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WHOLE No. 123

Keeping Our Grip

We suppose that on the whole it is easier to keep up than to catch up. That is to say, it demands less effort moment by moment to keep our places, wherever these places may be, than to regain them when once they are lost. And yet it demands constant effort to keep up. The thought of some apparently is that if a position is won effort may then relax. The truth is just exactly the contrary of this. It needs constant exertion to maintain ourselves in any position or in any possession. We must, in other words, be constantly continuing our grip in our apprehensions of truth. In the holding to our obligations in various directions, in illustrating our loyalty to our Master and to our duty, we must constantly exercise vigilance and tighten our grasp. Every advance means greater care. Every onward position means emphasized attention. In other words, we must in whatever direction it may be or in connection with whatever duty or possession increase our attention and our energy with each advance. Failing to do this we shall inevitably lose. Dr. Alexander McLaren in his farewell sermon, closing a ministry of over forty years, utters these words: And then there is the other thing, solid deliberate faith in the initial act has to be lengthened out throughout the life into distinct effort to keep a firm hold of that which we have apprehended. Why, you cannot lay hold of a stick with your hand and keep a tight grip upon it unless you are continually tightening it, for the muscles will relax in the very act of prehension, and you cannot keep hold of Christ unless you grip day by day an hour by hour. He is not God to you by reason of any past heroism of faith if there is a present sluggishness of apprehension.

Not only is constant effort and eternal vigilance essential to advancement along different lines, but they are also demanded for the retention of that which we have. Failing to advance we really go backward, and failing to tighten our grip constantly on truth and duty and obligation our hold becomes lax and our spirit lifeless. Here we fancy may be found the secret of many a declension of life and faith. We have constantly to pray not only that we may get, but that we may also grip firmly that which is put into our possession, and the latter obligation is no less insistent than the former.

"Hold fast that which thou hast, that no one take thy crown."

Grow in Spite of Weights

May it not be that we grow in spite of our weights, and that these deprivations, these afflictions, this hard disposition, if you please, may it not be they are weights intended to develop us into the larger manhood and the greater nobilities of the soul? Look at Jesus Christ. The story in brief is the incarnation, is the ministry, is Gethsemane, is the cross, is the grave. Would Jesus ever have become the world's Saviour had he not known Gethsemane and the agony of the cross? Could He have touched the heart, the sore heart of the world, had he not gotten down to the very lowest depths and felt again and again the iron in His sensitive soul?

It may be, fellow sufferer, it may be gentle woman, that your deprivation, that your losses, your heart aches, your ailments will minister to your transformation and to your final exultation, until you shall be in spiritual stature able to stand even shoulder to shoulder with the Man who was acquainted with sorrows and griefs.

Now, there is a time coming when we shall have the perfect vision. "For now we see in a mirror darkly, but then face to face."

A young girl 15 years of age, a laughter-loving, happy Christian girl, was suddenly thrown upon a bed of severe sickness; indeed, all one side was totally paralyzed and she was stricken into almost total blindness. Her family physician, after making a very careful examination, said to the sorrowing friends, "she has seen her best

days, poor child!" And this laughter-loving maid responded, "Doctor, now that is not true; my best days are to come when I shall see the King in His beauty." And so, beloved, our best days are to come. Your best days and mine, the days when all the mists have rolled away, when all the clouds have been dissipated by the shining of His face, the day when all the enigmas of life shall be solved, the day when we shall see the King in His beauty.

John says, "Beloved, now are we the children of God, and is it not yet made manifest what we shall be." We know that if He shall be manifested we shall be like Him, for we shall see Him even as He is. You and I to be like Him, who needeth not to be told about man, for He knew what was in man. You and I to be like Him, who was independent of gravity, of all material substances and forces! You and I to be like Him who on the Mount of Transfiguration shone so that the disciples were dazzled even of the splendor of His garments! You and I to be like Him, whom John saw in that divine theophany recorded in the last book in the Bible, yonder in glory. You and I to be like Him who has overcome and is now sitting on the throne of the universe. That is what He has said. He that overcometh will I give to sit with me on my throne, even as I also overcame and am sat down with my Father on His throne." We shall see Him. We shall see Him face to face. Every problem will be solved. We shall be with Him forevermore.

Exhorting One Another

In his Epistle to the Hebrews the author speaks to those Christians of exhorting one another, and so much the more he says as they see the day approaching. The apostolic duty is the duty of our own time, though we may not act from just the same motive. We do not live to ourselves. Each is related to all others as helper or hinderer. We may be the former and sometimes a word of exhortation as to duty or hope or courage or improved conditions may furnish the means by which we may be enabled to discharge this obligation.

