

# THE HOME MISSION JOURNAL

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WHOLE No. 60

## Something to Say.

"HE has something to say," was remarked by one in our hearing the other day, when speaking of her minister. The utterance made an impression, and we thought of it at once as a portion of possible grist for our *Commonwealth* mill. Perhaps the mental and spiritual condition indicated by the words is not so common as it ought to be, but upon its existence depends the acceptableness and the usefulness of our modern ministry. If there is something to say on the part of its representatives people will listen; if this is wanting the audience will very likely be absent. Nothing in these days can really take its place. Mere unctious anecdote or clap trap, which is another name for cheap sensationalism, will find itself out of place when masquerading for it. In connection with the preaching of the gospel as with the presentation of other great themes the people want to listen to those who have something to say.

In a recent editorial in the *Independent* we find these words, which illustrate the point we are seeking to make: "The old truth, the truth they are perfectly familiar with, they will be glad to hear if it be told in a fresh, lively, interesting way, with illustrations that are taking, in an earnest, confident, masterful manner, with an agreeable attractive elocution and out of a clearly loving heart backed by a noble character. These are the things old that Scripture tells us the preacher should bring out of his storehouse." To have something to say, therefore, it is not needful always to have something new. The great themes of the gospel have been presented throughout the centuries, but as they are taken into individual minds and become mingled with individual experience and shaped to new and individual purposes, these old themes become new. As this process obtains among the ministers of the Word, we fancy it will not be thought that they are growing old. The passing of the years will give additional weight and the fusing of these great themes in the alembic of personal experience will give the additional power. Congregations get hold of this fact sometimes, and possibly where there seems to be a lack of this appreciation of age there is the absence of this growth. We are quite positive that where there is a man who in relation to the gospel and cause of Jesus Christ has something to say that takes hold of the heart and of life which grows out of it, he will not lack for listeners. We are pleased to see recently that one of the Methodist Bishops was importuned by the constituency of some localities to send them old ministers, and not those who were untried and inexperienced. Perhaps they had had their fill of the one and now were swinging back to what we are inclined to think should be the preference, other things being equal, of a Christian congregation. At any rate, they seemed to feel that they would more likely find the older and more experienced preacher having something to say.

## The Pulpit and the Perplexed

EVERYONE who has eyes to see and ears to hear knows that great controversies are going on both within and without the church regarding the composition and authority of the Scriptures, and the foundations of nearly all our religious beliefs. There is no possibility of concealing this fact from the people, even if it were wise and necessary to do so. A question naturally comes up like this:—How far should the pulpit take notice of these controversies and seek to guide the hearers to right thinking and intelligent convictions concerning them? There are two or perhaps three different courses recommended. The first is, say nothing about them. You start more doubt than you can answer, and many people will know nothing of them if you do not tell them. Besides,

the majority of Christians are wholly undistributed by these things and therefore they should not hear them discussed when they are not concerned with them. Many wise brethren give counsel of this order, but we fear they give way to unwisdom in doing so.

The next line of advice runs in this direction: Let errors alone, let doubts alone, let current controversies alone, and preach positive truths, the great truths of redemption; appeal to the heart and conscience and trust the word of God to bear witness to itself. But criticism cannot be silenced in this way. Difficulties that suggest themselves in reading the Scriptures or that are created for us by those arrayed against them, will not always melt away before the testimony of experience. The mind demands explanation of the difficulties, and a larger knowledge before it yields its confidence to the words of Scripture. Denunciation of doubt and unbelief is worse than useless, it intensifies them. The only way to meet them is to remove that which occasions them.

What then should be the attitude of the pulpit towards these controversies? If we say it is unwise to magnify them. A whole sermon combatting error is rarely called for. A too large element of controversy in a discourse hinders the cause we want to help. The incidental and indirect method of treatment we think the wise one. The pulpit should not be an arena of controversy or apologetics. Philosophy and science should have small place when speaking to people who mostly live outside of these realms. Yet, to pass by the things that are troubling thousands of earnest Christians, as if they had no existence, is to make many feel that the pulpit is not honest and manly. Many are smothering doubt instead of meeting and answering it. Their faith is assailed, they read books and papers, hear lectures, converse with unbelievers and so come into contact with skepticism and what is called a liberal faith. They need to have their belief buttressed by the best information possible on the matters in question. It helps them to know that their minister knows and thinks about these things. Many a difficult passage that is a stumbling block to faith may be set in a new light by an explanation, comment, or paraphrase. Many a book of the Old Testament will gain new meaning by a brief outline of its teaching or a reference to the circumstances under which it was written. There is seldom need for an apologetic discourse, but there is seldom not a need for an illuminating word on some bit of history or hard saying that makes many stumble. A few words might relieve the strain of troubled minds.

