

THE HOME MISSION JOURNAL.

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ST. JOHN, N. B., FEBRUARY 26, 1901.

WHOLE No. 54

An Interpretation.

THE narrative before us is one of those wider outlooks of the life of Jesus. He had spent His ministry among His own nation. Now that he had but a few days more to live, the needs of men far beyond the borders of Palestine arrested His attention. The "Greeks," who sought him, represented the whole foreign world.

In His own mind He probably reviewed facts like these. He had precipitated a crisis with the leaders of his own people which was rapidly culminating in His death. There was no longer any opportunity for a new ministry; but the natural feeling of regret was overcome by the knowledge that His death meant His introduction to a large ministry. Just as the seed gives up its life that it may bear fruit, so He was entering into wider and profounder relations with human life everywhere. He would not live and teach among the Greeks in bodily form, as He had among the Jews, but through His death He would come into no less effective and inspiring relations with them.

In view of this thought we are to interpret His saying: "If any man serve me let him follow me, and where I am there shall also my servant be." His relationship with men was in no sense dependent upon His bodily presence. The man who follows Him has so close a tie subsisting between His Master and himself that in the future he will be with Him. This is the truth that not only explains the present ministry of Christ in the world, but it lies at the very basis of the believer's assurance of his victory over death. In the fellowship of the human soul with Christ there is the promise of eternal life.

In some respects the verses that immediately follow give us a clearer and profounder glimpse into our Lord's consciousness than any other passage in the New Testament, unless we except the prayer in Gethsemane. Is it unreasonable to suppose that He rapidly reviewed all the steps that had brought Him to this crisis, and in His trouble of soul questioned whether he should pray that He might be saved from the crisis? Then there surged back into His heart the bright assurance of the reality of the truth to which he had just given expression. The unity of his life was found in confidence in that truth. He had put himself in this position because of his loyalty to it. The troubled soul becomes calm again as he breathes the prayer of submission, "Father, glorify thy name." The critical nature of this experience through which our Lord was passing was shown, as at the baptism and the Transfiguration in the voice from heaven. Not, to be sure, for his sake, but a miraculous witness to the moral victory he had achieved in his own soul.

No reader of this passage can fail to note the exultant tone of our Lord in the words that follow. He saw the judgment of the world, and the prince of the world cast out—the final victory of righteousness—and he saw all men drawn to him. It is pressing the language too far to see in it the promise of universal salvation, but undoubtedly it does imply that we are to look forward to a time when the dominant forces of human life shall be on the side of Christ.

The Layman of the Period.

A NUMBER of addresses have been spoken and published during the last few weeks on the Twentieth Century minister, but we have yet to hear of one on the Twentieth Century layman, and yet that suggests a phase of the religious outlook that in some respects is quite as important as the considerations relating to ministers.

Indeed, we are disposed to hold that ministers can only do their most efficient work as they sharply conceive the ideal modern layman, for a main object of their preaching and pastoral work must be the training of such laymen.

It is not just at this point that a good many of the popular theories as to church work break

down in practice? No matter how complete the organization of a church may be for evangelistic work, unless men, on being brought into the membership of a church, are trained to noble character and service, the body itself will fall far short of the Christian ideal. And, on the other hand, there is no evangelistic influence, barring the direct action of the Holy Spirit, that does quite so much to lead men to a religious life as the spectacle of honest, true-minded, generous-hearted Christian men and women united in the bonds of church fellowship.

We believe that if our pastors spoke their full thought upon this matter they would say that the most formidable obstacle in their communities to the cause of Christ was not the wickedness or the indifference of the non-church-going population, but the low standards with which many members of the church are content. The fact that a leading man in a church has divorced his wife for unscriptural reasons and married another; that he has failed dishonestly in business and cheated his creditors; that he rents his property for saloons; that he is known to be tricky and untrustworthy—these are the things that blight and hinder the progress of God's cause through the work of that church.

The toning up of the standards of average Christian conduct is not to be accomplished by setting up a few more man-made sins as the things to be avoided, but by coming down to the bed-rock of absolute righteousness. If the expediency of indulging in certain amusements is at all debatable, there is no ground whatever for denying the absolute obligation of honesty, of purity, of trustworthiness in all human relations.

And we might as well look the fact in the face that no professions of spirituality make up in the smallest degree for a lack of the common moral virtues in professing Christians. Men are not saved by character, but they are saved for character, and the only conceivable evidence of salvation that really weighs with others than the man himself as to the reality of his salvation is not descriptions of feelings or of inner experiences, but the substantial results of a changed life. In every community there are probably some men outside the churches of superior moral character to some of those in them. Christianity does not pretend to make men perfect instantaneously; but in the large, if the professing Christians of a town do not as a body represent a higher ideal of pure family life, of business rectitude, of human sympathy and helpfulness, than the unbelieving community, the influence of that church will not go far.

