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WHOLE No. 81

How to Receive God's Gift.

BY REV. O. P. GIFFORD, D. D.

THE condition of receiving love is faith. When Christ came to the Jordan he surrendered himself to John and went down into the water, and was buried into it. The Greek word "eis" means into. That is the word used here, as also in the statement, "Whoever believeth into Christ shall not perish." There is a world of difference between believing on and believing into. One may stand by the Jordan until he dies, but until he goes down into the water he is not buried in baptism; and you may stand and look at Christ and say, "I believe in Him," but until you have in Him you are not saved until you have in yourself down into that shining life you do not rise to newness of life.

We may have watched the stream of Christ's life for years, but salvation only comes when we are surrendered into the gift of Christ. You may stand on the corner and watch the street cars for hours, but they will never bring you anywhere until you get into them. You may stand on the third floor of a great office building and watch the elevator go up and down day by day, but until you step into it and surrender yourself to it, it is of no use to you. That is the great difference between those who stand outside and gaze and those who believe in Christ. It is by faith into and surrender to Christ that we are saved. He demands no more of me than a lawyer demands of me; he asks no more than the physician asks. If you do not tell the physician your symptoms he can do nothing for you, and if you stand outside your lawyer's office with closed lips it shows that you have some other counsel and are not willing to trust him. To stand outside the Lord Jesus and say you believe is not to surrender; it is not to receive eternal life. Believe into.

Some months ago on St. Patrick's day the alarm of fire was sounded in New York, and a great hotel was given to the flames. Down yonder come the firemen with the truck and ladder and the great implements to put out the fire. The men looked up, and there on the sixth floor, eighty feet above the street, sat a woman in the window screaming for help. Before they could lift the great ladder one of the men had raised a scaling ladder and clon-d to the window above, then catching on to the projecting stones he raised himself, then drew the ladder after him, and finally reached the side of the doomed woman. There she sat holding a purse in one hand, around her waist a bag of jewels and in her lap a pet dog, while flames shot all around her. The man took the dog and flung it back into the room and said to the woman, "Come."

She believed into him, and slipped from her refuge, threw her arms around his neck and fainted. She had surrendered herself to him. Up the long ladder, which was now raised, came another fireman and the burden was passed from one to another until she reached the bottom and was saved. The belief into that fireman and surrender to him of every power of her being saved her. She might have sat there until the house burned down had she not shown more faith in that fireman than some of you have in Christ. The faith that saves is the faith that lets go everything and settles down upon the shoulders of the ruler of the universe. That brings salvation; nothing else does. Now, my brother, assent to statements concerning Christ is not faith; consent to creed or forms is not faith. Faith is a person surrendered to a person, a life yielded to a life, the will bending to another will. That brings salvation; nothing else does.

Our article referring to what has been written pro and con in the Messenger and Visitor on the Fatherhood of God, was written last week before we saw Bro. Waring's piece in that paper, and as he gives our view of the passages of Scripture that are used to support that doctrine, we make this note lest any one should say of what we have said, "alas master for it was borrowed."

Sunday School Convention.

The fifty-fifth session of the Kent Co. Baptist S. S. Convention, met with St. Mary's S. S., Jan. 11th and 12th. For two days neither interest nor attendance flagged. One school sent ten team loads a distance of twelve to fifteen miles. Officers elected for next year were: President, Rev. R. M. Bynon; vice P. W. Ayer and E. Hicks; secretary Mrs. E. Hicks; treasurer, J. West.

The subject, how to advance our work in this Co. was considered. Our Home Department workers wrought a good and helpful work during the year.

The mass temperance meeting Saturday night, was a decided success. Rosefield division S. of T. attended and in full uniform and added much to the interest. The L. O. L. was also well and ably represented. The half hour of "happy greetings" was richly enjoyed by all. Sunday morning was given to practical S. S. work. After the opening of a model S. S. the different systems of teaching were given. A strong preference was shown for the responsive system.

Sunday afternoon was children's session. Their rendering and selections were excellent. For two and one-half hours they held the undivided attention of all. In the evening the remainder of the programme was given.

The relation of the golden texts to the lessons, also considered. Essays on "The Bible," "Christ as a Teacher," and "Why we are a people," were followed by a short sermon on "Sincerity." Mrs. King was asked to send her essay on "Why we are a people," for publication. All felt we had the Master's presence and blessing throughout.

R. M. BYNON.

REV. JOSEPH G. HARVEY.

The Rev. Joseph G. Harvey, one of the best known Baptist clergymen in this part of the province, and the oldest in this Quarterly meeting, died at the residence of his son, James H. Harvey, Town Marshall, Woodstock, on Monday afternoon, in the 79th year of his age. Mr. Harvey was born in Houlton, Me., and at an early age he accompanied his parents to Woodstock. In the early days he was a driver on the stage line between Woodstock and Grand Falls.