One of the most injurious things for a preacher to do is to repudiate and denounce what accredited scholars say with flippant contempt. Respect and courtesy should be shown them even when we think them wrong in their conclusions. Of course, scholarship and infallibility are not synonyms. The abandonment to a critical spirit has led many scholars to extremes which border on folly. But if scholarship is not infallible, ignorance and prejudice are much less so.

One of the most difficult duties of pastors is to hold thinking and doubting people to the confidence of Christ and the church. They are of many minds and dispositions. When self-sufficiency is at the root of their doubts, little can be done for them. But there is hope for the modest and sincere. No one can help a person whose faith is shaken unless he has knowledge of the questions that trouble him and a broad sympathetic nature for the skeptical. The pulpit should minister to baffled minds not less than to weary and sorrowful hearts. To interpret the Scriptures broadly and wisely; to abstain from sarcasm and ridicule of those things that perplex people; to recognize frankly the well-proven facts of history, of criticism and science, to liberate the truth from the bandages of false tradition and modes of expression which have lost their meaning in the present age; to emphasize the Christian doctrines of sin and redemption which appeal to man's sense of need and aspirations after God and peace and immortality, is the surest

way of maintaining faith in the minds of the perplexed and doubting.

## Christianity and Labor.

"A Buddhist priest said in the parliament of religions that Christianity was too restless; it lacked repose. And as one looked into the faces of the heathen priests on the platform of the parliament, it was easy to see that they had the repose of death. His criticism is to the praise of Christianity. It is religion of activity. The Lord Jesus went about doing good, and he says to his followers, 'Go ye also into the vineyard and work.' Our Master toiled with hand and brain. His discourses show an active brain. We need not be careful to draw the distinction between manual workers and brain workers. They go together. The hand cannot do without the brain, nor the brain without the hand. Winning bread by writing may be harder work than winning bread by digging. The brain worker is indeed in more danger of collapse, for he wears out his nerves, while the brawn worker builds up his muscles.

## THE DIGNITY OF LABOR.

"Labor is needful for man's happiness. Even in sinless Eden he was required to work, and now that sin has come in with its train of sorrows, labor is all the more a necessity. The ground was cursed for man's sake. It is good for him that he must fight the battle against weeds and thorns. To be condemned to perpetual idleness would be a great misfortune. In heaven they serve, and honest labor does much toward turning earth into heaven. We may well pity the poor prisoners in the jail or the penitentiary who have not the blessing of work. Count Caylus, a noted French antiquary, though very wealthy, continued to labor constantly. When asked the reason he replied: 'I work lest I hang myself.'

"The Bible places high dignity upon labor. The only person in all history who had the power to choose his own parentage, selected the wife of a carpenter for his brother. He was himself a carpenter and doubtless worked to support the large family of his struggling parents. He called into his apostleship humble fishermen, and the most gifted of his followers was a maker of tent cloth. The Lord Jesus brought a flood of light into every working man's life by magnifying the individual. 'What shall it profit a man,' he asked, 'if he gain the whole world and lose his own soul?' Organization is good, but organizations, whether of state, society, or church, may fall to pieces and be restored, but the soul of man, with infinite capacity for joy or sorrow, is immortal. When Jesus spoke for the worth of man the state was everything, the individual nothing.

For sixty-two years Rev. Dr. Morse has been pastor of the Baptist church at Sandy Cove, Digby, N. S. He is now eighty-two years old, and yet is at work, and is in the midst of a revival. He is a man of much more than ordinary talents, and might have taken a more prominent field, but was satisfied to spend his years at Digby, evidently believing in the divine will for him. Just how much his long and faithful ministry has meant for the people of his field, and in influence on lives widely scattered only the great day of revealings will make known.

