sweet rich testimonies for Christ as their precious Saviour. The business parts of the session were conducted with harmony and good fellowship. The proposition for blending the three associations in one did not meet with as favorable a response as it did at the Southern Association, but Judge Emmerson gave notice that he would move a resolution to that effect at this association next year.

The association appointed six of its members to act on the Board of Home Missions in conjunction with those appointed by the other associations, or who may yet be appointed.

The Sunday services were refreshing and inspiring. Rev. A. F. Brow gave an eloquent sermon in the morning from the words, "Never man spake like this man." At the afternoon meeting Rev. Dr. Manning excelled himself with a soul-stirring address on missions. At the same time Rev. J. H. Hughes gave a very instructive sermon in the Public Hall, it being an over-flow meeting, there being more present than the church would seat.

Monday evening the meeting came to a close with a packed house held spellbound for nearly two hours listening to three stirring addresses given by Revs. Robinson, Colwell and Parshley. They were all good, but the last was a masterly handling of the subject, and must be productive of much good. Altogether the people in attendance had a good enjoyable time. The weather was fine, the scenery beautiful, the villagers hospitable and attentively kind; and it is to be hoped that great good will result from the gathering there of our brethren and sisters. THE HOME MISSION JOURNAL is largely patronized in this village as well as in most parts of Albert County.

The Family Church.

Those of us who are living in communities in which vigorous Christian churches are carrying on their work do not always realize how greatly we are indebted to them for the influences that sweeten life and strengthen character. The Sunday services of worship, preaching, and Biblical instruction, the midweek prayer-meeting, the benevolent activities, and the social opportunities of the congregation, give the individual and the family an environment that powerfully contributes to strengthening the better elements of character. At the very least this environment makes us mindful of spiritual things. It brings us into some kind of contact with noble standards, and it presents the claims of a law of righteousness to which conscience responds, though our conduct may not fully conform to its requirements.

This precious influence of a church cannot be tabulated in any columns of statistics. Perhaps we are too prone to estimate the success of the spiritual work of a church by the number of baptisms. Some of the churches which receive the largest numbers by profession of faith do not exert any vigorous and wholesome influence upon the general tone of personal and family life in the community, while others that report fewer additions are nevertheless towers of strength for the cause of general Christian living. The tone of the community is nobler from the simple fact of their existence and work.

This is something that the so-called "Evangelistic" churches are tempted to forget. They are successful in leading people to take upon themselves the obligations of a Christian life, but they fail in leading them to fulfil those obligations. We frankly say that we should not care to bring up a family in the atmosphere generated by some of the churches that are esteemed to be most successful in evangelization. They do not present to young people a high type of Christian character. The appeals that are

appropriate for hardened sinners are not always appropriate for innocent boys and girls. Overstrained abnormal exhortations do not generate wholesome Christian ideals. The family church in which the worship and preaching are adjusted to the needs of the average cultivated household cannot, except in the great cities where multitudes are massed, be replaced by so-called "people's churches."

The realization of these facts will exert a strong influence upon ministerial education. You cannot make a successful pastor of a church composed of cultivated Christian families out of a crude, raw, uneducated man. His piety and devotion alone will not qualify him for the work that needs to be done. The methods that are successful in the city slums will not do in the community of suburban homes. The preaching saturated with slang, and marked by superficial views of Biblical truth, will not commend itself. We have more men who can preach strong evangelistic sermons than we have men who can build up a church, and make its entire atmosphere and genius a perpetual witness to the religion of Christ.

We might as well face the fact as not that the increasing differentiation of American conditions is bringing about differentiations in churches and ministers. There are some churches and ministers that never ought to be united. They do not belong together; they are not suited for each other. Just now, our great lack is that of ministers who can meet the needs of churches composed of cultivated Christian families. There are a plenty of men for missionary work at home and abroad. It is not altogether difficult to find evangelists; but we have not too many men who can take a church in which families predominate and lead it to the utilization of its superb opportunities.—*Watchman.*

Religious News.

PETITCODIAC.

On the 8th inst we had a roll-call. The day was somewhat unfavorable but the congregations were good, especially in the afternoon and evening. Rev. J. W. Erown, pastor of Eavelock, was with us throughout the day, preaching morning and evening with great acceptance. These sermons coming as they did with so much sweetness and heavenly power cannot but bear fruit to God's glory. Our thank offering amounted to \$50 which was devoted to missions. On the 15th it was our privilege to baptize two young women into the fold of the North River church. L. B. COLWELL.
July 27th.