He received his education at Sackville. At the age of about 35 years he was baptized by the late Rev. Thomas Todd, and received a license to preach, and was ordained a minister of the Baptist denomination. He preached at different times at Middle Simonds, Florenceville, Kesswick, Centreville, Springfield, Canterbury, Richmond, Waterville and Rockland. Mr. Harvey was for years one of the most successful ministers in revival services in this part of the province. He leaves one sister, Mrs. Dudley Johnston of Woodstock; two brothers, Washington Harvey, who is in the state of Washington, and Charles Harvey, of Forest City; one daughter Mrs. Yerca, of Boston, and one son, James H. Harvey, who is Town Marshall of Woodstock.—Dispatch.

Queens Co., N. B., Quarterly Meeting.

This Quarterly Meeting met with the Mill Cove Baptist Church commencing Jan. 10th. The ministers present beside other delegates were Rev. R. Barry Smith, W. J. Gordon, W. A. J. Bleakney, E. H. Ganong and J. Coombs.

On the evening of Friday, the Secretary referring to the New Year, spoke, taking for his text, "For ye have not passed this way heretofore." He was followed in earnest exhortations by Bros. Smith and Bleakney.

Saturday morning was given to the business of the Quarterly. A Committee of arrangements for the present meeting was appointed. R. Barry Smith gave notice that at the next session of the

Quarterly Meeting he would move the following resolution: "That the next and subsequent sessions of the Quarterly Meetings commence on Tuesday and end on Friday not continuing through the Lord's day." A committee composed of Bros. Smith, Gordon and C. Price, was appointed to prepare a programme for the next quarterly. The invitation of the Lower Wickham Baptist Church, McDonald's Point, to hold the next Quarterly Meeting with it was accepted.

On Saturday afternoon the regular conference meeting of the Quarterly was held. A goodly number took part and it was a season of blessing. The evening of the same day was devoted to home missions and temperance. Addresses were given on the first named subject by J. Coombs and W. A. J. Bleakney, and on the second by C. Pierce, R. Barry Smith, Rev. Mr. Wason, Methodist, E. H. Ganong and Hon. F. P. Ferris.

A prayer meeting was held on Sabbath morning, led by the chairman of the Quarterly, Bro. J. D. Colwell. At 11 the Quarterly sermon was preached by E. H. Ganong, and at 3 o'clock a Sabbath school service was held. Addresses were given on Sunday School work by R. Barry Smith, the Secretary, J. D. Colwell, E. H. Ganong and Thomas Thorne. On the evening of the same day, a social service was held which was largely attended and deeply spiritual.

A vote of thanks to the church and people of Mill Cove for their kindness to the delegates was adopted. "God be with you till we meet again" was sung, the benediction pronounced and thus closed one of the best of our Quarterly Meetings.

The offering was seven dollars. Art. 6 of the constitution of the Quarterly says, "The collection taken at the Quarterly Meeting shall be equally divided between the objects of the N. B. Convention and Foreign Missions."

Jan. 17th.

J. COOMBS, Sec'y.

Very Helpful.

We should like to pass on to all our friends the beautiful rendering by Conybeare and Howson of II. Corinthians ix:8: "God is able to give you an overflowing measure of all good gifts; that all your wants of every kind may be supplied at all times! And you may give of your abundance to every good work."

Many of our lives are like the trees in orchards and forests, all over the land, in early April days, waiting for the warm sunshine and gentle rains to call out their foliage and fruits; we need the warm south wind of God's love and of the Holy Spirit to woo out the blessed possibilities that are sleeping in our lives. We need Easter in our hearts, a resurrection which shall cause us to rise and shine and put on our beautiful garments.

J. R. MILLER, D. D.

When a man utters a noble thought, that thought becomes a working force and produces results, just as truly as, when a farmer sows seed, he gets a harvest. Character is the most impressive thing in the universe. It cannot exist in any one man without creating a desire to possess it in all other men. Heroic deeds are contagious, and noble lives have a far-reaching influence.—GEORGE H. HEFORTH.

As we have only one life we are only required to do one gr. at work, and that is to serve God.

Courage! Up your heart! When ye do tire, He will bear both you and your burden.

We will send this paper free of charge for one year to any one who sends us the names and address of six subscribers with three dollars—50 cents for each, and it will make no difference whether they are all to one post-office or not, get them wherever you can.

The Home Mission Journal.

A list of Missions, Sunday School and Temperance work, and a list of church and moral activities, and general news, should be published semi-monthly. All communications, except money contributions, are to be addressed to

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The Lord's Supper.

WE best interpret the Lord's Supper when we put ourselves imaginatively back into the events of the evening on which he instituted it. The feeling with which he came to the upper room, where His disciples had made ready the Passover feast, were those that arise in our hearts when we know that we are to take a last meal with those who are very dear to us. The disciples did not know what was to take place during the next twenty-four hours, but He knew, and His soul was filled with the affection and pathos that any sensitive spirit would associate with such an occasion.