The list of massacred missionaries in China is larger than at first reported. Late news gives the names of nineteen more men and women and nine children of missionaries still unaccounted for, and who are now believed to have been murdered.

The Baptists of the United States have seven Theological Seminaries.

## The Home Mission Journal.

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BY HOPE DAKING.

### CHAPTER IV.

Another incident occurred that day in Danesville, which must needs be recorded here.

In one room of the little schoolhouse the teacher lingered after dismissing her pupils. Lucile Baxter was a slender little woman of twenty-three. Her fair cheeks were flushed with the rose of perfect health, her grey eyes were clear and serene, and the brown hair brushed back from her brow was smooth and shining.

She stood at the blackboard, deftly drawing a picture of a stalk of corn. This picture would serve on the morrow as the basis of a lesson for her little pupils. A step sounded in the hall, and a boyish voice called out:

"Lucile, are you here yet?"

"Yes, Freddie. Come in."

It was one of her younger brothers, for Lucile was the eldest of a large family. There were four brothers and a baby sister, and to them all Lucile was a paragon of virtues and accomplishments.

"It's just a letter," Freddie said. "I stopped at the office on the way home, and I thought I'd run back and bring this to you."

"Thank you, dear. You are very kind," and the flush on Lucile's cheek deepened to a vivid crimson.

Freddie nodded and ran away. The young teacher laid her cheek caressingly against the envelope.

"I looked for you a week ago, darling," she whispered softly. "But I knew you would come all in good time, because—oh, because true love knows no doubt. Now you must wait just a moment while I finish my work. Then I will enjoy you."

She laid the letter on her desk and worked rapidly on, a happy smile on her lips.

Lucile Baxter and George Landis had been engaged for three years. Soon after their engagement young Landis had secured a position in a distant city. They were to have been married in October, but when he had asked that the wedding be deferred until spring, Lucile had never questioned the wisdom of his request. There was but one cloud upon her sky, the opposition of her father to George's suit. Mr. Baxter was a kind parent, and he did not attempt to force Lucile's choice. Still the girl knew her father distrusted her lover.

Lucile finished her drawing, washed her hands, brushed a bit of crayon dust from her neat green serge, and sat down to read her letter. Before opening, she softly kissed it.

The letter was not long. The girl read it, and the color faded from her cheeks, the light died out of her eyes. Lucile was learning the hardest lesson a trusting woman ever learns—that the love upon which she had staked her all was false.

George Landis told her that in a week's time he was to marry the daughter of his employer. There was a half-defensive plea that he had long seen that they were growing apart, and that Lucile must have understood the change that time had wrought in him. In closing, he further insulted the outraged girl by hoping that they might still be friends, and saying that he should always have an interest in her welfare.

Lucile's face grew stern and hard. She replaced the letter in the envelope, and said to herself, "It is well. I am glad he learned his mistake."

She rose and moved aimlessly about the room.

Pausing at the window, she looked out over the landscape. It was in that grove of trees down by the brook that she had first listened to the story of George Landis' love. How glad she had been that the hallowed spot was in sight from her schoolroom window.

Only a moment she stood there. Then tears came to her relief, and, throwing herself into a chair, Lucile sobbed out the wounded pride and grief that had been crushing her.

She had truly loved George Landis. Loved the man she had thought him to be, perhaps, rather than the man he was, but her heart was none the less sore for that.

God pity the woman who must face such an hour alone! This was not Lucile's portion. When tears had relieved the tension upon heart and brain, she turned to Christ for strength.

Gradually she grew calmer. Pride, too, came to her aid. She must school herself to bear the curious looks, and—still harder—the pitying words of those who knew of her broken engagement.

"I must bear it," she said, compressing her lips firmly. "Oh, I wish it was not wicked to pray to die. There is nothing for me to live for."

All her plans for the future had clustered around the time when she should be the happy wife of George Landis. She recalled the sum laid aside from her salary for her wedding dress and the modest store of household linen over which she had worked so happily.

There must be something for me to do, even if there is nothing for me to enjoy," she thought wearily. "God will not desert me. Whatever comes, I must keep my faith and trust in him."

