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Prayer.

By L. B. Hartman, D. D.

PART II.

Having, in a former paper, considered prayer as one of the fixed laws of the universe, let us now proceed to treat it as the culmination of the whole.

The prophet Hosea says (Chap. 2:21, 22): "The Lord saith I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine and the oil, and they shall hear Jezreel." Jezreel, from two Hebrew words—"Jezre," to sow, and "El," God—literally denotes the "Seed of God" or God's people. Thus we have a chain of prayer with several links, blending both the material and the spiritual, with God at one extreme, and man, the supplicant, at the other.

Here is a system of agents and sub-agents, all active, none idle—none stationary—all co-ordinated in one purpose and one aim, carrying the prayers of Jezreel up to God. Thus it would seem that the universe, instead of leaving no room for prayer, is itself the organ of prayer.

It is a joy also to know that all its operations are presided over by infinite intelligence and power—that it is not a self-acting machine left to work itself out and shape its own destiny. God's immanence secures unbroken order and assures that all is well. Jezreel prays, and at once the whole system of agencies moves in correlated unity—The earth hears—the heavens hear—God hears. From this we may postulate the following grand generalization, viz: That all the agencies between earth and heaven, involving the material and the immaterial—the conscious and the unconscious—the mental and the spiritual forces of the universe are leagued in divine confederacy, moving under God towards one end, viz, to bring Man and God together through the medium of prayer.

Moreover, as this system embraces all elements of existence it follows that all events, all providences and all experiences become illustrations and supports of moral law, each contributing to the whole its appropriate moral effect.

Thus in the interests of prayer the material and the spiritual coalesce in reciprocal subserviency. He who contends that Nature and Grace have nothing in common—that they are two separate and independent systems, must also set aside the God in Christ in whom all things have been united into one system of mediation for the redemption of the world. Nothing is more apparent to the student of history than the constant correlation of the material and the spiritual in effecting God's purposes on earth. Thus we note a famine in Canaan—occasioned through natural material agencies. But observe its moral and spiritual effects.

See Mosses in Egypt—the plagues of flies, frogs, etc.—all by material agents, etc.—yet note how all culminated in the emancipation, the exodus, the giving of the law, and the organization of a theocracy whose moral and spiritual power has been felt in all ages since that day.

The same truth is also abundantly illustrated in Christ who, in His own person, is the embodiment of the whole system. Go back to the beginning of history and note how frequently the "promised Messiah" is set forth—now in the material, and now in the spiritual. Now in corporeal emblem, as the manna, the blood, the brazen serpent—and now in spiritual symbols, as the burning bush, the Shekinah—the mystic cloud of the sanctuary and angelic manifestation. Then coming down the centuries, passing many scenes of similar import, we finally reach the climax of this unfolding in the incarnation of the Son of God, in whom the spiritual and the material coalesce in the person of the God-man—the apex of the moral pyramid and embodiment of the whole,—the synthesis of the universe, "of whom and through whom and to whom are all things, to whom be glory forever." (Paul.)

Again. The same principle is illustrated in the life work of Christ on earth. He often suspended physical law to serve spiritual ends. He walked on the sea, blighted the fig-tree, calmed

the storm, and raised the dead. Thus again and again He compelled the conditions of physical being to subserve the spiritual.

Turning now again to Hosea's chain we may understand it more fully. We see how mediation is linked to meditation and prayer is transmitted through prayer involving the material and the spiritual—the earth and the heavens—at the lower extreme of which is praying Jezreel, and at the other, the ever wakeful ear of Jehovah. Jezreel prays and the whole system at once moves in his behalf.

Beyond all peradventure it is doubtless true, that the whole universe labors for the man who truly prays. A praying man is the culmination of all beneath him and type of all above him, as he kneels in the midst of a system wherein the spiritual and the material are leagued to serve his petition, and of which his divine Lord is the Alpha and Omega—the "author and finisher."

Prayer, so to speak, places the heart where a thousand telegraphic and telephonic wires meet, thus placing the petitioner within speaking and hearing bearness with his Maker. This is God's great cosmophone of spiritual communion. Prayer is the highest altitude of power a soul can occupy this side of heaven. No surprise that Queen Mary trembled when John Knox prayed, and said, "She dreaded his prayers more than all the armies of Europe."

Co-ordinated with the universe as it is, prayer is the mightiest force known to science. It sets the soul *en rapport* with Almightiness as really as gravitation brings world in contact with world. Verily, prayer is not a reverie or hallucination. The man who prays believing, does not deal with an uncertainty, or a mere conjectural hypothesis, but with an actual power, not only as real as electricity, but also superior to it as the supreme law of the universe.