He wanted to have His friends remember Him, and with singular originality He proposed that His disciples, after He had gone, should gather about the table and, as they ate the bread and drank the wine they should consciously remember Him. His followers caught the spirit of His suggestion, and from it has come the ordinance we know as the Lord's Supper.

There has been but debate as to whether we are commanded to keep the Supper, whether it is obligatory upon Christians. It seems to us that those who raise that question have so far missed the inner spirit of the observance that it is impossible for them to keep it in any worthy sense. The Lord's Supper is not instituted in the realm of law, but in the realm of love; and those to whom the suggestion and wish of Jesus make no appeal have nothing to do with it. They are so alien to its spirit that any observance of it on their part must be a meaningless form.

A kindred judgment must be passed on most of the disputes that have arisen about other features of the observance. How men miss the living sentiment of the institution when they press our Lord's metaphors into a mathematical equation, and query whether He meant that the bread and wine were literally His body and blood! Those who believe that are not thereby precluded from an acceptable observance, but the essential feature of a worthy observance is not the interpretation of a phrase, but the spirit of loving remembrance of the Lord, an appreciation of what He is and what He has done.

In almost all of our churches, much more could be done to make the Lord's Supper yield its power and blessing to those who partake of it. Making it a formal ceremony robs it of its distinctive elements. Discussions as to the kind of bread or wine, or individual cups, and other matters, are utterly alien to its spirit. It is a sacrament of love, and, while things are to be done decently and in order, discussions of method are as unbecomingly as how a babe shall kiss its mother, or how friends, whose hearts are one, shall greet each other after long absence.

The main thing is to remember the Lord, and to do this worthily we need to realize afresh His character and work, His suffering and death and

triumph, and the promise of a reunion with Him in the city of the vision. The hurried observance of the Supper, after a morning service, when members of the Sunday school are watching the clock for fear the school may be late; the discontinuance of the old-fashioned preparatory service or covenant meeting, anything that makes the Supper a formal ceremony or an observance the value of which consists in doing it, and not in the spirit we bring to it or take from it, misses all its best and highest features.

The following communication, criticizing some of the articles which have recently appeared in *The Messenger and Visitor* on the Fatherhood of God, has been sent us for insertion in this paper; and while we would much rather that the discussion of that subject was confined to the paper in which it was begun, yet we give space to this one because of its brevity and general correctness. But we do not wish to open our columns to controversial articles of any kind. As we have said before, we have been deeply interested in this discussion as it proceeded, and believe that each writer has had no end in view other than to apprehend what is truth, yet we cannot endorse all that either party has written; nor do we admire the spirit in which some have indulged while giving their views. We claim brethren; give us Scripture, and sound logic rather than vinegar and satire. We think there is a misapprehension of the meaning of certain terms used in the Scriptures, by some of our brethren. For instance, the phrase, "children of the Devil," is strained beyond its true meaning by some. It surely has reference to character more than to relationship, not paternity nor posterity, for Satan is not the father of any creature. We may be the father of lies, as he is of all evil in God's universe. Again, "The Father," as used by our Lord and his apostles, is used by our brethren we think too literally. We believe it has a larger figurative meaning than that of paternity. If there were in the vocabulary of human language a term that would adequately express the deep affectionate solicitude, and overflowing emotion of the divine heart for the fallen race of the pair he created in his own image, that term would have been used instead of "Father." God's relationship to humanity is not so much "Father," as it is creator, supporter and Saviour. And only because of the paucity and inability of language to fully convey to the human mind the intensity of the divine interest and loving kindness toward his erring creatures the endearing term of Father is figuratively employed to set him forth in his relationship to them. But He surely is more than "Father." The economy of grace is not so much the product of "Fatherhood," as it is the provision of love. See John 3:16. But the term "Father," is used in a larger figurative sense in reference to those who are "born from above." To the regenerate soul God is Father indeed; for such are partakers of the divine nature, and have the spirit of adoption crying "Abba Father." They have a relationship to God that is nearer and dearer than that of children; and he a relationship to them, that is nearer and dearer than that of Father. They are born of the incorruptible seed, and can never perish for his seed remaineth in them. They are heirs of God and joint heirs with Christ.

But we have no desire to discuss this subject, and while we do not believe that any of our brethren who have written on this matter have any fellowship for either Universalism or Unitarianism, yet to our mind the idea of the universal Fatherhood of God and the universal brotherhood of man smacks a little of those doctrines.

"The Fatherhood of God."

"For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," concerning the Fatherhood of God—"it seemed good unto me also most excellent" Editor to write you the views of a layman.

The *Messenger and Visitor* having allowed four letters to appear favouring "Universal Fatherhood of God" since Bro. Bynon wrote his

last, now closes its columns.

I will not ask to notice those who have written, and have been ashamed to sign their names, but would notice that wonderful production of Rev. D. H. MacQuarrie's.