She sat down in her accustomed chair and laid her head upon the desk. From a contemplation of the dreary future she turned to the needs of the present hour, crying unto God for sustaining grace. A half hour later she entered the sitting-room of her home. There was a chorus of exclamations over the pallor.

"Please, mother, I don't want any supper," Lucile said, faintly. "I am going to lie down. Here is a letter for you to read. Don't come to talk to me until I have time to rest."

Mrs. Baxter was much disturbed by the note of weariness in her daughter's usually fresh voice, but she was too wise a mother to question her.

Lucile lay with her face hidden among the pillows until daylight faded and the subdued light of the moon filled the room. Then she heard her mother open the door and cross to her side.

Sitting down on the bed, Mrs. Baxter lifted Lucile's head to her bosom. No sound broke the silence for a little time. At last the mother whispered:

"It is better for you to know his real nature now, darling, than after you were his wife. Be brave, little daughter. God will help you."

"Yes, mother"—there was a new note of determination in the girl's voice—"all my plans for the future are gone, but my life shall not be a useless one. Perhaps I can be a better daughter and sister. The Lord's work can be mine, and I will give myself to it."

TO BE CONTINUED.

### The Three "Thens" of Psalm LI.

J. W. WEDDELL.

HOW to please God should be the greatest thought and endeavor of man, and this Psalm tells us the way. "Then shalt thou be pleased," says the closing verse. When? (1) The "then" of full salvation, vs. 15. "Then wilt I teach transgressors thy ways, and sinners shall be converted unto thee." When? *When fully saved yourself.* This first "then" is in italics and is added. It does not refer simply to what goes before. We must go back a bit. David has sinned against God and he has been brought to contrition. "I acknowledge my transgressions," he says, "and my sin is ever before me," vs. 3. Herein, also, is he showing God's ways, and that there is but one way for the royal sinner, the righteous man sinning, and the poorest wretchedest publican. He must humble himself at the little wicket gate of penitence. This is God's way for the sinner, and David the king shows it. But God's way

includes acceptance also, where confession is sincere. That prayer, we may believe, was heard. "Restore unto me the joy of thy salvation and uphold me—a free spirit" (the word is elsewhere translated *prince*), (Ps. cxliii:8), one of God's free sons. Thus, indeed, does David teach God's ways; first, to humble on account of sin, and then, to exalt on account of mercy. "Where sin abounded, grace did much more abound." Be fully convicted of sin, be fully repentant of all departure from God, be fully restored by his grace to favor with the Father. "Then wilt I teach transgressors thy ways, and sinners shall be converted unto thee." Be mightily save yourself and so save others.

(2) The "then" of acceptable sacrifice, vs. 19. "Then shalt thou be pleased with the sacrifices of righteousness." God is king; everything is his; God is judge; everything returns to him at last. What offering will please him?—that we want to know; certainly we do. It is not *what* we bring, even though we give it all. "Thou desirest not sacrifice else would I give it; thou delightest not in burnt offering," vs. 16. It is rather *whom* we bring—the giving of self. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise," vs. 17. Here are the sacrifices of righteousness, the sacrifices that amount to righteousness, that count, like Abraham's, for righteousness. They follow upon the giving of self. They "first gave their own selves to the Lord." II Cor. viii: 5. Say: "Here am I, Lord." Then, and not till then is God pleased. Henceforth all—all counts.

(3) The "then" of abundant service and success. This naturally follows, for it is included. "Then shall they offer bullocks upon thine altar," vs. 19. It is all right now. Fill out the happy scene that is sketched in this closing line: the temple at Jerusalem supplied with approved offerings, a large homage, free access, God reconciled and the sinner atoned, all well with the world—two worlds. Bring bullocks, bring psalm of praise, bring everything. God is here! And so the assured heart can sing, "Do good in thy good pleasure unto Zion: Build thou the walls of Jerusalem," vs. 18. For now God has taken things in hand, and all runs straight and smooth. Happy the soul that yields fully to God and finds God's "good pleasure" to be his own. "All things are yours, since ye are Christ's,—and Christ is God's."