It has often been said that we need an ethical revival, and that is true, but an ethical revival that is the outcome of distinctively Christian truth and motive. The teaching of such a man as Prof. Felix Adler produces some fine results in character, but his teaching is not distinctively Christian. What we need is the noblest results in character as the resultant of distinctively Christian teaching. The Church must show the world not simply moral conduct, but the noblest moral conduct rooted and grounded in Christian ideas and impulses. The layman of the Twentieth Century is a topic that will reward a good deal of close study.

Use very Little Machinery.

C. H. WOOLSTON, D. D.

OMITTING the usual platitude of an introduction I would say that the best way of conducting evangelistic meetings in our churches is to do it in your own way, and by your own church exclusively. Union efforts sound very broad and brotherly, but twenty years of experience has taught me that these union efforts terminate in the disadvantage of the Baptists and the advantage of pedobaptists. I do not believe in a revival gotten up, restricted into a given number of parts with secretaries, over-

seers, superintendents, and a large corps of evangelists, who have been gathered from all parts of the earth. I do not believe that a work of grace can be started by a great opening service at some central station. This is machinery with a vengeance and is the rattle of dead men's bones. As a Baptist I am out of spirit with such work. We are at our best when we are doing our best in our own church and in our own way. I never plan for extraordinary campaigns that are to capture the entire city. I do not believe that this world is to be converted during this dispensation. It is my business to work with God in securing from the world His "called-out" ones," and therefore I do not fret or go down into the valley of lamentation because the entire city is not shaken when I have delivered a message. The best way, as it seems to me, is to call the church together for a season of waiting on God and announcing to them that for the next coming weeks meetings will be held nightly in the church, and the Gospel be proclaimed in its simplicity. Very little, if any machinery. Plenty of latitude for the Holy Spirit to work his way and then to watch and work for the salvation of souls. Sometimes I secure an evangelist who has a call, and a singer who has inspiration, and the result of this simpler plan has been that for fourteen years in my present church I have had a revival every year, have baptized 1106 during that time, and my experience has thus taught me that this way is the best way for me. *Baptist Commonwealth.*

Dependence Upon Prayer.

JOHN B. GOUGH PIDGE.

Through all the centuries one prayer has ever been on the lips of God's people—the prayer for a revival. The church stands in the attitude of the ancient prophet, with his petition ever ascending from the streaming censor of prayer in her upraised hand: "O Lord, revive thy work in the midst of the years make known; in wrath remember mercy." And in answer to that prayer, wave after wave of revival has swept over the world. Yet with all the experience of the past to guide us, we are no better prepared to lay down rules for such a work of grace than our fathers were. For who can tell the way in which God shall choose to come? "The wind bloweth where it listeth." By all the experience of the past, and by all the promises of God, we are constrained to believe that he will revive us again; but how his power shall be manifested, and what peculiar form the next great revival shall take no man can predict. We try a method, and it succeeds; we try it again and it fails. Perhaps we get to trusting the method, instead of God, and so he cannot bless it. Once the brazen serpent was a source of untold good to ancient Israel. Afterwards the people began to worship it, and then Hezekiah ground it to powder before their astonished gaze, calling it contemptuously, "Nehus-tan," a thing of brass. So a method worshipped is doomed to destruction.

As we look on the last fifty years, we behold one method, inaugurated by Mr. Moody, that of monster meetings, elaborately planned and organized to the minutest detail. Never was the spirit of business before so conspicuous in the service of God. It was a wonderful illustration of sanctified common sense. The success of that method has led many workers to believe that it is the only way to secure a revival. But because it was once successful, we are not sure it always will be. In fact we are certain it will not always succeed, for we have seen it fail conspicuously of late. In fact that movement seemed to have spent its force, even in Mr. Moody's own hands. His latter efforts were not to be compared with his earlier, in the matter of soul-winning. Back of Mr. Moody's advent lies the revival of '58, perhaps the greatest of the century, introduced by no elaborate preparations, promoted by no machinery. Its origin has generally been attributed to the daily prayer-meeting, held at noon, in the

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old Dutch Church on Fulton street, New York. What a revival that was! Silent, mysterious, marvellous, the church still enjoys the ministrations and services of the men born in it. Do we dare to declare that God will never come again, as he came before, almost unheralded? May He not be as likely to come again, if we wait on him in daily service of prayer and praise, in our own sanctuaries, homes and hearts? Is He not more likely to, than if we make elaborate preparations, and forget to pray? Pentecost was introduced by a protracted prayer-meeting. Perhaps we had better imitate this ancient example. It certainly would have the merit of novelty, for prayer is almost a "lost art." Surely if we enter this century in the spirit of prayer, and continue to wait on him, the blessing can't long be delayed. The revival will then come, after God's plan, not ours; and until we are ready for God's plan, it will never come. But when we counsel prayer, let us remember that it must be genuine prayer, not the mere breath of the lips, but the sincerest language of the heart. At first we may not pray as we ought, but soon helped of that Holy Spirit, who teacheth us how to pray, we shall "move the arm that moves the world."