Mr. MacQuarrie calls our attention to Luke 3:38. My view of that verse, is, that Adam was assuredly a son, and that in the very same way, every other saved man is a son, viz.—through belief in Christ, for if Adam's sonship had been by creation, then would our Lord's genealogy have come through Cain and not through Seth. Rev. D. H. MacQuarrie tells us the paternal character of God was suggested to Moses, and refers us to Deut. 32:11-12. The 9th verse of that chapter informs us that those verses refer to God's people, having nothing whatever to do with "Universal Fatherhood." If Mr. MacQuarrie revises his "theology" here "the world will sustain the shock." He also calls our attention to Eph. 2:18. That verse reads "For through him" (Christ) "we both have access by one spirit to the Father." This verse teaches that the only way Jew or Gentile can have access to the Father is by Christ. We are glad it is no calamity to wonder, for who can help wondering that he should refer us to a verse that so flatly contradicts his position viz.—that sonship is through Adam, and so plainly asserts our position that *sonship is only through Christ*. He next refers us to the parable of the "Prodigal Son" and says, "to cross Father from that parable would certainly leave it without a foot to stand on." Having carefully read every word that has appeared in the *Messenger and Visitor* on this subject, we are compelled to state Mr. MacQuarrie is the only man who hints at erasing "Father" from the parable.

Why does not some one answer Bro. Bynon's question—"If the younger son represents unregenerate sinners who is the elder son?"

To whom did the Father say, "Son thou art ever with me and all that I have is thine?" How could an unregenerate man know God as "my Father" since God's Word asserts—"Neither knoweth any man the Father save the son and he to whomsoever the son will reveal him?" Matt. 11:27. How did the unregenerate man know there was "bread and to spare" in his Father's house since the natural man discerneth not the things of the spirit? 1 Cor. 2:14. Why does not some one show how a man begotten of God in generation could be born into a higher life than that which he possesses seeing that theory makes him divine.

English has not proved good enough to reveal this. In Mr. Bynon's last letter he gave these words from Rev. J. A. Gordon, "By no process of evolution, however prolonged, can the natural man be developed into the spiritual man." Mr. Freeman says "The winning of men's affections constitutes the new birth." Who are we to believe?

My Bible speaks of saved men being born of incorruptible seed, 1 Peter 1:23; of them being made partakers of the divine nature, 2 Pet. 1:4. Mr. Freeman also says "No new faculties are imparted in regeneration." Jesus Christ says that unless a man is born again he cannot see the kingdom of God (John 3:3).

Paul also says "powers of discernment are given to the regenerate unpossessed by the unregenerate" 1 Cor. 2:14. The prophet Ezekiel says a new heart and new spirit will be given, Ezek. 11:19, 20, 26. With Gordon, Ezekiel, Paul and Christ himself against Mr. Freeman we leave him and turn to note further Mr. MacQuarrie who says Scripture supports his position.

Having read every reference in the Bible on the "Fatherhood of God" we assert fearless of successful contradiction, there is not one verse in English Bible that asserts or implies that God is Father of all men, we challenge our opponents to produce just one.

On the other hand we have Christ's direct answer to unregenerate men who said, "We have one Father even God." "Jesus said unto them, if God were your Father you would love me." "Ye are of your Father the Devil, John 8:41-44. We have also Christ's plain teaching how men may become sons. "As many as received him to them gave he power to become the sons of God, even to them that believed on his name," John 1:12-13.

There is no word in the English Bible about

higher or lower sonship but a clear statement that through faith in Christ men become sons of God. Paul guided by the Holy Ghost wrote: "They which are the children of the flesh these are not the children of God." Romans 8. Mr. MacQuarrie says, "we may have to revise our theology." Milton, Bunyan, Spurgeon, Gounon and hosts of others who have borne our burden aloft on many a hard fought field, did not have to revise. Mr. MacQuarrie may have to revise his. We had wondered where this doctrine came from, seeing neither the Bible nor Baptists held it, but now Rev. D. H. MacQuarrie comes forward, and tells us, "It was discernable to heathenish minds."

"After he has been duly chastised" by Bro. Freeman "for conceding the whole point under discussion I commend him to some quiet nook for reflection upon the cheerful innocence with which he stultifies himself."

W. J. PATTERSON.

Fairfield, St. John Co., N. B., Jan. 4th, 1902.

Temper.

A long time ago there lived in an Eastern home two brothers. The younger got restless and wanted to leave home to see the world. Having obtained his share of his father's money, he went into a far distant country. There he fell in with bad companions. He lost his money, and plenty gave place to want. At last he made up his mind to go home and ask his father's forgiveness. That was freely given. All this time his elder brother had been working steadily on the home farm. One day he came home to dinner and heard the sound of music and dancing. He was so surprised that he called one of the servants, and said:

"What is the matter?"

The servant replied:

"Your brother has come back, and your father has made a feast for him."