### The Fault-Finder.

J. F. BARTLETT.

He is not a bad man at heart, God bless him; I pity him; I can almost love him at times, unless he becomes *too* mean. I suppose God made him; but if so, he does not seem to be grateful for it. Indeed, he is constitutionally opposed to the idea of being perfectly satisfied with anything, except with the sweet privilege of finding fault. If, in an unguarded moment, he is almost betrayed into speaking praise of something or some body, without the usual addenda, he is sure to add a postscript that will keep his record good. "The sermon was good, *but*,"—"the weather is fine, *but*"—the windows are always open when they ought to be closed, and closed when they ought to be open; the people he meets are always too gushing or too frigid; the way a thing is done by his neighbor or by his church is exactly the way it ought not to have been done. If such a man has a wife, she needs to be either an angel or an Amazon. A peculiar thing about the chronic fault-finder is the strange formation of his eyes; the nearer a thing is to him the less he can see it. He can see a speck of sawdust in the eyes of a man across the street, notwithstanding the fact that splinters as large as toothpicks intercept his vision, and he does not know it. The person most deserving of censure, himself, is the only person with whom he is perfectly satisfied. He reminds one of what the old Quaker said to his wife: "Sophia, all the world is queer, excepting thee and me; and Sophia, thou art a little queer." The only practical good a fault-finder brings to pass is two-fold: First, he develops the patience of those who are forced to endure him; and second, he is a beacon-light of warning. Fault-finding is a sin; it gives evidence of an unthankful, uncharitable heart.

Fault-finder, go repent, and pray God to take the wrinkles out of your soul and off your brow; then will your tongue be kind, and you will deserve and receive the love which now you cannot have. Cease to be a thistle and become a man instead.

### Notices.

The New Brunswick Western Association will convene with the Lower Newcastle Baptist Church, Queens county, June 28th 2.30 p. m. All churches are urgently requested to be particular in filling out the statistical part of their letters.  
C. N. BARTON, Clerk.

This paper, "The Home Mission Journal," will be given to any one who subscribes for it at any time from now until the first of July next, to the close of this year for twenty-five cents, and the back numbers of it from the first of March last will be supplied to them also, and any one paying fifty cents will get it until July 1903, a year from next July with the back numbers from last March. This is a liberal offer; who will accept it? Let us see a goodly number at once.

### Quarterly Meetings.

The Albert county Quarterly Meeting will convene with the 3rd Coverdale church, June 4th, at 2.30 o'clock, Rev. C. W. Townsend to preach the Quarterly sermon at 7.30, Rev. F. N. Atkinson to speak on temperance and the Sec'y-Treas. on missions. There are matters of importance to come before us and we would like to have a full meeting.  
F. D. DAVIDSON, Sec'y-Treas.

The Albert county Sunday School Convention will meet with the 3rd Coverdale church on Wednesday, June 5th at 2 o'clock. Will all schools send in reports to the Sec'y before that date.  
S. C. SPENCER, Sec'y-Treas.

The next session of the Queens county, N. S., Quarterly Meeting will be held with the Baptist church at Kempt, May 28th and 29th, 1901. Let every Baptist church in the county be well represented at this annual session that it may prove a grand success.  
S. H. FREEMAN, Secretary.

The quarterly gathering of Carleton, Victoria and Madawaska Baptist churches will be held with Andover Baptist church the 2nd Friday in June (14th). Rev. W. S. Martin will preach Friday evening, Rev. C. N. Barton, Saturday evening, and Rev. A. H. Hayward the quarterly sermon. Will the delegates please send in their names to the secretary?  
R. W. DEMMINGS, Sec'y-Treas.

### From Fredericton.

#### PASTORS OF FREDERICTON CHURCH.

**T**HE two fourteens—In 1814 at the house of Jarvis King in the city of Fredericton, fourteen brethren met together; and, having had the advice of the Rev. James Manning, and the presence and assistance of the Rev. Elijah Estabrooks, they were organized into a Baptist church which continues until this day.