History is replete with the story of its mighty achievements, Elijah prayed, and fire fell. He prayed again, and rain descended. Daniel prayed, and the lions were muzzled. Ezra prayed, and the walls of Jerusalem rose. Prayer has dethroned kings unlinged empires, routed armies, outlived persecutions of the fagot, the rack and the dungeon, and robbed in the garlands of victory, has filled heaven and earth with the shouts of its triumphs.

Prayer touches the knob that moves mightier forces than Atlantic cables and agencies more potent than galvanic batteries. Amid the mutations of dynasties—the concussion of principles and the march of civilization it has held, and still holds the throne of supremacy in the galaxy of veritable forces. As stated above, every known law in nature has bowed in obedience to its sceptre, and history, science, and philosophy cast their crowns before it as the willing servants of its sovereign demands.

The great law of prayer, like all other laws, is confessedly inexplicable. The whys and the wherefores of its power is one of the "secrets which belong to God," but if Jesus did not exaggerate we must accept it as reality beyond question.

He says, "Ask and you shall receive." "All things whatsoever ye shall ask in prayer believing ye shall receive." "Verily I say unto you whatsoever ye shall ask the Father in my name He will give it you." Also Matt. 18: 19, and Mark 11: 24. Why our heavenly Father should have established such a law and vouchsafed to us such privileges none can tell, but neither can we know why "God so loved the world." Yet the fact remains.

Another saying of Christ may carry us a step farther. John 14: 13. "Whoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Evidently our prayers are answered for a specific reason, far beyond ourselves—never for our own selfish gratification or profit but that the "Father may be glorified in the Son."

Now, the glory of the Father is the ultimate aim and objective centre of all the laws of the universe. No true thinker will deny this, and Christ here places the law of prayer on the same level as co-ordinated with the rest for the glory of God—"that the Father may be glorified in the

Son," and this is the culmination of the whole system. That prayer should appeal to us as a power great beyond all human computation need no longer surprise us. Its potency inheres in the words of our Lord—"That the Father may be glorified in the Son," and in this thought the "whosoever" is assured.

Looking at it from the human side. What made Luther the man he was? Prayer. And Knox and Judson and Finney, and Spurgeon, and Moody? What was the secret of their power with God and man? Prayer. The history of prayer is the history of revivals, conversions, and church triumphs. Nothing on earth is equal in power to a praying church, i. e., a church that truly prays in the true spirit.

If all the Churches in Christendom could fully realize what prayer really means, and is, and involves, and the place of power it holds under the dominion of God the Father, the world would soon be taken for Christ. Let him who truly prays rest assured that his prayers are heard, and that the veracity of heaven's throne is pledged for his answer. We have the words of Christ for it—"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19.

Did Jesus actually say this? If so who can doubt, and what might not a church accomplish resting on such a declaration? "Heaven and earth shall pass away but my words shall not pass away." Matt. 24: 35.

Texas, N. J.

The Divine Image.

BY MARY FIELD MCKEAN

A teacher stood in the midst of her class,
Surrounded by eager faces,
As each bright little lad and wee, small lass
Looked up from their wonted places.

And she told in accents loving and sweet
(Though now no name proclaiming)
Of that Character rare, in whom there meet
All virtues of heavenly naming.

She told of His gentleness, love and truth,
Of His patience, which wearied never;
She told how he blessed each maiden and youth,
And brightened their pathways forever.

She told how the little ones came at His call,
And answered His smile so tender;
How He scorned all wrong, though in palace
hall,
And of weak ones became the Defender.

"And how do you know of whom I tell?"—
She looked from one to another.—
"O, yes!" cried one, "I know very well.
You are talking about my mother."

Ah! happy the life so gentle and mild,
So full of God's truth recovered,
So helpful and loving that in it her child
The image of Christ discovered.

And happy for you, and for me and mine,
If, in each day of our living,
We come so near to that heart divine,
That its grace we are ever enjoying!

—Baptist Standard: "When the pastor resigns he ought to move. Of course, any Baptist preacher has a right to live anywhere he pleases and can, but in most every case, the Baptist minister who has been pastor of the church ought to leave that field entirely when he gives up the work. It sometimes happens, of course, that he has nowhere else to go, but it will take unusual grace for him to stay in the old field and not embarrass the new pastor."

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Cruising for the Cross.

By Rev. C. A. S. Dwight.

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CHAPTER IV.

Long and earnestly the two men—the one young, cultivated, debonair and wealthy, and the other older, bronzed, poor in this world's goods, and abrupt in speech—talked in that cabin which before had been the scene of many carouse. Henton had no Bible on board, but Captain Perkins, who was never without a Testament, pulled one out of his pocket, and in a real sense opened the Scriptures to the rich young inquirer. Presently the two knelt in prayer, Henton joining in with broken sentences. Then after a long time spent in conversation, Henton showed Captain Perkins to his stateroom, where that worthy man was soon sleeping the sleep of the just.