A Little Loving Life.

BY ELEANOR LESCEUR MACNAUGHTON.

CHAPTER IV.

TOTO'S face had sobered a little. "When I speak of mother it makes me want her so much," he said. "You know how it feels to be away from our mothers. At first I thought I couldn't stay here at all. But she will be here soon," he added, brightly. "She and Lyn and Baby Phil, and then we'll have a real good feast, and I'll be sure to 'vite you."

Mark smiled grimly. "Next week; where would he be then?" But the child's sweatiness deserved a reply, and he said: "You are very kind, but I am going a long way off, and I shall not be here."

"That will be a pity," said Toto, "but I hope you will have a nice time and plenty of 'ventures; that is what I'd like, nice ones I mean, not like that bad 'venture, the man who fell among fieves. Did you every fall among fieves, Mr. Mark?"

"Yes," said Mark, bitterly, "many times."

"And did they wound you and take away your things?" said Toto, with wide open eyes.

"Yes," said Mark.

The child's eyes filled with tears. "That's drefle," he said. "I did not know there were fieves like that now. Did they take everything?"

"They left me nothing," said Mark.

Toto was feeling in his pocket and quickly extracted a knife. "I was so afraid I'd left it at home," he said. "Do take it, Mr. Mark. Father gave it to me on my last birthday, and I never had a knife before, and I'd feel awful if fieves took it; but when I think how they took all your things I just want to give it to you, and I hope you will soon meet a S'mallitan."

"A what?" said Mark.

"A S'mallitan, a kind man that will put you on his beast and take you to a hotel and just do everything for you. There was one in the story about the fieves."

The meal was over and Toto was clearing away the dishes. "I must go now," said Mark, rising from his chair, but had he not grasped the child's shoulder he would have fallen. "Oh, you

are very ill," said Toto. "You must not go, you must lie down on my bed. Sammy lay there when he had the toothache, and he said the smell of the pine made him better. See, we fix it up this way," and from a chest in the room Toto brought forth a patchwork quilt and spread it over the fragrant heap of pine tassels and twigs of balsam fir. Then a pine pillow was dragged out and adjusted and the bed was made.

"Come now," said the coaxing yet decided little voice, and once more leaning on the child's shoulder, Mark staggered across the room and sank down upon the odorous bed. The recumbent position relieved the giddiness, and when Toto with his little handkerchief dipped in water had bathed the hot head and hands, a sense of comfort stole over him, and smiling faintly, he said, "You ought to be a doctor some day, my little man; you make me feel better already."

Toto flushed with pleasure. "Have I really?" he said, and then, "but I ought to know something, for I often hear father tell mother how to take care of sick people, and when she has a headache she lets me sit beside her and bathe her head with Florida water."

While the little lad talked Mark's eyes wandered to the picture of the Marriage Feast, and he said, "Why do you like that picture?"

"Because I think the story is such a pretty one," said Toto. "Mother told it to me when I was recovering from my illness, and I liked to think of the king and of how he wanted everyone to come to his feast. Do not you like it?" he asked, anxiously.

"No I do not," said Mark, almost fiercely. "I do not like to see that poor fellow going to be put out because he has no fine clothes."

"Oh," said Toto, "do not you know? The king had a wedding garment all ready for him. In that country the kings gave wedding garments to the people they invited, and when they were so kind, it was rude to go to the feast in their sailor suits or their highway clothes. If you were asked to a lovely wedding feast, and were offered a wedding garment, would you not go in your highway clothes, would you?" said Toto, earnestly.

"No, I would not wear these clothes," said Mark, "but perhaps that poor fellow did not know about the wedding garment, and, anyway, I think it was cruel to put him into the outer darkness." He waited with an interest that surprised himself for the child's reply, which was slow in coming.

"I—I wish mother was here," he said. "I'm afraid I cannot explain it well; but the man did know, for the king was, oh, so kind, and he was sorry to send the man out. Even when he saw him in his common old clothes he did not get angry and say 'get out of my palace.' He said 'Friend,' and asked him why; and when the man heard him say 'Friend'—the sweet voice thrilled over the word—he couldn't make any 'scuse, he was speechless."

Toto wet his little handkerchief again and spread it over Mark's hot brow and brought him a glass of cold water; then, seating himself in the old rocking-chair, he said, "I'm sure you'll be 'sprised, but mother says we all have wedding garments and can wear them every day."

"What do you say?" said Mark.