In their letter to the Association which met at Chester they said:

"The dissenters in this province are generally classed in two societies—the Methodists and Newlights. Not that we wish to speak reproachfully of either; but we know that the tenets and morals of many of the latter with whom we have always had the misfortune to be classed, are so far from corresponding with his unerring word, and so derogatory to the Saviour's name, that we feel it our duty, as we are commanded, to come out from among them, and touch not the unclean thing; and though we have endeavored to do so, and, as we trust, laboring in a good cause, yet we jointly crave your able association; and we can adopt the Macedonian cry, come over and help us. As the Baptist Associations heretofore held in this Province have been rather out of the

public view, we think it would be for the glory of God and for the advancement of his kingdom in the world to have the association for the next year appointed at Fredericton. . . . We think that if the next association were held here, that when the public come to see our Reverend and religious body together, to behold the order of God's house, to mark well her bulwarks, and duly consider her palaces, that they would own that God is with us of a truth, and fully agree that the highest had established her."  
At this association the first collection was taken "for the poor heathen."

Eighty-seven years ago the Fredericton church was not prepared to annihilate associations. To them they were full of majesty and power. One session in the Forest City they thought would forever free the church from the reproach of Newlightism whose morals were frayed and smeared.

Dr. Smith, in his history of the Methodists, tells us that some of the Newlights on the St. John River went into religious exercises madly grotesque. Among their pranks they rode on each other's backs; and as one of them said after being delivered from the delusion, "We rode each other and the devil rode us all."

The same gale of fanaticism swept over some parts of Cornwallis and Yarmouth. If when Harris Harding was preaching, some visionary sister in the church decided that he was not sufficiently in the spirit of the work, she would glide up into the pulpit and slip him on the back and cry out, "Where have you been gleaming today?" This was of course an allegorical form of speech, a sober common at that day. As late as 1815 the sober Thomas Handy Chapman in a sermon at Nictaux, to which Charles Tupper listened, said that the parting of the hoof of the clean animal signified the parting of the old and the new natures in the Christian. This seemed to the young disciple—Tupper—a little far fetched.

Not the next year, but not long after this the Association met at Fredericton and the city saw it. We assume the result fulfilled the hopes of of the church expressed in their letter.

Elijah Estabrooks was their first pastor. Thirteen years and a half before the organization of the Fredericton church, Joseph Crandall had immersed this Elijah and the greater part of his church. This took place at Waterbury, or Waterborough. About 1821 T. S. Harding of Wolfville preached for the one year. Help in the pulpit after this was received from Elder David James, Elder D. Dunbar, Elder E. Scott and Elder D. Earris. Then followed the pastorate of the noted Robert Davis about whom Father Manning prayed. He got his dismission from the church with difficulty. Richard McLearn did good service as a supply after Davis left.

In 1834 the Rev. Frederick William Miles became pastor. T. S. Harding was present at his recognition services and preached the sermon. In 1842 this good man passed away in the 37th year of his age. He was converted while studying at King's College, Windsor, united with the Baptist church in St. John, got a license to preach from that church, took his theological course at Newton, Mass., became pastor at St. John; and subsequently at Fredericton. He led in founding Fredericton Academy, and was its principal as long as his health permitted him to work. Richard S. Burpee was licensed to preach by this church. Charles Tupper, like Mr. Miles, acted for about three years, as pastor of the church and principal of the Seminary. He subsequently declined an invitation to the pastorate. Mr. Moody, from England, in 1839, acted as pastor for six months. In 1840, I. E. Bill became pastor and was very popular. The salary paid by the church bounded from \$400 to \$900.

In 1841 a meeting house 70 feet by 41 was finished. July 1841, William Hall and a Mr. Sandford were ordained in the church as evangelists. The former acted as pastor at Fredericton for some months after Mr. Bill returned to Nictaux. Mr. Bill was urged to return; but declined. Then Mr. Hall accepted a call to the pastorate. In 1845 Samuel Elder accepted a call to the pastoral office. In 1851 he declined a call to the Germain street church, St. John. Rev. J. D. Casewell followed Elder, who like Mr. Miles, was taken away to his eternal rest in early manhood. T. H. Monroe got a license from this church to preach. The pulpit was supplied by John Francis for a time, after Mr. Casewell resigned. George Secley and H. P. Guilford fol-

lowed each other in the pastorate. After this a Mr. Dewhurst and David McKeen were invited to take the pastorate, but both seemed to have declined.