Not only as individuals does this duty rest upon us, but as churches, or in our churches as a whole we may seek to discharge it. We came into touch with a beautiful illustration of this the other day. We had put into our hands a calendar distributed by the Gethsemane Church of Philadelphia, and prepared by the pastor and officers. In it the pastor exhorts his people and urges them to a higher standard and greater activity. The Sunday-school superintendent urges his teachers and scholars to larger fidelity thereto and gives to these hints as to the value of that which they are asked to support. The deacons over their own signature address the church, telling the membership of its progress and prompting all to larger contributions in future to its success. The calendar as it lay before us contained large suggestions. We oftentimes fail to secure proper results because we have not adopted reasonable means. Oftentimes there is a portion of the church not reached because sufficient effort is not made to touch it. United effort on the part of pastor and officers as illustrated by the Gethsemane Church, put in practice universally, would be of vast help. We urge others to engage in the duty of exhortation, and in this paragraph we have sought to practise that which we have preached.

The Soul of Candour

Her Reasons.—"Good morning, Janet. I am sorry to hear that you did not like my preaching on Sunday. What was the reason?"

"I had three very good reasons, sir. Firstly, we read ye're sermon; secondly, ye didna read it well, an', thirdly, it wasna worth readin' at."

Tar Sproke for Diphtheria

Dr. Delthil's Cure Tried With Success Upon A New York Patient.

Ruth Lockwood, the nine-year-old child of Thomas Lockwood, a compositor in the *Times* office, became violently ill with diphtheria on Tuesday night last. She was so weak that it was deemed dangerous to try tracheotomy, or cutting open the windpipe. On Thursday Dr. Nichols of 117 West Washington place, who was attending her, received a copy of the Paris *Figaro*, which contained a report made to the French Academy of Medicine by Dr. Delthil. Dr. Delthil said that the vapors of liquid tar and turpentine would dissolve the fibrinous exudations which choke up the throat in croup and diphtheria.

Dr. Delthil's process was described. He pours equal parts of turpentine and liquid of tar into a tin pan or cup and sets fire to the mixture. A dense resinous smoke arises, which obscures the air of the room.

"The patient," Dr. Delthil says, "immediately seems to experience relief; the choking and rattle stop; the patient falls into a slumber and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbicides. These, when caught on a glass, may be seen to dissolve in the smoke. In the course of three days afterwards the patient entirely recovers."

Dr. Nichols tried this treatment yesterday with little Ruth Lockwood. She was lying gasping for breath when he visited her. First pouring out two tablespoonfuls of liquefied tar on a iron pan, he poured as much turpentine and set it on fire. The rich resinous smoke which rose to the ceiling was by no means unpleasant. As it filled the room the child's breathing became natural, and as the smoke grew dense she fell asleep.

The Bar

A poet has said of the saloon that it is appropriately called a bar:

A bar to heaven, a door to hell;
Whosoever named it named it well;
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride, and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell,
Whoever named it named it well.

If a young man makes himself conspicuous by his energy and integrity, some one who is able to help him forward will be sure to observe him and come to his aid. Energetic and industrious young men are always in demand, and are sure to be found out. They need not of themselves seek recognition. It will come to them unsought. A man's work is his best recommendation.

It is not only on the field of battle that a man may prove himself to be a mighty man of valor, but at a day laborer's work he may display this noble trait. It requires as much courage, perhaps more, to take up the common burdens of life and carry them with spirit and energy as to face an enemy on the field of battle. Valor is strength; it is determination; it is courage; it is virtue. It is a virtue to be exercised everywhere.

The Home Mission Journal.

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Rosecroft.

CHAPTER XIV.

"Isn't it dreadful, Diantha, to think of such a bold robbery taking place in our quiet town of Berwick! I'm sure after this I shall lay awake nights half the time and fancy that every sound I hear is from burglars."

The speaker was Miss Agnes Woolsey, an old friend of Miss Hathaway's, who lived in a neighboring street. She was an elderly woman, slight and fragile looking, with a refined face that had once been very pretty, and beautiful white hair.

Genie as her face was, it lacked the expression of repose that made Diantha Hathaway the very embodiment of peace and quiet happiness. The curves of Miss Woolsey's mouth, the anxious look in her blue eyes, the wrinkles that had aged her face years before, above all, the fluttering involuntary gestures she so frequently made with her tiny hands, all betrayed a highly sensitive, nervous temperament. And this afternoon she was more excitable than usual, on account of the burglary they had been discussing, which took place the night before.