"I know it would astonish you, but it is like this: God is a king, and he loves everybody and makes feasts for them. When I was small" here the little fellow straightened himself, "I thought a feast meant only something to eat; but mother says our eyes and ears and hearts can have feasts too, and God gives them to us—flowers and birds and trees and clouds—and he wants to give us some of himself, too, some of his own spirit, and that is our wedding garment, for when we have it we see how lovely everything is, and we love everybody and want to do right; but, if we won't have it, we can't enjoy the feast any more than I could enjoy my picture if I kept my eyes shut."

There was silence for a few minutes, during which the child looked straight before him with a far-away look in his deep blue eyes. Then he said, "I know I do not explain it well; I cannot remember it all; but I feel it, I feel it here," and the little fellow pressed his hand on his heart.

(To be Continued.)

The highest manhood resides in disposition.

Doing and Not Doing.

"SIR," said a lad, coming down to one of the wharves in Boston and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman. "I can try my best to do whatever I am put to," answered the boy.

What have you done? I have sawed and split all mother's wood for nigh on two years.

What have you not done? Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That is enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff.—*Christian Leader.*

The Power that Subdues Selfishness.

SOME Christians are bountiful fruit bearers and the reason is that they draw all their supplies of grace and all their inspiration of daily conduct from their deep-graven heart union to Jesus. Love of Jesus is the motive that subdues selfishness, and loyalty to Jesus holds them as stout roots hold a tree amid the blast of Winter's tempests, or under the Summer's parching droughts.

Glorious old Paul was always abounding in the work of the Lord, and he tells the secret of it when he said, "Christ liveth in me." A drought never effects a well rooted Christian whose soul is in constant connection with the fountain head of all spiritual power.—*Theodore L. Cuyler, D. D.*

Pilgrims With Shining Faces.

A young man who had listened without repentance to many sermons intended to convert sinners, once heard a sermon by Dr. Addison Alexander on 'A city which hath foundations,' read aloud in a parlor full of Christians. In a short time he called upon the pastor to ask what he must do to be saved, and said he had had no peace since hearing that sermon.

What was there in that sermon to bring you to repentance? asked the preacher.

Ah, said the young man, I looked around and saw a room full of people on their way to heaven; their faces shining with joy and hope; but I had no part in it, and I stopped and asked myself for the first time, 'Where then, are you going?'

Prof. I. A. Baker, of Huntington University, told us he recently paid half a dollar to go in and witness a football game so that he might be able to judge for himself, and in a practical way, as to whether he would allow it in his excellent school. His conclusion was that the game was too brutal and barbarous to be tolerated among civilized people. In our judgment his verdict is a correct one. We are entirely unable to see how Baptist colleges reconcile themselves to the toleration of such a barbarity.—*Baptist Flag.*

A Baptist church must do better work than other churches in the community or its existence there will not be favored. A Baptist College must do as good work as the State University or retire from the field. We must not ask our young people to take poor equipment for life in the name of piety. It is not pious. We must make Baptist Colleges as inviting in every way as any other school, no matter what the cost. Some think if our people do too well for education they will neglect some other phase of our work. Not at all. Baptists have all the money now that God sees they use properly. When we do well with this, God will give us more. 'Give and it will be given unto you.'

Another Prize Offer of \$10.00

To anyone who will send us a paid up subscription (50 cents) for this year, we will give them a chance to win a prize by guessing the number of inhabitants in this province when the census is taken in April. The number at each of the last three decades stood as follows:

1871	1881	1891
285,594	321,233	321,263

When taken now there ought to be considerable increase over 1891. Anyone who owes anything to the paper needs to send that amount with the 50 for this year thus paying up to 1902.

To the one who gives the nearest guess we will give five dollars, and to the next nearest two dollars, and to the next three one dollar each. Those who order the pictures will have the right to guess

Holding Fast the Faithful Word

EDGAR L. VINCENT.

It is sometimes painful to note the difference in men under various circumstances. In one place, where the atmosphere is pure and uplifting some persons seem to be borne along by a wave which one would think might carry them straight to the haven of the blessed; but if you were to see these same persons in a company where the drift of thought and conversation flows lightly, rippling past the dangerous shore lined by the rocks of liberal thinking, if not of infidelity itself, you are shocked to note that if these people do not really take sides with those who form the majority, their voices at least are never raised against the sweeping flood which bears all who go with it towards the shoals of destruction.

Now why is this? I know we cannot always be disputing with those we meet about the right or wrong of things. It is not required of Christians that they should be continually arguing questions of the kingdom; but when the time comes, as it surely does come over and over again, for us to show on which side of the line we stand, why do we, at least tacitly, place ourselves on the side of those who slight God's word? This certainly is not "holding fast the faithful word."