But John Henton—a new John Henton—went on deck, and then and there, as the shimmering stars looked down in glad approval, he vowed that he would dedicate himself and all that he possessed to the Lord, who had had mercy on a reckless sinner, fast traveling the downward way. And then there stole upon his heart such deep peace as never before in his life had John Henton known.

Captain Perkins was on deck early the next day, and as it was not often his privilege to be a guest on such a handsome yacht, he ran his eye admiringly over the beautiful lines of the trim little vessel, while he chatted with the crew who were washing down the decks. The glory of the new-born day seemed very fittingly to symbolize the joy that the worthy man felt over the conversion of his young friend. Captain Perkins had been instrumental in bringing many to Christ, but hitherto such converts had been mainly from the humbler classes, and he took great satisfaction in the thought of the great possibilities for usefulness that were involved in the future career of the favored son of fortune, now a Christian, who only the evening before in the cabin below had knelt in earnest prayer, showing every evidence of a heart broken for sin.

It was not very long before John Henton joined his new acquaintance on the quarter-deck and as he met him he grasped his hand most warmly, while his eyes filled with tears.

"I can never tell you how profoundly I bless you for having led me to the Saviour!" exclaimed Henton.

Perkins caught his hand with a grip of iron—which meant just so much compressed affection—as he replied, "Do not give me the praise, sir! I am only a poor weak tool in the hands of God, I never converted anybody (or, if I did, they didn't amount to anything afterwards), but I bless God that he has deigned to convert some people—yes, I say it in all humility—many men through my instrumentality. Yet, sir, I hardly dare to say even this, lest my tricky heart should take therefrom some excuse for pride!"

For some moments both men paced the deck, engaged in earnest conversation respecting the joys and yearnings and inquiries of "a soul in its earliest love." So engrossed were they with these religious themes that they scarcely remembered—until the steward called them—that they had had no breakfast. As the worthy captain followed Henton into the cabin and saw the table covered with spotless linen of the daintiest sort and set with the most costly cut glass and china, he gave an involuntary start. Henton's face, too, flushed. The explanation was afforded by the fact that at each place were set several wine-glasses, while butler, as was his habit, stood expectantly by, holding in his hand two suspicious looking bottles. Like a flash Perkins, who had a perfect horror for strong drink in any form, having seen so many

evidences of its destructive ravages among seamen, thought to himself, "Is this, after all, a sham conversion? Will this young yachtsman, while professing religion, formally deny its real power to transform his habits?"

Henton may have instinctively divined Perkins' meditations. But the worthy captain little appreciated as yet the moral manhood that was latent in Henton, only requiring divine grace—and time—to bring it out.

With a quick wave of his hand and in a decided tone of voice Henton bade the steward banish the bottles and wine glasses from the table and side-board forever. "Break them against the gun-whale, and leave them overboard!" he cried. Then turning to Perkins he added: "They were the symbols of my shame. The steward, obeying former custom, put them on without orders this morning. He did not know that I have no use for such snares and follies longer. But," he added with a smile, such as the steward had never yet seen on his master's face, "we will have a good breakfast, nevertheless, even if a wineless repast!"

With that the two men fell to with a will. Perkins had never had such a breakfast in his whole life. He did not follow his Master for the loaves and fishes, but he knew a good thing when he saw it, or ate it—and the breakfast for that well-appointed yacht, for which the day before the steward had laid all the neighboring markets under heavy tribute, was quite in contrast with the sometimes meager meals which the hard-working missionary (through want of means, not of management) enjoyed in his narrow home in the Bethel.

It was a happy occasion for both men. Henton appreciated the downright honesty and the self-devotion of his humble guest, while Captain Perkins was now thoroughly convinced that the rich young convert had indeed consecrated himself without reservation to the Lord and to the highest ideals of Christian duty. The meal over, the two men dropped on their knees in the cabin, and after more of earnest conversation, Perkins took his departure, and as his day's work pressed upon him, Henton sent him to the Bethel pier in the *Sea Gull's* pretty launch—a far speedier and natter boat than the Mission launch, useful as the latter was in its way.

And as a gray-haired colored pantryman, who had witnessed the smashing of the wine-bottles and had stumbled in upon the two men while at prayers, started to clear away the dishes from the table, he exclaimed in a half-scared voice, while his eyes rolled with astonishment: "I does declare! Young massa's got religion, *snah!*"

(To be Continued.)

A Penitent.

Angus McDonald of Charlottetown, P. E. I. was sometime ago convicted of a second offence for rumselling, and a charge laid against him for a third offence. Before he could be brought to trial he was stricken with pneumonia; while sick he made a promise, if restored to quit permanently, the business. Those prosecuting have withdrawn the charge and have sent a letter of sympathy. We sincerely hope he may recover and be as good a man as he has been bad.