Miss Diantha herself looked considerably disturbed, though she tried to soothe the fears of her friend. But Elsie sat by, a glow of resolution in her dark eyes, as she thought how she and Rags would guard her little Aunt and come to her rescue in case a burglar should break into their house.

It was a somewhat sultry July afternoon, and the little parlor, pleasantly shaded and fragrant with flowers, seemed a most inviting haven of rest. Miss Woolsey looked wistfully at Elsie as she said:

"What a comfort it must be to have your dear niece with you! Ah, if I had some one to share my room with me I should not be so alone at night. To be sure, brother Guy has the room adjoining, and wakes easily, and says he would come to the rescue with his pistol, if I gave the slightest alarm. But that doesn't comfort me much, for he would more likely than not shoot himself or me instead of the burglar, always provided the ruffian didn't shoot him first."

"Oh, my dear, you must have more confidence in your good brother. He always seems so cool-headed and self-possessed."

"Oh, but you must remember that he isn't so young and vigorous as he used to be, and can't see well without his glasses, either. And I'm sure he would never think to put them on if he heard me call for help. And though I shall always keep a night-light burning after this, it would be pretty dark in the room, and with his glasses off he might so easily mistake me for a burglar, or get shot himself!" Miss Woolsey paused expressively.

Miss Hathaway's eyes twinkled with mild amusement at her friend's naivete, but she pitied her nervous distress and said kindly:

"After all, Agnes, you are more favored than we, who have no man to depend upon except our good neighbor next door, Mr. Himsdale. We have arranged together that in case of any danger from fire or robbers I am to ring a big bell out of my chamber window, when he will come to the rescue. But he is such a sound sleeper, I don't know as we could count upon his help, unless his wife or children roused him."

"Well that is a discouraging outlook, Diantha! Why don't you try the plan I thought of, and which I would certainly carry out if Guy were willing. I suggested that every night we should put our two good watches, pocket money, and what little silver and jewelry we have into a

basket, and leave it on the front hall table with a lamp burning near it so that the burglars would see it at once. To make sure they did not come upstairs I would write a card in big printed letters, saying that was all the silver we had, and that we kept our money (except the amount in the basket) in a New York savings bank, and would they please go quietly away with the basket, shutting any doors or windows they might have left open. Oh, Diantha, I see you are trying not to laugh, you and Elsie both, and I really didn't know but brother Guy would have a fit when I suggested this plan to him a month ago, after we heard of that burglary in Orange. He's teased me about it in his god-natured way ever since, keeps bringing me the most ridiculous placards in prose and poetry addressed to the burglars! I can't help laughing at some of them myself, though I'm ready to cry too, I'm always so nervous about robbers and fire. And I must say I think my little plan much more sensible than to run the risk of being murdered in our beds. Our old Martha is so faithful and honest she would never even think of taking anything we left out, or of tattling about the matter, either."

"But, my dear Agnes," said Miss Hathaway, good-naturedly, "don't you think it would be quite an encouragement to crime making presents money and valuables to burglars? Why, if everybody undertook to carry out your plan, we might have a regular invasion of robbers in Berwick."

"Dear me, I never thought of that," said conscientious little Miss Woolsey. "I wouldn't willingly do anything that was wrong. But I am so nervous and upset about the burglary last night. To think how they succeeded in chloroforming the whole family except Squire Remington, and they fired twice at him when he was chasing them! Such a rash thing for him to do, and what a mercy he wasn't killed!"

"What a mercy indeed! Well, Agnes, you must remember that Squire Remington is a rich man; our wealth is hardly likely to tempt burglars!" She laughed as she spoke, but went on after an instant's pause, with a half-playful half-serious smile. "We shall have to take comfort in the text that is such a comfort to Mother Adams, 'Thou shalt not be afraid of the terror by night.'"

"Dear old saint! She always has a text for everything. I wish I had her faith, I might be able then to sleep like a bobby the whole night through, as she does, for all her eighty years," sighed Miss Woolsey, who was really a good Christian, and an intelligent, agreeable woman also, except when her nervous fears were excited.

That night Miss Hathaway read the ninety-first psalm. Then, kneeling down with Rosie and Elsie she asked in somewhat trembling tones for God's protection through the night, after which they all repeated together the Lord's prayer and sang an evening hymn. Elsie felt when they parted for the night as if God's benediction were resting on them. At the same time the spirited and resolute young maid remembered sturdy Cromwell's maxim: "Trust in God and keep your powder dry." What if the Great Deliverer designed through her to protect the gentle-hearted, fragile little woman who loved and cherished her like a mother! Her heart thrilled at the thought and when she knelt to pray, she asked that she might be made strong and very courageous in case of any peril from robbers or fire.