Nothing in the world hurts the cause we profess to love more than this letting down of the standard in the presence of those who are not believers. In time of battle the enemy watches most closely the banners of the opposing forces. As long as they are bravely held aloft and steadily advancing the sight of them acts not only as an inspiration to those who follow but as a source of discouragement to the foe. Just as true is it that by "holding fast the faithful word," under any and all circumstances we prove to those who are yet enemies of our Lord and Saviour that we are true soldiers, determined to die if need be at our post.

In the letter to Titus Paul says, "There are many unruly and vain talkers." What a world of truth there is in this! The Lord pity us who are worthy to be numbered among these careless talkers! We do in truth need to be rebuked sharply. We profess to know God but in works we deny him. When found in the company of men who have lax notions of right and wrong how careful should we be not to betray the Lord and Master whom we love, even by so much as a look or a gesture. Sometimes not even a nod is needed to prove our disloyalty to Christ. Just a smile of approval at some wicked allusion; just a nod of the head when some one refers in a slighting way to the beloved one and the work is done.

How Christ must be grieved when he sees his standard thus wavering, for he knows that straight toward that point the enemy will rush to take advantage of the weakness thus revealed. From those who do not profess to be his followers, Christ expects no favoring word, although his heart turns ever toward them in pity, and his hands reach out always beckoning them to come to him; but from each one who has named

his name he does expect faithful service, faithful holding up of the cross everywhere and at all times, and loyal devotion, not only when the sun is shining but when the shadows are lowering. Are you thus "holding fast the faithful word?"

Is Our Preaching Too Practical?

RETURNING home after hearing a sermon on the duty of self-surrender a lady said to her companion "that was a splendid sermon pastor gave us this morning, was it not?" The person addressed, a true spirited disciple, replied, "Yes—but I do wish that pastor would stop preaching on forgiveness, sacrifice, gossip, truth, and so forth, and preach a little about God."

Did she not give utterance to a deeply felt need among all Christians? Is there not a sad neglect in modern preaching of the more spiritual needs of the congregation? Glancing over the Monday papers to see what the pulpit utterances were on the previous day, one cannot help being struck with the similarity of subjects from Sunday to Sunday. Sermon after sermon on social problems, liberalism, morality, current events, but scarcely a word on the great spiritual realities so necessary to increase the Christian's communion with God.

The intensely practical nature and the liberal intellectualism of pulpit ministrations are certainly both praiseworthy and productive of great good. But religion is twofold in its nature; it is the harmonious unity of the ministry of John the Baptist and Jesus, the work of repentance and love, of morality and emotion, of ethical duties and spiritual communion. It is true that feeling, emotion, enthusiasm, without morality, are but a vapid mysticism, but it is just as true that morality without the blessedness of communion with God is no better than dry ethical rationalism. Obedience to moral law and blessedness are assynthesis, Religion is "the reciprocal interpretation" of righteousness and blessedness. These two elements of the true religious life have been separated. Catholicism has sought blessedness without righteousness and lost its hold on the world; and now Protestantism is in danger of losing its power in men's hearts by an over emphasis of righteousness at the expense of blessedness.

Time was when Protestantism was all orthodox, coldly intellectual and unemotional, but the human heart revolted and found relief in the pietism and mysticism of Böhme, Francke, Bernard and Swedenborg. The need of the heart is the same to-day as it was 100 years ago, and modern preaching, while vastly superior in many respects to that of any age since the apostolic, by its continual insistence on freedom of thought, and social and political duties, and sad neglect of the heartier things of the other spiritual world, is preparing the time and occasion of another movement toward mysticism. It is possible that some of the phases of faith cure and exaggerated piety are the first expressions of protest? Be this as it may; the need, aye, necessity of satisfying the emotional and spiritual impulses and yearnings remains the same; and the continuous emphasis on practical problems, however worthy, must be supplemented by uplifting words concerning immortality, hope, God as a joy, or the inspiration and hallelujah will die out of the most exuberant Free Methodist.

In a certain very dry section of the West heavy mists come sweeping in from the sea every night and hover over the ground with their needed store of water; but morning sun dissipates the shadowy visitor with its blessing, and the ground remains as dry as ever. Up on the mountain-sides where the mists condense, foliage is fresh and luxuriant. The problem of wise men is how to precipitate this mighty cloud so the moisture will fall in showers in the valleys, converting the desert into a garden; The phenomenon has a parallel in Christian experience. Most people toil and think in the arid soil of material things; few there are who reach the altitudes where the spirit keeps fresh and strong. But over all men broods the Spirit of God full of the life men need but lack. Is it not the preacher's business to convert spiritual truths into refreshing showers that will freshen and strengthen human hearts?

Religious News.

JACKSONTOWN. On Feb. 4th a good representation of the Jackson-town congregation met at the parsonage and left us richer in pantry and purse. Thank the Lord for these, his kind people.

JOSEPH A. CAHILL.

SUSSEX.