For some years J. C. Hurd was the shepherd of the flock. He resigned in 1864. Then followed the joint pastorate of Dr. Spurden and Dr. J. E. Hopper. After this came T. H. Porter and S. J. Stevens. Miles, Elder, Porter and Stevens, four young men of remarkable worth, were cut down in their youth. Their names are fragrant. Only yesterday I took the Bible in a lowly family to read for prayers. In that Bible I saw a circular distributed at the time of the death of A. J. Stevens. I quote from this circular—"His first sermon to the church was from the text—I count all things but loss, etc." His last sermon—text—"to die is gain."

"Faithful in visiting his people, not willingly neglecting any; but sure to go where his kind offices were most needed. Hence the poor, the sick and the troubled were ever the objects of his solicitude."

Then came F. D. Crawley and Mr. Freeman, both loved and remembered. Now the church is praying in public and in private for the pastor who has gone to Germain street, and the one who is coming to Fredericton on the first of July. Mr. MacDonald can rest in the assurance that he is coming to a united people, hearty in calling him, and who will be hearty in co-operating with him. Mr. Crawley and Mr. Freeman live here in the hearts of the people; but there is abundance of room for Mr. MacDonald and his family. The field is large and inviting. There is much to be done; but active co-operation is the normal state of the church; and no pastor is expected to work alone. Among those who are locking with pleasure for the Rev. J. H. McDonald is Mr. Randolph, whose health seems quite as good as it was last July. He can sit on his veranda on fine days; and expects soon to drive out in his carriage. His interest in the church is just as full and sweet as ever. Other invalids, among whom are the widow of Deacon David Estabrooks and the wife of Deacon Clark, will be glad to make the acquaintance of the new pastor who will cheer them with their visits.—M. & V.

### Quarterly Meeting.

The Westmorland Quarterly meeting convened with the Fort Elgin Baptist church, Rev. R. Barry Smith being the pastor on the 14th inst., pursuant to notice. Delegates were present from the Salisbury, Havelock, Dorchester, Sackville, Cookville and Port Elgin churches. The officers were elected as follows:—President, Rev. J. W. Brown; Vice-president, Deacon Charles A. Read; Sec'y-Treasurer, F. W. Emmerson. The subject of procuring supply occasionally for the pastorless and weak churches within the confines of this Quarterly Meeting was discussed and a committee composed of Rev. E. B. McLatchy, Rev. J. W. Brown and F. W. Emmerson was appointed to look after the same.

At the Tuesday evening session the President, Rev. J. W. Brown, preached a most excellent sermon from the text Isaiah 59:1, at the close of which a short evangelist service was held, led by Brother Frank O. Erb, (Lic).

On Wednesday morning a devotional meeting of half an hour, led by Bro. Charles E. Knapp was held.

The Sec'y. Treas. was directed to forward all funds of the Quarterly Meeting on hand at the close of these sessions to the Treasurer of the Denominational Funds in N. B., to be divided equally between Home and Foreign Missions and to specify in his report to said Treasurer the several amounts paid at each of the Quarterly Meetings—less the respective expenses thereof.

Rev. J. E. Tiner and our officers were appointed an executive committee to secure a place of meeting for our next sessions and to prepare a program therefor. The following motion was unanimously passed, viz:

"That an executive committee be appointed from the Quarterly Meeting, whose power as far as this Quarterly Meeting is concerned shall be to give all information desired as to destitute fields within their borders—amount of financial assistance really needed to support preaching among them—and to investigate as far as they are able, the character of men who may be desir-

ous of settling with them." The executive of this Quarterly Meeting were appointed said committee.

Pastor McLatchy delivered an able address on "How can we best reach young men with the Gospel." A discussion followed participated in by Brothers Knapp, Tiner, Allen, Erb and Emerson.

In the afternoon President Brown spoke on "The Model Bible Class." Pastor J. E. Tiner on "How to Secure the whole Church to be interested in the Salvation of Souls," and Rev. W. A. Allen, on "How to get the young People of our Churches interested in Church Work." Considerable discussion followed each of the said addresses and was taken part in by Bros. McLatchy, Smith, Erb, Lemnox, Kinnear and Emerson. A vote of thanks to the good people who had so pleasantly entertained the delegates was unanimously passed by standing vote.