Her room and her aunt Diantha's were exactly opposite, and they always left their doors open at night so that they could call upon each other in case of any emergency. Rosie's pleasant little room was at the east end of the hall, overlooking the kitchen garden. The faithful creature had, unknown to her mistress and Elsie, bought a pistol that afternoon, with her own wages, which she had locked up in a drawer. It must be confessed, however, that though no coward, Rosie looked upon her new acquisition with the greatest distrust and aversion. Except for a few minutes' instruction from the gunsmith about loading it and pulling the trigger she didn't know in the least how to use the weapon, and was mortally afraid she might hit the wrong person.

In spite of her misgivings, however, Rosie tried to keep up a brave heart and a cheery face before the others. As she said good-night to Miss

Diantha and Elsie, she urged them to call her at once if they heard any unusual noises in the house, "though I don't think we're rich enough to tempt the rascals," she added consolingly.

(To be Continued.)

Victory Co. t. in

The fight is on. The lines are drawn. Whether we accept the fact or dispute it, the fact remains. The conflict against intemperance has taken the form of a contest between the church and the liquor traffic.

The church will win. There can be no doubt as to the result. The uncertainty is as to the length of time for which the fight may be prolonged. This also is a matter for the church to determine.

The warfare is in one sense something like the warfare between the British and the Boers in South Africa. On the one hand, a small though earnest and determined minority, cut off from outside help, and on the other hand, a mighty array with a vast empire of open resources behind it.

Compared with the liquor traffic, the church is vast and powerful. If Christians were united and earnest, the contest would be very brief. The odds against the liquor traffic are too great to give any chance of winning.

It exists to-day because the forces that make for righteousness are not sufficiently consolidated to meet the organized opposition which is therefore able to defeat them, and because men are not roused to the necessities of the situation.

There is in the Christian Church to-day a power that, if operative, would bring the legalized liquor traffic to an end in one election campaign. Where rests the responsibility for the continuance of the traffic?

We repeat our assertion of the ultimate result. Evil will be utterly overcome of good. Meantime those who fail to do all they can to suppress the evil, cannot evade responsibility for the results of its operation.

And Yet We All Would be Rich

The late Cornelius Vanderbilt is quoted as having said to a friend, just before he died: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it, and never had it in my hands for a moment. I dress no better than my private secretary, and cannot eat as much as my coachman. I live in a big servant's boarding-house, am bothered to death by beggars, have dyspepsia, and most of my money is in the hands of others, who use it mainly for their own benefit."

The more active we are in missionary work, the deeper we go into it, the more glorious and rewardful it becomes to our souls. The splendor of the conception of proclaiming the redemptive love of Almighty God far surpasses in grandeur the warrior's far-reaching plan, the statesman's endeavor for national conquest, the poet's dream of human brotherhood, the philosopher's theory of universal linguistic unity. The soul that truly takes Christ's sublime thought and command for the redemption of humanity is in turn taken control of by the command, every impulse and power sweetened, broadened, vivified, energized.

The Secret of Health

Don't worry. Don't hurry. "Too swift arrived as tardy was too slow." "Simplify! simplify" your diet! Don't overeat. Don't starve. "Let your moderation be known unto all men." Court the fresh air day and night. "Oh, if you knew what was in the air!" Sleep and rest abundantly. Spend less nervous energy each day than you make. Be cheerful. "A light heart lives long." Think only healthful thoughts. "As he thinketh in his heart—so is he." "Work like a man, but don't be worked to death. Avoid passion and excitement. A moment's anger may be fatal." "Associate with healthy people. Health is contagious as well as disease. Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal." Never despair. "Lost hope is a fatal disease." "If ye know these things happy are ye if ye do them."—*Journal and Messenger.*

Who will measure the depth of Christ's love for His children? It was His love which led Him to assume the form of our final humanity, to pass through the sorrows of an earthly pilgrimage and to undergo the shame and hostility of Jew and Greek and Roman. No language can express the force of this great love. Even inspiration does not attempt its measurement. Yet this is the boundless and indescribable love placed before us as the measure and example of the love which all believers are enjoined to exercise toward each other.—*Bishop John F. Hurst.*

Ministerial Record.