Bro. Hugh McLean is expected to come to us on the 3rd of March when special services will be held for two weeks. The church has chosen five deacons. These brethren we hope to ordain on March 5th. This is the day that the Home Mission Board meets in Sussex and it is hoped the brethren can remain over night and assist in the ordination services.

W. CAMP.

FLORENCEVILLE, N. B.

Our work at Simonds and Peel is still going on. Sunday, 10th inst., we baptized 5 candidates. We baptize again D. V. on the 17th. Those baptized are Wilbur Colwell, Mrs. Amelia Corey, Clarence Rideout, Phebe Golding, Hattie Clarks, Maggie Archibald, Mrs. Martha Eobett. Bro D. F. Miller is now assisting us in our work.

A. H. HAYWARD.

PENOBSCUIS, N. B.

The Penobscuis branch of the Cardwell Baptist church held its annual business meeting on the evening of the 7th inst. The officers of the church are as follows: Trustees, Albert Stone, Byron Freeze, Marshall Stewart, Bertram Whelpley, James Teakles, and James Watters; Clerk and Treasurer, Joseph Moore; Superintendent of Sunday School, Samuel I. Morton; Committee in care of the house, Marshall Stewart; Missionary Committee, Mrs. Albert Stone and Miss Jessie McLeod; Deacons chosen, Marshall Stewart and Joseph Moore. The pastor is now to begin some special work. We hope to report spiritual success before long.

W. CAMP.

OAK BAY, CHARLOTTE CO.

The Baptist church of this place has been quickened and strengthened and revived and sinners converted and souls eternally saved, nine have been received for baptism, some five will not be baptized until spring. Some Methodists came out in our meetings too, but will remain in their own church. We had Rev. J. A. Marple the evangelist to assist us here as well as at Rolling Dam. God used him, he was with me here two weeks giving me a good start. He is the right man in the right place, he makes a splendid missionary, his work is good, his preaching searching and his word with power. We trust that the H. M. B. will help us on our poor field by sending their missionary to Rolling Dam this spring to give us more aid in our meetings as our field is large and much work to be accomplished. It has been so stormy that we have had to struggle to keep faith and courage up in special efforts but thank God he will not forsake us, he is with us always.

H. D. WORDEN.

As it is some time since I GREENWICH HILL. have sent any word from here permit me to say that at Xmas times a number of friends gathered into our home and spent a very pleasant evening. Coffee and cake were served, readings and recitations given and some short addresses made. It was an hour of enjoyment and all went home happy after presenting Mrs. Stearns with the sum of \$7. It also affords me pleasure to acknowledge the receipt of a box of very useful articles from the Rev. T. M. Munro, and a parcel of clothing and clothing material for my family from St. John ladies. We highly esteem those friends and keenly appreciate their kindness. Previous to the severe weather our meetings were deeply interesting. During the week of prayer we united with our Free Baptist brethren. Our meetings were good and we trust some deep impressions were made. Since then the severity of the weather has hindered the work. We must remember, however, that our Lord sometimes helps us forward by putting us backward. When we can get

together our prayer meeting are seasons of refreshing.

C. S. STRAKNS.

GIBSON. I am pleased to report progress in our work. Since my induction into the pastorate of the

Gibson church, about December 1st, the Marysville church has been united with this church, making one congregation. The people are kind and willing to co-operate in any movement for the advancement of the Redeemer's kingdom. They are loyal to Baptist principles, and liberal givers to the cause of Christ. Both churches are a credit to the denomination, and the parsonage second to none in the province. Recently Bro. T. D. Babbitt presented the Gibson Church with a very handsome brass chandelier, completing the number necessary for the lighting of the church. At each service the attendance and interest continues to increase. The Sabbath schools in each church are well officered, and under efficient teachers. The attendance is large. It was our privilege on Sabbath evening, February 3rd, to baptize seven candidates, and receive two by letter. On Sabbath evening, February 10th, to baptize six candidates, receive one on experience, and two by letter. On February 17th, I baptized seven candidates and received one on experience, making a total of twenty-six. God is blessing our efforts. We hope next week to report more as coming to the Lord. We are indebted to Rev. Bro. Mauzer for much valuable help and advice. Brethren pray for us.

W. R. ROBINSON.

ST. MARTINS, N. B. At the annual business meeting held on January 16th the financial secretary, E. A.

Titus, reported the amount of money raised by the church for all purposes during the year, \$1562 36; expended \$1437 45; leaving a balance in the treasury of \$124 91. Of this amount \$657 55 was expended in repairs on the church building, which is now in good condition we trust for a number of years. A hearty vote of thanks was tendered to Pastor Cornwall, to whose faithful service and untiring energy we are so largely indebted for the fact that at the close of a very trying year in the history of our village the finances of the church are in a better condition than for several years past. While we cannot report additions to our church, and many of our members have removed to other places, we realize that the Holy Spirit is striving with his people, and we are looking for and expecting "showers of blessing." One has recently been received for baptism. Pray for us, that many others may be "saved to serve."