Now, instead of him being glad that his long lost brother had returned, a dark flush passed over his face, and with a bitter word on his lips he turned on his heel and walked away. "He was angry." That was temper.

All boys and girls know what temper means. Sometimes it is quick, as sharp as it is short-lived. I was out one day on the mountains. A brilliant sun shone in a cloudless sky. All at once clouds began to gather. The sun was hidden, and in ten minutes the lightning flashed and the thunder roared. The storm passed as quickly as it came, and the day was as beautiful as before. So sometimes it is with temper.

Other boys have a sullen temper. They are like the day when the sun never shines and the sky is darkened with angry clouds. So the sullen boy has always a cloud upon his face. He sulks.

Now, boys and girls, we must be on our guard against temper. We are all liable to it, and we shall, every day we live, meet with provocation. When a boy hits you in the playground, you will be tempted, in the moment of anger, to hit him back. When we do not get what we want, we shall be inclined to give way to temper.

Sir Walter Raleigh once was cruelly insulted by a much younger man, who challenged him to a duel, and spat upon him in the public street. To a gallant knight like Raleigh that was tremendous provocation; but instead of allowing his temper to force him to revenge, he took out his handkerchief, and calmly said:

"Young man, if I could as easily wipe your blood from my conscience as I can this injury from my face, I would this moment take away your life."

Raleigh conquered his temper instead of yielding to it, and his assailant was so impressed that he fell on his knees and implored Sir Walter's forgiveness.

We may learn the same lesson from an incident in the life of Sir Isaac Newton. For many years the great man had been studying a special subject. The papers were nearly completed, and lay on the study table. He left the room for a few minutes, and on returning found that his little dog, Diamond, had overturned a lighted candle, and the papers were destroyed. It was a

great loss, for Sir Isaac was an old man, and could not write the book over again. His first impulse was to be angry and thrash the dog. But, instead of that, he said:

"Oh, Diamond, Diamond! you little know what mischief you have done."

When we are provoked it is a good thing to think before we speak. The next time you are very angry, and feel inclined to say something which afterwards you will regret, just pause and slowly count twenty. By that time the impulse will have passed away, and you will have controlled your temper.

Temper can be controlled. There once lived a boy who grew up to be a famous preacher—Robert Hall. As a lad he had a violent temper. His passion often mastered him. One day he was so troubled that he went into a quiet place to pray, and he said:

"O Lord, calm my mind!"

His prayer was answered. He gained the victory over his temper, and in after days was known as a man of most kindly and gentle disposition.

There lies the secret of self-mastery. We cannot conquer temper by ourselves; but with the help of Jesus we can. I was once out in a trap drawn by a couple of high-spirited horses. The son of the owner begged to be allowed to drive, and his father consented. When we got on level road the horses began to get out of hand. The lad pulled all he could, but could not hold them in. His father, who was sitting by his side, then put his hands on the reins, and his firmness soon made itself felt. The temper of the horses were controlled by a strong hand. That is a parable for us. Our temper is a roving, and fights for the mastery. Sometimes it is stronger than we are, and runs away with us. It is then that the strong hand of Jesus is stretched out to help us, and through Him we obtain the mastery.

For this let us strive. No one respects a boy who gives way to temper, but we all admire the lad who conquers it. There was a great writer who lived in America. His name was Emerson. At the close of a lecture which Emerson had been asked to deliver, a clergyman was requested to pray. He went into the desk, and said:

"We beseech thee, O Lord, to deliver us from ever hearing any more such nonsense as we have just listened to."

Emerson might well have been angry, but instead he gently remarked:

"He seems a very plain-spoken and conscientious man."

That incident is an illustration of what the Bible means when it says:

"He that ruleth his spirit is greater than he that taketh a city."—Wesleyan Methodist Magazine.

TID-BITS.

One who has observed closely expresses the opinion that the singing of a congregation may be looked upon as a good test of its spiritual condition. Religion is a thing of the heart. Church singing is an expression of faith, love and joy. It also inspires the spirit of devotion. The song in the heart vibrates on the lips. The more we trust the more we sing, and the more we sing the more we trust. Our church music should be simple, but it should be beautiful.

Attention has several times been called to the mission of Rev. Charles S. Morris to Africa, on a tour of observation of Baptist missions in Africa, especially with the view to establishing and extending industrial mission work. Mr. Morris was formerly pastor of the Myrtle Baptist Church in West Newton. In connection with his visit to South Africa, a very interesting incident occurred, in which Mr. Morris came in contact with the Rev. Jonas Goduka a leader of a group of churches formed under his administration, called the African Native Church. Mr. Goduka was ignorant of the existence of negro Baptists in America, but found himself quite in accord with the views of Mr. Morris, and with twenty-seven other leaders of the African Native Church, was baptized at Queenstown, Natal, South Africa, by Mr. Morris. These leaders resolved that the name of their group of churches

should be changed to The African Baptist Church, and, after an extended interview with Mr. Morris, dispersed, with the expectation of leading the churches they represented boldly into the Baptist fold. This incident, therefore, is one of the chain of such occurrences in the progress of Baptist principles during the present century.