- Rev. F. M. Young of North Sydney, Cape Breton, accepts call to Parrsboro, N. S.
- Rev. C. S. McLearn, recently pastor at Bar Harbor, Me., has accepted a unanimous call to Guysboro, N. S.
- Rev. B. W. Merrill, B. A., has accepted the call of the McPhail Memorial Church, Ottawa, Canada.
- Rev. M. W. Brown of Brazil Lake, N. S., has been appointed general agent of the Home Missionary Board of the Maritime Provinces.
- Rev. Dr. Sowerby, formerly of South Boston, Mass., began his pastorate at College Street Church, Toronto, Ont., Oct. 4.
- Rev. H. Francis Perry, D. D., of the Englewood Church, Chicago, Ill., and formerly of Hyde Park, Mass., is called to the pastorate of the Jarvis Street Church, Toronto, Ont., as successor of Dr. B. D. Thomas. It is expected that he will accept the call.
- Rev. W. B. Minson of San Diego, Cal., has three times declined the call of the First Church, San Francisco.
- Rev. H. H. Roach, pastor of the Tabernacle church, St. John has been called to the pastorate of the North End church, Main street, and entered upon his work there on Sunday the 8th of this month.
- Rev. F. C. Wright has been called to the pastorate of the church in Hebron, N. S.
- Rev. W. J. Gibson, pastor at Jemseg, has been called to Oak Bay church, Charlotte county. He has accepted and will enter upon his duties there in Dec. next.
- Rev. J. B. Colwell is now living in St. John, and is open to a call to any church where there is plenty of work and support to be given. He is a good preacher and a good pastor, and any of our pastorless churches will do well to engage his services.
- Rev. F. D. Crawley, formerly pastor at Frederickton, N. B., and later missionary in Burma, suffered a stroke of paralysis in London, Eng., Sept. 16, and is reported to be in a critical condition.

Rev. P. S. Hanson, formerly of Chicago, but recently of the Hanson place church, N. Y., has accepted a unanimous call to the Tremont Temple church, Boston, Mass. The church and congregation rose and sang the doxology three times when the telegram announcing his acceptance of the pastorate was read.

Rev. E. H. Emert has resigned the pastorate of the church at Elkhart, Ind., and accepted a call to that of Brockville, Canada.

Rev. C. H. Havestock, after a pastorate of 13 years, resigns at Pugewash, N. S.

Rev. James Grant has resigned at the Tabernacle, Ingersoll, Ont., after seven years' service and will become pastor at Coburg Ont.

Rev. E. E. Duley of Bridgetown N. S., with improved health, has been heartily welcomed back to his pulpit after a three months' absence.

Rev. Frank S. Weston, formerly of Natick, Mass. is highly esteemed in his pastorate at Westmount Church, Montreal, Can.

Bible Study for Bible Truth

We are all devoutly thankful that in the increased attention given to matters educational the study of the Bible is not neglected, but on the contrary, is receiving more, and more careful, attention. Not only is the Bible being studied as literature of the highest sort, but what is much more important, many people are studying the Bible, carefully, thoughtfully, prayerfully, not so much for its literary beauty, as for its spiritual stimulus. We would not prevent the former; we must continually advocate the latter. It may disgust the professor of English that his students are not familiar with the references to the great incidents of the Bible which appear in general literature, but there is ground for infinitely greater sorrow when young people do not understand the vital and eternal truths of the Bible. Don't fail to study the Bible.

A Minister's Labors.

Apart from the labors that fruit into pulpit ministrations and pastoral and public service, is no accounting to be made of the mental strain and the spiritual travail which are an inalienable part of the ministerial calling? Not only does the minister carry on his heart the sorrows of a great many persons who look to him for succor, but there are hours when the tide of his own faith ebbs. Is a minister's fight with his doubts worth anything to the world? Because he always seems so sure of his hold on the eternal verities, is it to be thought that he is content to pass on to others a merely traditional faith, instead of one that has been wrought out in long hours of painful questioning and wrought at last triumphantly into the very texture of his own life? The effort which a minister makes to keep and broaden, to intensify and make real, like his own faith, to adjust it to the growing light of science, is as necessary and as noble a part of his work as anything that he does.—*The Century.*

"Habit is a queer thing, isn't it?" said Ned, thoughtfully.

"It's a very strong thing," said grandpa; "remember that, my boy. A habit is a chain that grows stronger every day, and it seems as if a bad habit grows faster than a good one. If you want to have good habits when you are old, form them while you are young, and let them be growing stronger all the while you live."—*Mayflower.*

Religious News.

Rev. A. J. Vining has visited our field in the interests of the 20th Century Fund and

Northwest Missions. He gave us splendid addresses and was greatly enjoyed. He received in cash and pledges from South Branch church, \$44; from Collina, \$30; from Penobscus, \$15 and from Sussex \$151. This makes a total of \$219 from the churches over which I have pastoral care. The Sunday Mr. Vining was with us was stormy. Had the day been pleasant, I feel sure the offering would have reached the three hundred dollars. Mr. Vining is a forceful speaker and impresses his congregation with his intense earnestness. He is a most genial guest to have in the home—a true Christian brother—I feel sure he will be well received in this province and will be able to receive much sympathy and practical help in his great and good work.