Often we are put to the necessity of prosecuting those who violate our laws, and they make the mistake of thinking we are their enemies. We may be their prosecutors, but never their enemies. In fact we could scarcely wish a greater curse upon an enemy than that he should be a rumseller and the best wish we could make for one of them is, that like McDonald, they might see the error of their ways and get out. We make that wish for them all. Woe to him that placeth the bottle to his neighbour's lips.

When the Sermon Hits Ycu.

Rev. O. C. Peyton.

When the sermon hits then, be sure, comes the test of divine grace in your soul. Yes, sermons do hit—some of them do. Nathan's sermon fitted David's case exactly. David saw

and loathed himself and repented. Paul showed Felix his baseness, as he reasoned of righteousness, temperance and judgment to come. Felix trembled, but the devil won the victory and he did not act. John spoke before Herod of the baseness of that adulterous ruler and Herod put him to death. Mary, Queen of Scots, said she feared John Knox more than the army of Elizabeth, but she cast his earnest words from her and did not repent. Sermons do hit! The faithful man of God in his pulpit is preaching the truth with the object of hitting. That is the work of the preacher and the mission of the truth he preaches.

Can I ask you, then, a more practical and important question than the one in my heading—"What will you do when the sermon hits you?" It is, assuredly, a time of victory for or conquest over Satan. He is where he destroys many an unsuspecting soul.

Jonesboro, Tenn.

Some people read their Bible as some people visit a picture gallery. These hurry through the rooms, casting a hasty glance at the pictures, and going away without any clear idea of what they have seen. So may people hurry through the Bible—God's Picture Gallery. The most divine teachings are there before their eyes, the most wonderful warnings, the most perfect examples, and yet they miss them all; "eyes have they, but they see not." They are like the dull, soulless people, who look upon a famous picture, and it fails to touch them, to move their heart, to whisper a lesson. But as the man with an understanding heart can find "sermons in stones," so the devout man will find in the Bible living pictures of God's dealings with man, living object lessons of what He would have us to do.

Thankfulness is one of the most beautiful traits of character, and an ungrateful person is always despised. A graceful and courteous expression of thanks for even the smallest favors is a mark of the true gentleman or lady, while receiving a benefit without any expression of appreciation proclaims anyone a boor.

Thankfulness has two ways of finding expression—in speech and in action. Sometimes the circumstances limit the expression of our thanks to words only, but whenever possible the thankful heart will always express itself in deeds. Our thankfulness to God can always express itself in action, for we can devote our lives to His service.

Dr. Holland in his will wrote these reverent sentiments which reveal to us the great and good heart of the man: "I am thankful for having enjoyed the privileges of labor and influence, thankful for wife and children, thankful for all my success. I have intentionally and consciously wronged no man, and if I know my own heart, I have forgiven all my enemies. For the great hereafter I trust in the Infinite Love, as it is expressed to me in the life and death of my Lord and Savior Jesus Christ.

Workers With God.

I passed over a bridge lately, on the keystone of which are inscribed the words, "God and We." A humble girl in danger of perishing in a storm, when the stream was in flood, vowed that if God would save her life and help her in the future, she would build a bridge over the dangerous chasm. Her prayer was heard. She lived to build the bridge, and the inscription on it gives the secret of every Christian worker's success. It is not "God" alone, for that would mean human idleness, or "We" alone, for that would be human presumption. It is not "We and God," for that would be human pride; but "God and We" gives the Scriptural way of success.—T. F. Robertson.

It is a mistake to suppose that a Christian is not to use all the tactful resources of the mind to carry on God's work. Piety and good generalship go well together. Many a good enterprise has come to grief because God's people seemed to proceed on the assumption that religious and spiritual work did not require the best of earthly care and talent to guide it. We often put good men on our boards and committees who have no tact of practical business qualification, assuming that because they are good they are wise.

How to Teach Baptist Principles.

LEMUEL MOSS, D. D.

"Baptist principles"—the doctrines and practices which characterize us and distinguish us from others as a denomination of Christians—are not something which is over an above the teaching of the New Testament. They are constituent parts of that teaching, as much so as any other doctrines of the Gospel. What saving Faith is the New Testament alone can tell us; but the same divine authority also tells us how that Faith, where it exists, is to be professed in Baptism, and it tells us, still with sovereign authority, what Baptism is. So thro the entire list. The supremacy of Scripture, the spirituality of the Church, the sovereignty of God alone over the conscience these do not constitute an appendix of non-essential and expedient matters, which may be believed or not, obeyed or not, taught or not, as convenience and inclination move us. They and their related truths, as prescribed by the New Testament, are essential, vital, obligatory.

Hence it follows that the teaching of these Baptist principles naturally and easily falls into its proper place in the proclamation of the complete Gospel, "the whole counsel of God." They do not of themselves constitute the whole of the Gospel; they will not therefore occupy the whole of our preaching and teaching. On the other hand, they do constitute an essential part of the Gospel; they will therefore command their proportionate space and emphasis in our teaching and preaching. "Teaching them to observe all things whatsoever I have commanded you," says Christ in our commission as teachers. That is the royal and paramount law; we cannot be guiltless if we fail to fulfil it.