MUSQUASH.

The Lord has been pleased to remember us in much mercy, and is doing us good according to his great love. United prayers have ascended with acceptance to the throne of grace, and the answer of peace is, in some good measure, enjoyed by us. On this the eve of our departure from the church, we have reason to be thankful for the prudent, pious and zealous co-operation, both of church and congregation. It is much against the unanimous wish of the church that we tender our resignation and accept of the call to the 1st Springfield church. As we look back upon the work of the past two years, we are convinced that the God of heaven prospered us in our spiritual, as well as our financial concerns, beyond our most sanguine expectations. Some have felt the gospel come to them not in word only, but in power, in the Holy Ghost, and with much assurance. They have given themselves to the Lord and unto us by the will of God. They have followed Christ in his own appointed ways, so that within the last few weeks there has been an increase. This is the Lord's doing it is marvellous in our eyes. "Not unto us, O Lord, not unto us, but unto thy name be glory." We trust that the church will soon be led by a suitable man of God, so that the wilderness and the solitary place will be made glad, and the desert rejoice and blossom as the rose.

WM. M. FIELD.

DORCHESTER. Notwithstanding many unfortunate influences, which happily our ministers do not often meet, the Lord has been very good to us here. An injured cause has been greatly revived and wonderfully strengthened by a wonder

working God. We have just closed a series of special services with precious results. Seven have already been received into church membership, five by letter and two by baptism. More than half a score have been converted, and the whole church has been greatly revived. The weather has been wild and stormy a good deal of the time, but the crowds were in attendance. We have another conference this week, and a number have expressed their readiness to follow their Lord in the watery path. We expect to begin special work in Rockport next week. This it will be remembered is a part of the Dorchester field, and the place where the writer began his ministry in the early eighties and where great revival blessings were enjoyed. We ask our many friends to pray the Lord of the harvest to permit history to repeat itself in this campaign. The converts of other years are now pillars in the church. Thank God for keeping grace. We acknowledge with thanks many acts of kindness from our parishioners. Notably a New Year's gift of \$10.50 from Rockport, and the very substantial gift of a season's fuel from Capt. W. H. Palmer of Dorchester, a gift highly appreciated in this cold country. We have a very comfortable parsonage with modern conveniences. It contains a hot air furnace which is able to turn the icy winds of winter into summer heat. By the blessing of God we hope to report larger blessings in our next.

B. H. THOMAS.

Notes.

A report has been going the rounds of the papers to the effect that Rev. W. B. Hinson had, because of throat affection, given up the work of the gospel, and entered upon the work of religious journalism. More recently the report is contradicted and it is said that he still ministers to his church in Landlog, Southern California. We are pleased to hear that Bro. Hinson has not been compelled to give up the work of the ministry on account of physical debility.

Rev. I. W. Corey, whose removal from Kenosha, Wis., was recently noted in these columns, has accepted the pastorate of the Baptist church at Ravenswood, Illinois, beginning his work there on February 10th.

Rev. Austin K. DeBlois, for some time Principal of the St. Martins' Seminary, is at present settled as Baptist pastor at Elgin, Illinois. Mr. S. McKay occupies his former position at Shurt-lett.

Bro. C. G. Blackbourne has been for the last four weeks holding meetings in the lumber camps near Harcourt, Kent Co. A great opportunity for good lies open in this direction.

The Andover church under Pastor Demming is forging ahead, and contemplates the erection of a new house of worship in the near future. We are glad to note the progress of God's cause in this part.

Died.

HITCHCOCK—At Ortonville, Victoria Co., Jan. 26th. Eliza Jane, wife of Marshall Hitchcock, aged 53 years.

RIDEOUT—At Ortonville, Victoria Co., Feb. 2nd. Ezekiel Rideout, in the 69th year of his age.

SISSON—At Andover, Feb. 5th, of whooping cough. Mildred R., youngest daughter of Elijah and Clara Sisson, aged five months. "The Lord save and the Lord has taken away, blessed be the name of the Lord."

PARK—At 10 Bauer street, Halifax, Feb. 2nd, Edward B. Park, son of Captain Park, aged 20 years.

LAYTON—Henderson Layton passed away Jan. 16th, at his brother's home, Hopewell Cape, aged 52 years. Our brother was only sick about twelve days. His hope was strong and sure in his hour of need. He leaves one brother to mourn beside a large circle of friends and relatives. His body was interred in Bay View cemetery, Harvey, where his wife was buried a few years before.