Some young girls have a good share of excellent sense, as witness this account from a New York paper: At our hotel was a beautiful young girl, educated, clever, thoroughly up-to-date. A handsome fellow was prying her the most devoted attention, whenever he was sober enough to do so, and all of us felt very anxious lest his attractive manners and lavish display of wealth should win the girl. One evening late she came into my room, and, settling herself among the pillows of the couch, said, "John proposed tonight, went down on his knees, said I was the only power on earth that could save him, and if I didn't consent to be his wife he would fill a drunkard's grave." "What did you say?" I asked, breathlessly. "Well," she replied, "I told him I was not running a Keely Cure, but if he really wanted to be saved from a drunkard's grave I could give him the address of several I had heard highly commended!"

Religious News.

I had the pleasure yesterday, HAMPTON, N. B. Jan. 5th, of baptizing Mrs. Archie Dickson, and receiving at the evening service five by letter, including the pastor and his wife, and one by experience. This addition brings encouragement to the church at this time in our history to work for still larger blessings. Our meetings both social and Sunday are helpful. Wanderers are returning and we are praying for an ingathering. The people are uniformly kind to us and we are happy in our work.

H. S. SHAW.

CENTREVILLE,
N. B.

The New Year is upon us with its accompanying good resolutions by pastor and people. We held special meetings during the last week of the Old Year; and this week have united with our Methodist brethren in carrying on the same. Our efforts are being blessed of the Lord. On the afternoon of 4th inst. we held a roll call. It was indeed gratifying to hear voices we had not heard before since coming here in June giving expression "for a closer walk with God." On the evening of the 6th inst. the friends gathered at the parsonage. Before leaving they generously donated \$50—including two or three dollars that have since been passed in—in cash and produce, to their pastor and wife. May God abundantly bless the kind people of the neighborhood!

B. S. FREEMAN.

SUSSEX, N. B. Last Friday evening the members of our Sunday School and others were invited to the vestry of our church, where a bountiful tea had been provided by the ladies of the church. About one hundred and fifty children and adults sat down to tea. This treat was provided through the generosity of Mr. G. H. White, who has always been a strong friend of our cause and who has contributed so generously to the work. During the evening a Christmas tree loaded with good things was, under the direction of our popular superintendent, Mr. C. D. Davis, stripped of its burden for the delight and satisfaction of the members of our Sunday school. The Rev. Dr. Keirstead being present spoke most interestingly and helpfully to the large audience assembled.

This is a section of the first WELDON, N. B. Hillsboro church. Since the resignation of Pastor Townsend they have been without meetings except an occasional supply. We find here a very clever, generous, active people. They have recently purchased a new organ which proves to be a great help in the services. They have also newly plastered and painted the interior of their

church which is all paid for and money on hand for carpet and etc., which will make a neat place of worship. The last few weeks it has been our privilege to labor with them for the blessing of Christians and the salvation of souls. During this time we enjoyed a sermon from Bro. McQuarrie of Parrishore and E. Steeves of Paradise, N. S. The people have turned out well although the weather has been somewhat broken. The Christians have taken part promptly and earnestly and the Lord has blessed us. Many voices that have been silent for years have again been heard for God. Last Lord's Day, Sisters Mand Steeves and Mrs. F. Bishop, and Bros. M. McFarlane, Jas. Steeves and Joe Starnord were baptized by Rev. M. Addison. He also preached an earnest, practical and helpful sermon in the evening which was much enjoyed by a full house. Bro. Glendenning was present at the baptism and led in prayer. Two others have been received for baptism. To God be the glory.

COLLINA.

On Friday, the 3rd inst., a conference meeting of more than ordinary interest was held in the Studholm Baptist church. During the service Mr. William A. Keirstead and Mr. Allen Northrup were ordained deacons. The Pastor, Rev. W. Camp, was assisted in this work by Rev. Dr. Keirstead. At the close of the conference the Lord's Supper was administered by Dr. Keirstead. One feature of this conference meeting and that which gave it special interest was the presence and words of Dr. Keirstead. He was visiting his old home and his soul was stirred by the memories of the past. Here his father preached the gospel of the Son of God. Here was the home of his childhood. Here were faces which called up the past. No wonder that the Dr.'s heart was full and the tears unbidden stole down his cheeks. This service will long be remembered. The Master's presence was felt and sweet fellowship was enjoyed. It occurred to the writer that we as a denomination may justly be proud of the record Dr. Keirstead has made, and thankful that so strong a man in faith in God and in the gospel of Christ should be in Wolfville instructing our young people. Dr. Keirstead takes a powerful grip upon those who come in contact with him. His scholarly ability, his deep sympathy and intense spirituality captivates one at once. And after he has gone and you think over the conversation you have had with him and the impressions made upon your mind you feel convinced that you have met one of God's noblest servants. Long may this man teach at Wolfville, and impress his own strong religious character upon the hearts of our young men and women who go there to receive equipment for life's battles and victories.