Undoubtedly there will be times and circumstances when these Baptist principles will receive special attention and special emphasis. Where they are manifestly misunderstood, or not understood at all; where they are ignored or lightly regarded; where they are assailed or contemptuously treated—in such cases our special views will be clearly explained, expounded, established by Scripture, vindicated, precisely as would be done with any other vital Gospel truths that should be ignorantly or otherwise wrongfully dealt with. Paul, in his Letter to the Galatians, for example, deals with certain important matters in a very earnest and impressive way. Not that they constituted the whole Gospel, and were just then in great danger of being mistaught and misapprehended. Hence he uses all the resources of his inspired knowledge and logic to set the assailed doctrines of grace in their true light and right position. A wise general sends his reinforcements to that part of his army which is exceptionally exposed or exceptionally assaulted. But even so, when the requirements of a proper controversy call upon us to "contend earnestly for the Faith once for all delivered to the saints," we will not forget to show that our denominational views, so far from being superfluous and unimportant, are inherent and integral parts of that Faith.

Many of our church members are "converted," as the phrase is, in connection with what are technically called "revivals," and under the preaching of men who are technically named "evangelists." (These are not always the kind of men to whom the New Testament gives the honored title of *Evangelists*.) These evangelists do not, as a rule, give any instruction concerning baptism, or touching the character, organization and functions of the Church, or respecting souliberty, and other such matters. It follows that many of our members know little or nothing of these things (except the act of baptism), for the pastor and the Sunday-school teacher, as well as the parents, often fail to supply the omissions of the evangelist. The evangelist ignores these "denominational views," inasmuch as he assumes that his exclusive duty is "to bring men to Christ," leaving them to find out as best they can what he fails to teach, but giving them at least the impression that what he omits cannot be of any great importance. He thus preaches a defective Gospel, and violates his own divine commission as an evangelist, if he has any. He does not teach men "to observe all things whatsoever Christ has commanded," but he does teach them by implication and inference, that some of these things, tho commanded by Christ,

may be safely neglected.

Therein is a great evil, and because of it very many of our people are ignorant and weak and ineffective. The obligation of pastors and others is thereby increased, and they must be diligent to supply what has been omitted. Our young people especially should know what Baptists believe, and why they believe it, that we may have a generation of intelligent, strong, efficient Christians, who shall be instructed in the complete and symmetrical Gospel, holding to all its truths and facts and practices, in due order and proportion, according to the whole New Testament—ready always for a defence to everyone that asks of them an account concerning the hope that is in them, with meekness and reverence." (1 Pet. iii. 15.)

Baptist Principles, then, in the large and comprehensive sense, are synonymous with Christianity—the whole of it,—nothing less, nothing more. They are to be taught, therefore, as Christianity is to be taught, completely, faithfully and in love. Strictly speaking they are not our principles. We did not originate them; they are not taught in our name; they derive no validity or authority or obligatoriness from us; they are binding upon all who accept the New Testament as of supreme religious authority, and, indeed are binding upon all men everywhere, whether they accept the New Testament or not. These principles are "the principles of the doctrine of Christ." In His name and in His Spirit let them be taught and proclaimed. "Until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature of the fullness of Christ."

Religious News.

FAIRVILLE, N. B. There were baptized into the Fairville church on the 3rd inst., and one on the 10th. Recently two have joined us, one on experience and one by letter. We are expecting others soon. A. T. DYKEMAN.

FAIRFIELD, N. B. Our work here is still pressed and are those who have recently manifested a desire to accept Christ and we confidently look for an ingathering in the near future. Monday the 11th inst. the church and congregation supplemented a salary that is now paid three months ahead with a donation of \$35. Cold winter and bad roads count not against such warm hearted and sympathetic workers as constitute Fairfield and Hillsdale churches. R. M. BYNON.

MEDUCTIC, N. B. The work on this field has been moving along with fair success. The attendance at the preaching services have been encouraging. We held some special meetings with the 1st Canterbury church. The church is strengthened and sinners were converted. Last Lord's Day seven young women and one young man followed their Lord in the ordinance of baptism. Owing to the breaking up of the river and roads we have closed our special work for a time. We have great reasons to thank God for such blessing. We expect to have special services with another church on the field. Pray for us brethren. C. N. BARTON, Pastor.

CAMPBELLTON. We are greatly in need of two additional men here, and I am sure the Board would make no mistake in sending us two. If we could get one who could stay summer and winter so much the better. The Lord has been blessing us in Campbellton. I have of late baptized twenty-one candidates, and there are five or six more yet to obey in the ordinance. Many of them had the mark of the beast put upon them in childhood. The Lord helps us, for we have to stand alone and fight our way. We want men here, good men, who are not afraid of the battle, and by the grace and help of God we shall make the plain commands of Christ known on both sides of the Bay Chaleur. J. W. K.