Lord's day, July 15th was spent at Lower Blackville.

BLISSVILLE. Service in the morning at the Rapids. In the afternoon, at Underhill, I baptized two rejoicing candidates for Bro. Richardson, and preached and administered the Lord's Supper. I had not the privilege of meeting Bro. Richardson as he was away filling my appointment at Ludlow and Doaktown. The people of his charge are high in his praise. We trust that under the guiding hand our dear brother may do a good work there during the coming weeks. I have been engaged during the past two weeks in special meetings at Upper Blackville. Had a good day there yesterday; baptism in the morning, one of the candidates being a lady in her 71st year, coming a distance of nearly ten miles to follow in her Master's footsteps; another one of the candidates, a young mother living back from the river a distance of three miles, came carrying her child in her arms through the cold rains of last week. We are thankful to know that there is yet a little of the old time determination to follow Jesus left in the earth. "Through floods and flames if Jesus leads." A number of others have manifested an interest in these matters by coming from evening to evening across the much swollen river and in the heavy down-pour. A number manifested a still deeper interest by rising for prayer. We are praying that these dear souls may before long make full, glad surrender to Jesus. We came on to Blissfield last night, and preached there, in all making three sermons, baptism and the Lord's Supper for one day, with a hot Sunday thrown in. We are not feeling very starchy this Monday morning. We have taken up special work at Blissfield this evening right by the home of

the sainted Edwards of precious memory. If we meet with encouragement we will continue them through the evenings of this week, visiting from house to house during the day. My plan is to go over the whole field in this way, trusting that the Lord will give souls for hire, seals to our ministry. Brethren pray for us. It is not all sunshine. M. P. KING.

Doaktown, July 24th.

SECOND GRAND LAKE. The Second Grand Lake Baptist church is at present without a pastor and is desirous of engaging the services of an ordained minister to labor among them. A man with a family preferred. SAMUEL E. BARTON, Church Clerk, Cumberland Bay, July 16th.

DORCHESTER. Rev. C. C. Burgess last evening tendered his resignation of the pastorate of the Dorchester church to take effect the first of November. Bro. Burgess has been pastor of the church for nearly four years and has done much good work in all the sections of the church. He and his wife and daughter will leave many friends in the community. Bro. Burgess will leave an hiatus which it is to be hoped will be speedily filled by an equally deserving minister. C. E. K.

August 4th.

ÉCRETICHE, N. B. We are able to report blessings from this field, which of course makes us glad. The Protestant population in this part of Kent County is very small and the Baptists are few and far between. It has been my privilege to spend part of the time for about two months at this place, and have found a loving and faithful people striving under many disadvantages to serve their Master. An effort was put forth by prayer and special meetings which resulted in some confessing the Saviour for the first time, some asking an interest in the prayers of God's people and others thinking more seriously about the things of God, also some who had wandered away and become careless, returned and are now praising and serving God again. Last Sunday was a grand day with us, as the Kent County Sunday School Convention, which was so pleasant and inspiring and largely attended was held in this place. In the afternoon three were baptized by Rev. R. M. Bynon. The beautiful scene was witnessed by a number of people of different beliefs.

Others are expected to follow in the near future. Pray for us that God may revive his cause in his place. We have a good Sunday School. Although one of our faithful workers was taken to her reward last spring and another is away for the summer, the work is being faithfully and successfully carried on.

GEO. H. BEAMAN.

Personals.

Hon. A. F. Randolph of Fredericton, who, with Mrs. Randolph, spent the winter in the South, returned to his home some weeks ago. We deeply regret to learn that Mr. Randolph did not receive from his southern trip the benefit that was hoped for, and that the present condition of his health is such as to cause his friends grave anxiety.

Rev. F. M. Young, who has just concluded a pastorate of nearly eleven years with the Bridgetown church, has accepted a call to the church at North Sydney, C. B. This is an important field, with opportunities which will both demand and reward the best service which a pastor can give.

The many friends of Rev. Truman Bishop and family, now of Vancouver, B. C., will be glad to hear that they find themselves most happily located in their new home and are much pleased with what they have seen of the West. Mr. Bishop writes us: "We have kindly memories of our labors in the East, but have so far no regret over the change to the West. May God bless and guide us all, whether in the East or West, that we may be successful laborers in the vineyard of our Lord."

Unexpected Remembrances.