For some weeks I have been assisting Bro. A. A. Rutment, Albert Co. ledge on this field. At Baltimore the church was revived and eight were baptized. At Caledonia ten professed conversion and some who were members of the church but were not on speaking terms were able to strike hands and we trust hearts and are now working together for the glory of God. Two young men were ordained as deacons. Here we are in the midst of a gracious revival. I shall remain here this week. The pastor will continue the meetings. Bro. Rutledge is a true yoke fellow. It has been a pleasure to labor with him he is doing excellent work on this field and is highly appreciated.

J. A. MARPLE.

The friends of Surrey and Albert Mines have been manifesting a very generous spirit to their pastor. These people unitedly have given me a beautiful sleigh, a fine buffalo robe, a nice set of harness and a sum of money amounting in all to \$156. On Monday evening last the parsonage was filled with our friends. Deacon Barnett on behalf of the people made some very kind and inspiring

remarks, which were responded to by the pastor, who expressed his grateful thanks to the kind friends. "The lines have fallen to us in pleasant places."

PASTOR MILTON ADDISON.
Surrey, N. B., Jan. 18th, 1902.

It may not be generally known that the 3rd Springfield Baptist church, and all the churches in the circuit are without pastoral care except Collina which is supplied from Sussex.

We hope that some one will be sent to care for these churches. We of this church have the outside of our house finished at a cost of about \$500 and are endeavoring to pay as we build, and we have paid all our bills save about sixty dollars. We have not yet received any aid from other churches. We were told that if we make an effort in earnest to build, we would receive help. If that aid comes as we expect, we will go on and finish the house and have it ready to worship in by fall. We are only a few in number, and without a pastor, but hope our Baptist friends that can help will do so now.

Our Sunday school held its annual concert and Christmas tree on the 6th inst. There was a well laden tree with presents for over fifty scholars. As in the past the concert was a success. As we have no proper place to hold our sch. in winter we have to close until the last of April, but hope to be able to have an evergreen school when we get our house finished.

Yours,
MARTIN W. FRIEZE, Deacon.

MARRIED.

TITUS-TAYLOR.—At the residence of J. S. J. Titus, Esq., 120 St. John St., N. S., January 2, to the Rev. E. H. Howe, John H. Titus, Esq., to Sarah Taylor, both of Freeport.

FRIEZE-FERRIS.—On the 5th inst., at the residence of Mr. Milford Ferris, by Rev. R. Barry Smith, Carl H. Kentz, Esq., by Lily, daughter of the late George Ferris, both of the Parish of Cambridge, Queens county.

BELYEA-JONES.—At the home of the bride's father, Kars, N. B., Jan. 8th, by Rev. Wm. M. Field, Gilbert H. Belyea, of Wexham, Q. E. S. county and Charlotte Jones of Kars, Kings county, N. B.

PATTERSON-O'BRIEN.—At 199 Brussels street, St. J. Jan. 10, 1902, by Rev. C. T. Phillips, John M. Patterson, and Miss Bessie A. O'Brien of St. John.

MADDER-BROWN.—At Montpelier, on Dec. 11th, by Rev. W. Penna, Wm. T. Madden, 1. Madeline, second daughter of Fred W. Brown, of Montpelier.

CHESMAN-CHANDALL.—At Moncton on Dec. 11th, by Rev. D. Hatchell, Wesley C. Chesman, of Coverdale, & Mary L. Cranham of Moncton.

GRAY-LINDON.—At Moncton, Dec. 11th, by Rev. Gleason Smith, George Gray and Edna Lindon, both of Moncton.

DICKSON-POSTER.—At Moncton Dec. 11th, by Rev. Gibson Swain, Tilton M. Dickson, of Turf, N. S., and Mrs. Annela Foster, of Moncton.

PROSSER-BOYNE.—At the residence of the bride's parents, January 1st, by Rev. F. D. Davidson, William Avery Prosser and Lizzie D. daughter of Abner Boyne, all of Riverdale, Albert county, N. B.

ELLIOT-FILMORE.—In the Baptist church, at Albert, January 1st, John E. Elliot and Ada B. Filmore, both of Albert, Albert county, N. B.

GANONG-GANONG.—At the home of the bride's father, Midland, Dec. 25th, by Rev. Wm. M. Field, assisted by Rev. E. Ganong, Ezekiel Ganong of Hampton and Bertie G. Ganong of Springfield, Kings Co., N. B.

PERRY-MORRELL.—At the Baptist church, Freeport, Digby county, N. S., Dec. 30, by the Rev. E. H. Howe, Willie V. Perry, Esq., to Miss Lizzie Morrell, both of Freeport, N. S.