W. CAMP.

I have spent three Sabbaths with Brother Worden on his fields, Oak Bay and Rolling Dan; our brother's field is

like himself very large and covers very much ground. Our brother has been quite successful in gathering in a godly number of precious souls; may his soul abide in strength. We went from Charlotte Co. to Grand Falls and St. Leonards to spend a few weeks with Brother Auger, we found the young brother well liked by the people and felt sorry that he could not stay and carry on the work on this neglected field. The Baptists at the Falls have a nice lot of land finely located and they have a fund on hand of between four and seven hundred dollars to build a new church, we hope some steps will be taken to that end. At St. Leonards a little church was organized by Brother Henderson and a place of worship erected some thirteen years ago, the cause there as elsewhere on this field has suffered through neglect We held services there for some days and on Sept. 6 we baptized 4 candidates the second one ever administered in that place. Some people that day witnessed for the first time the burial of a believer in the likeness of Christ's death. We then went on to St. Francis and Connors, we found the ground there largely occupied by others. Some 10 or 12 of Bro. Henderson's little flock remain and some have joined the Presbyterian church which has been organized in the place. God blessed our meetings there. I shall never forget some of the incidents of that visit, a number moved in our meetings but we could not tarry longer. We spent one night at Cabano and preached for the first time in the province of Quebec. On our return to St. Leonards we held a few more services and on the 20th of September we baptized a strong man, thus adding 5 candidates to the little St. Leonard's church. We are now at Thorn Town, Queens Co. for a short visit. Bro. Beatty of the People's Mission, St. John, has been laboring here for several weeks. God has blessed his earnest preaching; several have come forward in his meetings, one young sister last night offered herself as a candidate to follow Jesus and we expect to baptize her and we hope others next Sunday 11th inst. A strong man for this field is what is now required, may the dear Lord send him is our prayer.

A. H. HAYWARD.

Two more candidates were baptized last evening at the close of our service.

J. W. KIRKSTEAD.

BRUNTON AND CANTERBURY. My health not being good, I have found it necessary to withdraw from the ministry for a time, thus leaving the

Brunton and Canterbury field without a pastor. This field is now therefore open to settlement to some brother, who loves the work. May God send them a suitable man. L. A. LOCKHART.

On the evening of the 17th BEAVER HARBOR, inst., many of our friends of Beaver Harbor met at the lovely place of Mr. and Mrs. William Hawkin for the purpose of making their pastor feel that his people had not forgotten him. A sumptuous tea was served by the ladies. The house was well filled, notwithstanding the evening was stormy and very disagreeable. All engaged themselves in the usual way. The entertainment of the evening was enlivened by the presence of Capt. Cameron and his officers of the schooner Veletta of St. John. Their phonograph renderings made the occasion quite enjoyable. The concluding services were the presenting of a purse containing a nice sum of money, and a cow and the recipients' thankful response. May rich blessings from Heaven fill the hearts and lives of all present and those also who have contributed since to the same purse not being able to be present. J. M. MURRO.

Although silent as far as my UPPER WICKLOW, pen is concerned, I have been busy working for the Master. At the request of

General Missionary Hayward, I went to Coverdale the first part of the summer, and am now looking after our interests there. I also preach at Upper Wicklow and Homesville. The former place is where I now live. The Primitive Baptists once held the ground here. On invitation last fall I came here and preached for the people, and now there is bright prospect before us, and I hope ere long, to see a Baptist church organized in Upper Wicklow. At Homesville, I held some special meetings, with good results, I baptized one, and a number of backsliders returned to the fold. Both of these places, will before long be Baptist ground. I felt it my duty to look after these souls which had so long been neglected, and the Lord has blessed my humble efforts to do good. The good old Baptist doctrine does not seem to be too strong for them. A Deacon, not a Baptist, came to me the other day and said, "brother I like it, it is what we need here." A number with the Deacon have expressed a desire to join our ranks. Praise God for salvation. We trust that our H. M. Board will consider the Coverdale church in its struggle for life and also the Pastor who drives 30 miles once a month to minister to our people there. Pray for us. PASTOR STIRLING.