MR. EDITOR:—Allow me through the columns of the *Messenger and Visitor* to express the heartfelt gratitude of myself and family for the kindness and true Christian sympathy manifested toward us since my health failed. We have been receiving almost constant evidence of the genuineness of the friendly relation formed in the years that are past. Friends remember us by writing letters of condolence and accompanying them with financial aid. It is true that this is acceptable to us, but we have never wanted for the ordinary comforts of life. But higher than that we appreciate the kindness thus manifested. To know and feel that where we have lived and labored we have left behind us so many true friends who do not now forget us. I may say that I was not a little surprised to receive the tangible evidence of the respect and esteem that the brethren in the Eastern New Brunswick Association have for me. May God bless and prosper them in every good work. I long to be again engaged in the Master's work, which I love above all else; I bow submissively to his will. Pray for me, brethren and sisters, and for my companion in life in her very sad affliction, that our faith fail not, and that we may be kept by the power of God in the trying hours of this life.—M. & P.

S. W. KEIRSTEAD.

Dawson, Albert County, July 31st.

When one, two, or three members are allowed to pay most of the church bills, all the other members suffer injury and loss. So when a few have to do the church work, the rest are stricken with paralysis.

Some men hit selfishness a blow on the head with every dollar given to missions; and selfishness is the source of more unhappiness than all other causes combined. The church's call to constant giving is therefore a blessing in disguise.

The only caste in this country that one should crave is that of Christiana culture, which is created by character, not circumstance or chance, and is bound to exist.

Married.

CLARKE—BROWN—At Chipman, Queens Co., on the 18th inst., by Rev. W. E. McIntyre, William Clarke of Cumberland Bay to Mary J. Brown of the same place.

BROWN—MCGAGHEY—At Head of Cumberland Bay, Queens Co., on the 19th inst., by Rev. W. E. McIntyre, York Brock to Edith A. McGaghey, both of Waterborough, Queens Co.

CHASE—AUSTIN—At Chipman, Q. C., on 20th inst., by Rev. W. E. McIntyre, Capt. E. D. Chase, to Jennie M. Austin, both of Chipman.

HATFIELD—RILEY—At the Baptist parsonage, Florenceville, N. B., June 30th, by Rev. A. H. Hayward, Charlie E. Hatfield of Middle Brooks to Jennie E. Kideout of the same place.

JAMIESON—MCKENZIE—At Northfield, Aberdeen, N. B., on July 24th, by Rev. A. H. Hayward, Robert H. Jamieson of Northfield to Edna Maude McKenzie of the same place.

COLWELL—WATSON—At the parsonage of the German Street Church, St. John, on July 14th, by Rev. G. O. Gates, Melville Colwell and Mamie Watson, all of St. John.

WORKMAN—SEELY—At the residence of the bride's parents, Mount Pleasant, St. John, on July 24th, by Rev. G. O. Gates, Frank M., son of Prof. Workman of Acadia College and Rosalie B., daughter of Alfred Seely of St. John.

LEEMAN—KELLY—At St. John, N. B., July 16th by Rev. P. J. Stackhouse, Charles Leeman of St. John to Letitia Kelley of Moncton, N. B.

PROSSER—HALLETT—At Windsor, Carleton Co., on July 4th, by Rev. E. P. Calder, Woodie Prosser of Carlyle, Carleton Co., to Annie Hallett of Windsor.

THOMAS—MCGRATH—At the home of the bride, Knoxsford, Carleton Co., on the 28th ult., by Rev. E. P. Calder, Orin Thomas of Knoxsford to Flora, daughter of Daniel McGrath of the same place.

LAWSON—JONES—At the residence of Mr. Peter Lawson, July 11th, by Rev. J. D. Wetmore, Horatio D. Lawson of Brighton, Carleton Co., to Annie A. Jones of Kains, Kings County, N. B.

STEVENS—STEVENS—At Riverside, Albert Co., N. B., on July 25th, by Rev. F. B. Davidson, Oliver G. Steeves of Kigin and Lucy E. Steeves of Chester.

BYKAMP—DYKMAN—At Chipman, N. B., on July 30th, by Rev. W. E. McIntyre, Anos Bishop of Chipman, to Lina Dykman of Northfield, Sanbury Co.

Died.

MCLEAN—At Cumberland Bay, Q. C., on 13th inst., of inflammation, Annie E., wife of John E. McLean, aged 32 years, leaving three children and a sorrowing husband to mourn her early departure. Deceased was a daughter of Colin C. Turner, Esq., of Tracadie, Gloucester Co. She had professed her faith in Christ some time before her death and her life gave evidence of a consistent Christian character.