CHIPMAN. We learn that Rev. E. T. Miller is holding special meetings at Chipman Station and that several are inquiring the way. There

is here a large community, many floating people who have come in with the opening of the railway to Minto. We trust much blessing will follow Pastor Miller's labors in their behalf.

NASONWORTH. We have no special religious interest to report, during the winter months the greater part of the male members of the church and congregation were away to the woods, came home for a few weeks, and are off again to the drive. But while at home on the 25th of March, the members of the church and congregation gathered at the parsonage, spent a pleasant eve and left a donation behind them amounting to about twenty dollars (\$20) and on Friday afternoon, April 1st, about 20 men and three teams went to the woods, cut and hauled to the parsonage our summer supply of wood. We are looking forward to a season of special meetings, and trust much good may be accomplished. C. W. SABLES.

MONCTON. The Mission Band of the "First Baptist Church have a membership roll of about one hundred. The meetings are held weekly and are well attended. One week we have the lessons from the lesson slips, another a programme and another a talk on some one of the Missions. A short time ago prizes were offered for the best essay on "Grand Ligne," these were won by Master Percy Charters and Miss Nina O'Neil. We have already sent \$40 to Mrs. Crangall towards Miss F. Clarke's salary. On Friday, April 8th, we held a Tea and Apron sale a very pleasant time was spent and about \$30 was realized. WANDA SULLIVAN, Secy.

ST. MARTINS, N. B. On Friday evening, April 8th, a large number of friends met at the parsonage. A very pleasant evening was spent. After the serving of refreshments by the ladies of the church, Deacon A. W. Fowles on behalf of those present, and several unavowedly absent, an appropriate speech asked our acceptance of \$40.00. After we had done our best to acknowledge the kindly deed and words, other speeches were delivered by Deacon J. P. Mosher, Dr. Gilmour, Councillor Kelly, Mrs. Marsters, and Mr. Fred Black. Since that occasion some other sums have come in. For those tangible and acceptable tokens of good will we desire to express our heart felt gratitude. C. W. TOWNSEND.

DOAKTOWN. The Women's Missionary Aid Society of the Baptist church was organized July 28, 1896, with six members. Now we have a membership of twenty-one with a Mission Band in connection "Crusade Day" 1903, was observed by inviting all the sisters of the church to attend the weekly prayer meeting. The pastor spoke very encouraging on mission work followed by prayer and singing. Several of our sisters spoke of the progress of the work from the beginning to the present time. Offerings, which amounted to \$6.85 were brought in envelopes with a text of Scripture. The envelopes were opened and text read containing an expression of gratitude from the all wise giver." On Nov. 5th, a birthday social was given under the auspices of the Society. The congregation and other friends met at the parsonage and a very social and enjoyable evening was spent in games, music, etc. After refreshments had been served the birthday bags were opened and the offerings amounted to \$36.00 which was expended on the furnace for the parsonage. We have held our meetings quite regularly through the winter months. On April 8th, ten members were present. Easter Sabbath evening the Mission Band, assisted by the choir gave a very profitable and interesting concert. Collection amounting to 11.00 was received which will go to missions. SECRETARY.

ST. STEPHEN, N. B. While during the winter months the joy of reaping has been denied us, faithful service has been rendered by the working force of the church. From among the young people some are now confessing Christ, so that we hope before long to report additions by baptism. The Easter Mission Band Concert held on the 5th inst proved a splendid success in point of interest, attendance and finance. The Band has a mem-

bership of over 60, and is under the efficient leadership of Miss Etta DeWolfe. The Easter meeting of the W. M. A. Society which occurred on the afternoon of the 7th, was one of peculiar interest and sadness. It took the form of a farewell service to Mrs. Edward Price who ever since the organization of the society in January, 1873, have been a loved and honored secretary. Mrs. J. B. Robinson in behalf of the sisters presented Mrs. Price with a beautiful gold brooch as a token of the loving regard in which she will ever be held by the Society. Mrs. Price and family, five in all left this week for California to join Mr. Price, who for the past six years has been in the Klondike and Alaska. Their home for the present will be Los Angeles. The going of this estimable family is regarded as a distinct loss to the church and town. At Milltown Me., Brother Lavers has taken a strong hold upon the church and community. At present Rev. Mr. C. L. Adams, one of the State evangelists is assisting him in a series of meetings. A number of conversions are reported and the outlook for further fruitage is most encouraging.

W. C. GOTCHER.

From Bro. Ervine.

Since our last issue another note has come to hand from our adlofted brother. It is quite evident that the end is nearing, and as will be seen our brother is fully conscious of the fact. The message is brief, as the writer is doubtless unable to state more. The note was privately written, but as many are anxious to hear of our brother's condition, we give it as it is.