In about six weeks we subscribed and paid \$1050.00 the amount due Bethel to complete the terms of separation. We discussed, planned and prayed. Went out from our prayer meeting convicted that we should subscribe and pay at once because to mortgage rather than to contribute was to prove false to our responsibilities in the Lord. Both pastor and people gave up all thought of vacation giving our hearts to the work of the Lord as he had placed it upon us. It reminded us of the time of Jehoiada the priest, for from all came the cheerful response until more than the \$1050 was placed in the treasury of the Lord. The church building has been suffering for repainting for some time and the trustees decided to use the overthrow for that

purpose. Our meeting house now in its resplendent beauty is fitted to crown the brow of Dufferin Square, which opens into the most beautiful street in our city. So have we completed the undertaking, "for the people had a mind to work." We have all thoroughly enjoyed the service. We are thanking God and taking courage as we are soon to undertake to place a pipe organ in our audience room for which indeed we have some \$350 now on hand. Oct. 25th.

To Our Friends.

We are very thankful to those of our subscribers who have used the envelopes we inclosed in their papers in sending in payments, and for the many appreciative words that came with the money, and for the continuance of their subscriptions. We hope others will follow suit, and help us to keep the little paper alive. We say again that we will give all the numbers from 1st of Sept. last to Jan. next gratis to any one who will subscribe for the paper for 1904. That will give them the paper sixteen months for 50 cents instead of one year. Can not some of our subscribers get another one to subscribe and send us a dollar for the two papers?

Married.

ANDERSON PRICE.—At the Baptist parsonage, Sussex, Oct. 14th, by Rev. W. Camp, Richard Anderson to Melvena Price, both of Ward's Creek, Kings County, N. B.

PATTERSON-HUGHES.—At the Baptist parsonage, Sussex, Oct. 14th, by Rev. W. Camp, Ora Lee Paterson to Vella Hughes, both of Starkeys, Queens Co., N. B.

TILLEY-STILWELL.—At Cambridge N. B., Sept. 29th, 1903, by pastor F. N. Atkinson, Samuel Tilley of Fredericton and Georgie M. Stilwell of Waterboro, N. B.

OLMSTEAD-BEYLEA.—At Central Cambridge N. B., Sept. 30th, by E. Ernest M. Olmstead of Boston, Mass., and Clara E. Beylea of Central Cambridge N. B.

HALL-WATERS.—At South Branch, Kings Co., on Oct. 21st, by Rev. W. Camp, Mr. Calvin Q. Hall of Newton to Miss Alma M., eldest daughter of Jos. Waters, Esq.

SHARP-SAUNDERS.—At the parsonage, Coldstream, Carleton Co., on Oct. 21, by Rev. J. D. Wetmore, Mr. Coleman M. Sharp, to Miss Frances O. Saunders, both of Wakefield, Car. Co.

DUNTON-MACDONALD.—At McDonald's Corner, N. B., Oct. 15, by Rev. F. N. Atkinson, Hugh Stanley Dunton and Janet MacDonald, all of Queens Co.

BATES PAUL.—At the home of the bride on Oct. 14th, by Rev. T. M. Munro, Benjamin A. Bates and Grace B. Paul, both of Beaver Harbor, Charlotte Co. N. B.

O'BRIAN-CUSHING.—At the Baptist Parsonage, Salisbury, N. B., on Oct. 15th, by the Rev. H. V. Davies James O'Brian to Nina P. Cushing, both of Little River, Albert Co.

HEBE-OLDING.—By Rev. G. O. Gates on Oct. 14, Arthur M. Hebb, M. D., of Chester and M. Clara Olding, M. D., of St. John.

NASH-JONAH.—At Coverdale, A. Co., N. B. Oct. 15, by Rev. Milton Addison John Nash of Moncton, N. B., to Julia Jonah of Coverdale, N. B.

STEEVES KEALING.—At the residence of the bride's mother, Hillsboro, N. B., Oct. 21st, by Rev. M. Addison, Charles Steeves to Estella Kealing, both of Hillsboro.

DUFFY NILES.—At 51 Queen Street, St. John, Oct. 13 by Rev. G. O. Gates, Harold Duffy of Moncton and Agnes Niles of Boston, U. S.

BARTON HAMM.—At the home of the bride, on the 16th September, by Rev. A. B. MacDonald, T. Estie Barton and Alma M. Hamm, all of Waterboro, Q. C.

MCLEAN-MACALPINE.—At the home of the bride, on the 21st October, by Rev. A. B. MacDonald, Wallace McLean, of Waterborough and Nellie Mildred Macalpine, eldest daughter of the late Nevil Macalpine, Esq., of Cambridge, Q. C.

BEACH-LEWIS.—At Young's Cove Road, Queens County, on Oct. 26th by Rev. Dr. Brown of Havelock, Jr., Hartley Beach, and Miss Minnie Lewis of Waterboro.