COLE-WHITE.—At Andover Dec. 26th, by Rev. Charles Henderson, James A. Cole, to Temperance White, both of Perth, Victoria Co., N. B.

PERRY-TIDD.—At the residence of the bride's parents, Freeport, Digby Co., N. S., Dec. 24th, by the

Rev. E. H. Howe, Leona Perry, Esq., to Angelina Tidd, both of Freeport, N. S.

GAY-SERAGIE.—At the residence of Mr. Wallace Seragie, Dec. 12th, John Gay of Salisbury and Leona Seragie of Cambridge, N. B.

CONSTANTINE-BEAVER.—At the parsonage, Port-Collins, Dec. 26th, by Rev. H. Constantine, and Jennina W. Beaver, both of Lewis Mountain, Salisbury, N. B.

TITUS-FERRIS.—At the home of the bride's father, 120 St. John St., N. S., by Rev. C. T. Phillips, John Titus of Freeport and Lily Ferris of Hampton, N. S.

FRANCOISE-ATWATER.—At the parsonage, Hantsport, N. B., Dec. 12, by Rev. J. W. Brown, Newton B. Francoise and Zephora M. Atwater, all of Steeves Settlement.

GALLOP-BUCKLEY.—At the residence of William Gordon Middle Street, Dec. 25th, by Rev. A. H. Hayward, Charles B. Gallop of Tully Mill, Cumberland Co., N. B. to Rebecca M. Buckley of Middle Street.

SLAUGHTER-BARRISON.—At Cox's Point, Queens Co., on Dec. 1st, by Rev. W. E. McIntyre, Jas. E. Souvey, of Pine Point, also, to Sarah, daughter of Chas. T. Barrison, of Waterbury, N. B.

MELAN-FAIRWEATHER.—At Cumberland Bay, Queens Co., on Dec. 1st, by Rev. W. E. McIntyre, D. Fairweather, Melan to Lina L. Fairweather, both of Waterbury.

OSBORNE-POWER.—At Hillsboro, N. B., Jan. 1st, by Rev. Milton Addison, George A. Osborne, to Mary Ruth Power, both of Hillsboro.

GILBERTSON-GRANT.—At Antigonish, Dec. 25th, by R. W. Deming, Barnaby Gilibertson, of St. Almo to Gladys Grant of Antigonish, Victoria county.

JENKINS-PAIDOT.—At the parsonage, Andover, Jan. 1st, by R. W. Deming, Ernest Jenkins to Maria Paidot, both of Burnt Landing, Victoria county, N. B.

FILMORE-STEVES.—At the home of the bride, January 15th, by Rev. W. Camp, Harry J. Filmore to Ella May Steves, both of Hillsboro.

BIRAY-STEVES.—At the residence of the bride's parents, Hillsboro, Jan. 15th by Rev. W. Camp, Arthur B. Biray of Hopewell to Fannie Louisa Steves.

Died.

SHERIDAN.—Miss Eliza Sheridan died December 24, aged 30 years and 8 months. She was a member of Baerboche Baptist church, having been baptized in 1873 by Rev. M. Gammon. She had a sister led a companion of her widowed mother, who to lay mourns for one who was the comfort and solace of her declining years. Deceased was a daughter of the late James Sheridan, of Little River, and leaves three brothers and three sisters to mourn for one "who a know was to love," but they do not mourn as those without hope. She realized that, through the merits of her Jesus Redeemer, "death had no sting; grave no victory." On December 26 she was laid to rest in Hillsdale cemetery, east the Baptist church, Little River. The bereaved ones have the sympathy of the community.

FOND.—At Ludlow, Dec. 24th, in the 22nd year of his age, Emil, youngest son of Andrew Fond. This young man was called suddenly into the presence of God. He leaves a grief-stricken father and mother, also two brothers. Hardly the older brother is now serving his country in South Africa. It will be a great loss to him when the news reaches him. The family have the heartfelt sympathy of the entire community in this great sorrow.

BARRISON.—At Cox Point, Cumberland Bay, N. B., on Dec. 27th, Mary Agnes, daughter of Chas. J. and Rebecca Barrison. Her sister did not make a public confession of Christ, but during her two years of sickness she learned to know and to love her Saviour, by her bright, happy disposition and simple faith she made many friends who gathered round the grave to pay the last tribute of respect to the one they loved. The mother, father, four sisters and two brothers who are left to mourn, have the heartfelt sympathy of all friends. May the father of all comfort them in this hour of trial.

COBURN.—At Fredericton, N. B., Dec. 7, George Gerald Coburn, youngest son of the late Dr. Coburn, in the 22nd year of his age. Two weeks previously he was stricken with pneumonia, from which he never recovered. Though called home at an age when most men of his years have not yet entered upon their life's work, he was recognized on all sides as a coming business man.