DOBSON—Mrs. Sarah Dobson, relict of the late Thomas Dobson of Riverside, Albert Co., passed suddenly away to the mansions above, on February 2nd, at the home of her daughter, Mrs. James Bennett, at Woburn, Mass. She was a member of the Baptist church in Hopewell for many years. Her remains were brought by train and laid to rest in the Bay View Cemetery at Harvey, where appropriate services were conducted by Rev. F. D. Davidson. The deceased leaves two sisters, Mrs. Thomas McClelan, and Mrs. Thomas Pearson, both of Riverside, Albert Co.; and one brother, John W. Turner of Calacaona; one daughter, Mrs. James Bennett, of Woburn, Mass.; and two sons, Joseph W. of Portland Me., and Thomas H. and Elsie A. of Amherst, N. S., besides many other relatives.

STEVES—Richard E. Steves, of Hillsboro, Albert Co., buckly left this world for the rest which is in waiting for the people of God, on the 13th instant. He had been rather feeble for some time, but as one expected him to close his mortal career so suddenly or so soon. Bro. Steves has been post-master at Hillsboro for over fifty years; always faithful, kind and obliging. He has been clerk of the Baptist Church there for the same length of time, and did the office efficiently. He was generous according to his means, and sympathetic in his feelings, a willing helper to his pastor in promoting the interests of the church and the denomination. He was bordering on 80 years of age, and will be much missed in his home and in the neighborhood. May the Lord comfort the sorrowing.

ROGERS—Mrs. Eleanor Rogers, widow of the late John Rogers of Hopewell, recently passed from the vicinities of ninety years of this life to put on the vigor of immortality in the home of glory where there is neither feeble limbs, nor withered throat, nor wrinkled brow, but where youthful beauty blooms in every face. Sister Rogers was a true Christian in whom the grace of the Holy spirit were manifest. Her funeral which took place on the 14th was attended by a large cortege; the service being conducted by Revs. Davidson and King, (Baptist and Methodist). The esteem in which she was held by the community was evinced by the large number in attendance, many of her old acquaintances which were very beautiful. The memory of the just is blessed.

MILLER—At Cumberland Creek, Queens Co., on the 15th inst., of consumption, Bessie, wife of Charles E. Miller in the 34th year of her age. The deceased leaves besides her parents and husband, four children three brothers and three sisters in sorrow. When but fourteen years of age she professed religion uniting with Second Grand Lake church. She departed with unclouded hope to the rest in glory.

KELLY—Mrs. Hannah E. Kelly, relict of the late Deacon Henry Kelly, died at Long's Creek, Feb. 8th, in the 74 year of her age. About 54 years ago she was converted to God and joined the Baptist Church under the late George Campbell and was a consistent and faithful Christian to the end of life. About two years ago she had a stroke of paralysis which incapacitated her for the activities of the home and the church. It was her impression that she would not regain her lost health and therefore set her house on order for the event which she knew to be fast approaching. And when the Master called she was ready and departed in peace to the promised rest. She leaves behind her one son, Arthur Kelly, who nourished and cared for her widowhood and affliction, and five daughters, Mrs. A. C. Musgrove of Vancouver B. C., Mrs. C. C. Patterson of Mactaquac, Mrs. George Small of Houlton, Maine, Dr. Lorne of Michigan, and Mrs. Edgar Ship of Long's Creek.

FANJOY—At Fredericton, on 5th inst., Budd Demille, second son of Duncan Fanjoy, of Lower Newcastle, Queens Co. The departed was working in the woods in New Hampshire, and while there contracted typhoid fever. Accompanied by a friend he got as far as Fredericton, where, after prolonged suffering, he died at the home of his uncle, James Fanjoy, Esq. He was 18 years of age and leaves a father, two brothers and two sisters to mourn his early departure.

NOBLE—At his home in Rusignish, Sunbury Co., Brother Adam Noble, in the 82nd year of his age. Brother Noble was born in Glasgow, Scotland, in 1819, and emigrated to America while an infant in his mother's arms. Was born again in 1837, and baptized into the fellowship of the New Maryland Baptist church. Finally after 43 years in the service of the King here, his soul was released from its tabernacle of clay to continue that service unfettered in the glory land. Brother Noble served in the capacity of church clerk for years before his death. Owing to his extreme suffering from cancer on the lip, which was of 30 years' duration, he was not enabled of late to get to God's house very often, but whenever I conversed with him in his home his interest was in the church he loved. Brother Noble leaves behind him 12 children, 27 grandchildren and three great-grandchildren.

TINGLEY—David Tingley departed this life Jan. 21st, at his late residence, Hopewell Cape, aged 38 years. He was sick for more than a year and was a great sufferer. He gave his friends strong assurance that he had found a resting-place and was better off. He leaves a widow and several brothers and sisters behind. His funeral was largely attended and great sympathy is expressed for his widow, who has no relatives in this country.

MURRAY—At Kinnear, Westmorland Co., Jan. 29th, Mrs. William Murray, in the 37th year of her age, leaving a husband and six children. Asleep in Jesus.