CHASE-TAPLEY.—At the residence of Herbert Sprague, Fredericton, Sept. 29th, by Rev. F. Clarke Hartley, Mr. Humphrey Chase, of Canning, to Miss Vella Tapley, of Sheffield.

PRICE-CLARK.—At the parsonage, Fredericton, Sept. 29th, by Rev. F. Clarke Hartley, Mr. Herbert E. Price, of St. John, to Miss Edie M. Clark, of Gibson.

CULLIGAN DENNISON.—At the parsonage, Fredericton, Oct. 21st, by Rev. Clarke Hartley, Mr. Hayward Culligan, of Marysville, to Miss Carrie Dennison of Revere, Mass.

McLAGGAN-McKAY.—At the parsonage, Fredericton, Sept. 29th, by Rev. F. Clarke Hartley, Mr. Clarence McLaggan, of Marysville, to Miss Emily McKay, of Nashwaak.

GARIAND-CLARK.—At Sunny Brae, Moncton, Oct. 20th, by Rev. Gordon Swin, Geo. A. Gariand and Myrtle May Clark, both of Moncton, N. B.

HOMES-PARISH.—At Upper Wicklow, Car. Co., Oct. 15th, at the residence of the officiating minister, Rev. C. Stirling, Joseph Homes to Elizabeth Parish, both of Homesville, Car. Co.

FERRY-STEEVES.—At the home of the bride, Sept. 29th, by Rev. F. B. Seelye, Millage Gerry of Tuttle Creek, Albert Co., and James Steeves of Dawson Settlement, Albert Co.

SCHREIBER-SCHREIBER.—At 51 Queen St., St. John, Nov. 5th, by Rev. G. O. Gates, Frank T. Scribner of Havelock, and Clara V. Scribner of Boston, Mass.

Died.

BATES.—Mrs. Isabella Bates of Beaver Harbor departed this life of trial and sorrow on October 6th at the advanced age of 82. Our sister was confined to her room and bed for 19 months at the home of her son, Alias Bates, whose kind hands together with his Christian wife ministered to the aged saint's necessity till she went up to join the white-robed throng. Our sister suffered much by times but she bore it with resignation to the will of her Lord. Her theme was Christ and Heaven. She professed the religion when young under the ministry of Rev. Edward Manning who baptized her with the fellowship of Billtown Baptist church of which she continued a good member for years. Years ago the family came to Beaver Harbor and she then united with the Pomfret Baptist Church when she went into the organization and remained a useful, active Christian till by reason of age and sickness she could do no more, but talk to all those who visited her sick room. She selected her own hymns and the text for her own funeral sermon, Isaiah 25:8 which was used by her pastor according to her wish. She had lived in widowhood for many long years, but she had kind children whom she leaves behind a little longer till the will of the highest is done.

JEWETT.—At Lower Prince William, on October 25th, Fred Clark, youngest son of Deacon Moses and Annie Jewett, aged 14 years, who was killed in his father's grist mill on the above named date. Our young brother's sad and sudden death is a sore bereavement to the family. The parents are heartbroken, and community at large mourns the loss of a bright young lad who was a favorite with all who knew him. The unusually large gathering at his funeral on the following Sunday proved the esteem in which he was held, and also the deep sympathy felt for the afflicted family.

McDONALD.—At Wakefield, Car. Co., Oct. 8, of heart disease Scott A. McDonald aged 71 years leaving a lonely widow and one daughter to mourn his departure. Another of the older inhabitants of this community is thus called beyond, May God help those that remain to be in readiness for the call.

BEYLEA.—Suddenly at Lower Windsor, Car. Co., Oct. 8, Arthur Bixby aged five years and six months only and beloved son of Frank N. and Jennie Beylea. It was not in anger, the reaper came to gather this dear one to the better land.

HALL.—At Woodstock, N. B. from dropsy after months of illness Mrs. J. C. Hall aged 73 years passed peacefully away Oct. 10, 1903. She was a most bright and cheerful Christian woman. She requested her funeral sermon be preached from the text "I am the resurrection and the life." Her pastor Rev. Z. L. Fash conducted the service. Four married daughters attended. One son and daughter were unable to be present. These with her husband and a host of friends thank God for her Christian life.

Fill The Pitt or Sell The Ass

A devout Christian man was once urged by his employer to work on Sunday. "Does not your Bible say that if your ass falls into a pit on the Sabbath you may pull him out?" "Yes," replied the other, "but if the ass had the habit of falling into the same pit every Sabbath, I would either fill up the pit or sell the ass."