Henet, California, April 13, 1904.

Dear Brother:

I write for a twofold purpose. First, to send you as I expect my last brotherly greeting. I am getting very weak and short of breath. The end I know is drawing close. I suffer much from cough, soreness and a pressing, stifling sensation in my chest. I am only waiting my Father's call. All is well. I am happy in Jesus, notwithstanding the sad thought of leaving my loved ones in a strange land. But I can leave them in the hand of my dear Heavenly Father, knowing that He will do all things well. His will be done.

Second, I write to tell you of the change in our address. It will be Henet, Riverside Co., California. I would like to have written more, but I am to the k-headed and tired to try. May God bless you all.

Ever your brother in Christ,
S. D. ERVINE.

We are pleased to hear from some of those to whom we have been sending sample copies of this paper, several are subscribing for it, and now we would be still more pleased to hear from others to whom it has been sent for some time past, who have not reported to us. Will you friends please let us hear from you whether you want the paper or not. We have made generous offers to any who will subscribe now. The paper will be sent to any one until the end of this year for 30 cents; and for 50 cents we will send it until July 1905. With this issue we stop sending sample copies for a while. Now let us have a number of new names and old subscribers who are in arrears will please remit payments as soon as possible, we need funds to keep the paper from being in debt. Address J. H. Hughes, St. John North End.

Notice.

As yet there has been no invitation from any of the churches of the Southern Baptist Association to entertain it this year, and as the time of its meeting is drawing near, it is necessary that a notice of its meeting should be given at once. Which of the churches will send us an invitation to convene with them?

Address J. H. Hughes, St. John, and C. A. Laubman, St. Stephen, Moderator and Clerk.

M. & V. please copy.

Married.

WILSON PROSSER.—At Drury Cove, Kings Co., April 12th, by Rev. W. Camp, Matthew Herbert Wilson, to Miss Nettie May Prosser, both of the parish of Sussex.

LAW WALTERS.—At Sussex, April 13th, by Rev. W. Camp, David Herbert Law of Urney to Miss Helen Clara Walters, of South Branch both of the county of Kings.

JEFFREY REESE.—At the home of the bride's parents at Cumberland Point, Queens Co., N. B., on Wednesday, April 6th, at 5 o'clock p. m., by Rev. H. H. Gillies, Miss Delia M. Reese, to Frederick I. Jeffrey of Johnston, Queens Co.

HAYES CARMICHAEL.—In Church Avenue Baptist church, Sussex, April 6th, by Rev. W. Camp, Harry Thomas Hayes, to Miss Sarah Elizabeth Carmichael both of the Parish of Sussex, Kings Co.

LAIR LAIR.—At Fairfield, April 11th, by Rev. R. M. Bynon, John Lair to Amanda Lair both of Fairfield, N. B.

LAIR HAMILTON.—At Fairfield, N. B., April 12th by Rev. R. M. Bynon, Wm. Lair of Fairfield to Edna Hamilton of Waterford, N. B.

FLOOD STEADMAN.—At the home of the bride's parents, Salisbury, N. B., April 3rd, by Rev. H. V. Davies, J. Henry Flood of Boston, Mass., to Maude A. Steadman.

WOODLEY PORTER.—In St. John, on 19th inst., by J. A. Porter, father of the bride, Arthur B. Woodley to Harriet Porter, both of this city.

Died.

LONG.—At Johnston, Q. C. on the 30th March, Samuel Long age 50 years. He was baptized by Rev. A. B. MacDonald in 1875. He held the beginning of his confidence steadfast unto the end. He was a member of Second Cambridge Baptist church.

HUGHES.—At Mill Brook, Queens Co., on the 25th, March Mary Ann, wife of Edwin L. Hughes aged 59 years. She was baptized by A. B. MacDonald. She was a member of the Second Cambridge Baptist church. She was a good woman.

LARKIN.—Mrs. Jane Larkin, a highly respected resident of Lower Newcastle, passed away on the 8th, at the residence of her son Charles, in 84th year of her age. Mrs. Larkin left three sons and two daughters with a large number of friends and relatives who will hold her in precious memory.

STONE.—At St. John, N. B. on April 15th May Stone aged 30 years. Our dear sister was much beloved by her many friends. We believe that she was a true Christian. Her body was brought to St. Martins, and here on Sunday the 17th, at the residence of her grand father, Deacon J. M. Bradshaw, the funeral service was conducted by Pastor C. W. Townsend. She leaves a husband, an child, a brother and sister, and other relatives to mourn her early death.

COOK.—At Lower Windsor, N. B., April 8th, of consumption Elizabeth Ann widow of Alfred Cook aged 56 years. Many years ago our sister was made savingly acquainted with Jesus and united with the church of which her first husband George Hayward (brother of Rev. Angus Hayward) was a member. Through years of care and toil and sorrow God graciously sustained her. Now she rests from her labours and her works do follow. During her last illness all that loving hearts and willing hands could desire or do was done. Especial mention ought to be made of the devoted attention of her eldest son Fred. Two sons and three daughters mourn her demise.