BRIGGS—At Chipman, Q. C., on the 10th inst., Hiram Briggs, in the 67th year of his age. Death came suddenly to our brother who was crushed by an accident with a team heavily laden with brick. His departure has cast a gloom over the community in which he had spent his life. Four sons and a daughter, besides his companion, remain in sorrow. Brother Briggs was in all respects an exceptional man, as a husband and father, kind and thoughtful, as a member of the Church of Christ ever helpful and sympathetic; he was one in whom all reposed the utmost confidence and for whom they cherished the highest esteem. His place in the church will not be easy to fill, and his loss to his home is irreparable. He was one who ever walked with Christ and death found him ready for the call to the eternal home. We, how in submission to the will of our Heavenly Father, knowing that He doeth all things well. Our departed brother professed his faith in Christ about twenty-five years since, and was baptized by Elder Elias Kerstead, uniting with the church at Salmon Creek, now known as Second Chipman. His remains were laid to rest in the burying ground near the home of his childhood, there to await the resurrection morn when he shall awake with the likeness of Christ. "Ye ye also ready, for in such an hour as ye think not the Son of Man cometh."

GOOD—Mrs. Good, widow of the late George Good of Upper Woodstock passed peacefully from all that is mortal, to the home of immortals, at her home. Mrs. Good was a Christian of superior excellence; and will be much missed in her neighborhood. She was sister to the late Hon. Frank Wood of Queens Co. "Only gone to join the blood-washed throng."

JENKINS—At Cumberland Bay, on the 10th inst. Joseph Blair, infant son of Joseph and Martha Jenkins, aged five months. "Safely the little children to come unto me and forbid them not, for of such is the kingdom of God."

HALL—At St. Croix, July 18th, Ada, wife of William C. Hall, aged 42 years. She was an affectionate wife and devoted mother. As a member of the Hampton church she was a zealous and much appreciated worker. While young she professed faith in Christ and found in his service increasing pleasure as she advanced in years.

MCLEAN—At Cumberland Bay, on the 13th inst. Annie, wife of John E. McLean, aged 32 years, leaving a loving husband, three small children, and a large circle of relatives and friends to bear the sad loss they have sustained. But their loss is her eternal gain, for since she gave herself to Jesus Christ some years ago she has lived an earnest, sincere and consecrated life of faith in him.

FOWLER—Deacon Samuel O. Fowler, of Fairville, N. B., passed to his reward on Sunday, July 22nd, aged 69 years. Bro. Fowler was sick only two weeks, and his death was a surprise to his relatives and friends. He was a kind father, a good neighbor, and a useful member and officer of the Fairville Baptist Church. He leaves three daughters and several brothers and sisters to mourn his departure. With our departed brother we feel assured, that "To be absent from the body is to be present with the Lord."

LARKIN—At Lower Newcastle, Queens county, on the 10th inst., Mr. Thomas Larkin, aged 83 years. Leaves three sons, two daughters and a widow to mourn.

SPRAGUE—At his home, Penobscus, on the 12th inst., Mr. Asa Sprague departed this life, aged 78 years. For many years Mr. Sprague was a faithful member of the Cardwell Baptist church. His death removes one of the oldest members of the church. He will be missed in the church and in the community.

GANONG—At Snider Mountain, Kings county, N. B., on July 13th, William Ganong aged 78 years. Deceased was for about 40 years one of the deacons of the Baptist church at Collins, and during all these years was ever active in the performance of his Christian duties. Three sons, (one of them being Rev. J. B. Ganong of Hamilton, New York), and one daughter are left to mourn the loss of a kind father.

BRIGGS—Suddenly, at Chipman, N. B., on the 10th inst., Hiram Briggs, in the 67th year of his age. The deceased professed religion about 25 years since and was baptized by Elder Elias Kerstead. He united with 2nd Chipman church and has ever since maintained a consistent and godly walk. He was faithful and devoted in his attachment to the cause of God, a model husband and father, and an esteemed citizen of the community. A widow, four sons and one daughter are left to mourn his departure.

BARTON—At Cumberland Point, N. B., on July 28th, of consumption, Herbert O. Barton, aged 23 years. He died in hope, trusting in the finished work of Christ.

MACLEAN—At Jemseg, Queens Co., N. B., on July 25th, Mabel, only daughter of Alexander MacLean, aged 16, after a lingering illness of two years.