KENNEDY.—Deacon James Kennedy, of Minto Queens Co., N. B. Born at Upper Stewiacke, N. S. March 22nd, 1827, died April 3rd, 1904 aged 77 years. Brother Kennedy came to this province in his 21st year. He was baptized 47 years ago in the Grand Lake by our venerable brother Isaiah Wallace, being the first brother baptized by him. He filled the deacon's office in Upper Newcastle church for a number of years. Our dear brother lingered for months on a sick bed, but was sustained through it all by his faith in Jesus. He is and will be greatly missed as a loving husband, a good father, a good citizen and a faithful servant of God.

BRIGGS.—At Chipman, Queens Co., April 7th, of consumption, after many weary months of pain and weakness, Flossie, beloved wife of Levi H. Briggs, aged 27 years. Two little boys and a daughter, bright with life's buoyant hopes, are thus left without a mother's care and love. Sister Briggs professed religion in a revival during the pastorate of Rev. W. E. McIntyre, and during the few years of her fellowship with the said Chipman church was greatly beloved by all. She possessed a most heavenly and

Christ-like character and ever more witness of her Saviour unto all. She now rests in the home eternal where pain or sorrow can never come.

FOSTER.—At Cady's Queen Co., April 1st, of pneumonia, Scott Foster, leaving one brother and other more remote relatives. Deceased was a son of the late Nathan Foster, and his mother, the widow by her second marriage, of the late Dea. Jas. G. Hetherington was buried at the Narrows, Cambridge, but a few weeks since. The deceased was a member of First Johnston church, Thornton.

KEIRSTEAD.—At the General Public Hospital, St. John, on 11th inst., Mrs. Miles Keirstead of Springfield, Kings Co., aged 39 years. Mrs. K. had been operated upon for tumor, but the shock overcame her. She leaves a husband, two sons and four daughters in mourning, besides a large circle of other relatives. Her parents Mr. and Mrs. William Keirstead, who formerly resided at Keirsteadville, at present live near Lakeside, Kings Co. May God comfort the mourning ones.

GREEN.—At the home of her son, Tracy's Mills, Car. Co., N. B., Mrs. Keziah Green, departed this life, April 11th, aged 83 years. For many years Mrs. Green had been a consistent member of the Centerville Baptist church, though of late she had been unable to attend its services. She delighted in Christian fellowship. When near the end the brightened up saying "my Saviour fills the room." May God comfort the mourners.

PRICE.—On Thursday April 14th, James Price, aged 78 years. He was for many years a faithful marshal of the city of St. John. His membership was transferred from the Baptist church at Minto forty years ago to the Leinster Street church of St. John. Pastor Christopher Burnett conducted the funeral services and interment took place at Fernhill Cemetery. He leaves three sons and one daughter to mourn his loss.

ESTABROOKS.—In St. John, on 21st inst., Ruth C., daughter of Theodore H. and Mary E. Estabrooks, aged 3 years and 9 months.

GIBBS.—In St. John, on 19th inst., after prolonged affliction, Sarah J. Gibbs, daughter of the late Abraham Gibbs of Hatfield Point, Kings Co. Deceased had spent the latter part of her life at the home of her brother Charles, and here her death occurred. Rev. C. T. Phillips accompanied the remains to the family lot in Kars.

Baptists in Persia.

"Some years ago a band of native Christian workers in Persia, through the simple study of the Bible, came to the conclusion that immersion only was baptism, and this only upon confession of faith. This was before they ever knew that there was a church that had immersion as its mode of baptism for believers only. While they knew of Charles Haddon Spurgeon, and loved him dearly because of reading his writings, which are translated into Syriac, yet they did not know that he whom they esteemed as 'the greatest minister in the world' was a Baptist.

"A very prominent Nestorian has written a long and able article on 'Believers' Baptism,' but it has been impossible for him to have it printed, because they have no press. The number, however, of those that have adopted the teaching of the Bible concerning baptism is steadily increasing, although there is no Baptist missionary among them, nor Baptist literature. This spontaneous movement among these people that are tiring of Mohammedanism needs the attention and care of the Baptists of the United States."

The above paragraphs were penned by Rev. Yonan Y. Auraham, an earnest Persian Baptist, now in this country visiting our churches, on behalf of his people. He was formerly a missionary in his native land under the Presbyterian Board. He graduated from the college in Urmia, Persia, and in 1891 from the Presbyterian Seminary—the Western Theological Seminary, Allegheny City, Pa. But hearing the doctrine of Baptism propounded by one of his fellow-countrymen, he decided to stand for truth. He therefore was baptized.—The Commonwealth.