At the platform meeting on Wednesday evening, Pastors Brown and Tiner spoke on Foreign and Home Missions respectively, while Pastor McLatchy delivered an address taking as his subject "Men."

F. W. EMMERSON, Secretary.  
Port Elgin, N. B., May 16th, 1901.

### Religious News.

**UPPER QUEENS-BURY, YORK CO.** Group of churches is now without a pastor, and are in want of one to take charge and would be glad to hear from any who want a situation to write me.

DAVID C. PARENT,  
In behalf of the churches.

**DORCHESER, N. B.** An old time revival of far-reaching influence in progress here. Every night witnesses some new evidence of convicting and saving power. Last Sabbath, May 12th, in the presence of a great audience I baptized four believers. Two young men and two young women. This week the fathers and mothers are being reached. Under all the circumstances this is an extraordinary work.

B. H. THOMAS.

**ST. ANDREWS, N. B.** I wish if you will permit me to publish a few facts in the JOURNAL, concerning religious affairs in the town of St. Andrews. There are five churches in the place, viz., Episcopalian, Presbyterian, Methodist, Catholic and Baptist. These churches have each a house of worship affording ample accommodation for the congregations which worship in them, and so far as I know those church buildings are free from debt. The Episcopal church has a large two story rectory situated in a very pleasant part of the town, and not far away on the same street the Presbyterians are just completing a manse, which is believed to be the finest building of its kind in the province. The Methodist have a commodious two story mission house, making a very pleasant home for the minister. The priest's house hard by the church is a gem of a cottage completely finished in modern style, with out-buildings for all purposes. The Baptists have a good sized lot, and once they had a parsonage, but "Ichobed" can now be written in the dust that gathers on the ruins. Truly the glory has departed, and so has the paint from the walls, the glass from the windows and many of the shingles from the roof.

This state of affairs is not due to the poverty of the people, for none of them are real poor, but to the small number. To meet the running expenses of the church, keep it in repair and pay the pastor's salary is as much financial burden as they can at present carry.

The pastor out of a salary none too large has to pay a high rent for a respectable house to live in and receive his callers, and therefore is obliged to practice the severest economy, and deny himself the luxury of a new book, and all this time what should be the minister's own home is slowly but surely rotting down for the want of a few hundred dollars to put it in repair.

Hoping these lines will catch the eye of some generous Christian who has an excess of riches, I launch them on their mission. Church affairs are moving along quite satisfactorily. Prayer-meetings seasons of refreshing. Sabbath schools

progressing. Sunday services well attended, and the attention given to the word preached is all that could be desired, in fact the writer can truthfully say that he never faced congregations which listened with such apparent interest.

We are praying and hoping for a glorious refreshing from the presence of the Lord.

CALVIN CURRIE.

St. Andrews, N. B., May 13th, 1901.

**ELGIN, N. B.** Second and Third Elgin churches—A little over three years ago I came here to labor with these churches, and I have had many reasons to praise God for tokens of His divine approval of my humble efforts to do service for His glory, and the salvation of the people here. As an outcome of some special meeting of late, I had the privilege of baptizing three young men on Lord's day, April 28th. Also on April 12th, one young woman and three young men; and received them, with one on experience, into the 3rd Elgin church. Three have been received for baptism in the 3rd Elgin church, and others are enquiring the way to a spiritual life. The outlook is hopeful. Brethren pray for us.

I. N. THORNE.

**MUSQUASD, N. B.** We have been without preaching services since Pastor Field left us first of February. Our prayer meetings are kept up in most sections and are large and interesting, we trust helpful. Our hearts were indeed refreshed on last Sabbath, May 5th, by having Rev. J. D. Wetmore preach for us. He had three services' Maces Bay, Dipper Harbor and Chance Harbor. The day was wet but the congregations were large. All were made glad to hear Bro. Wetmore once more. He still preaches the gospel with much power and acceptance.

D. THOMPSON, Clerk.

Chance Harbor, N. B.

**FLORENCEVILLE, N. B.** Evangelist Marple spent three weeks with us at East Florenceville and 1 week at Florenceville. April 21st we baptized at East Florenceville Hiram Scriver, Stafford Banks, Joseph Tompkins, Leon Tompkins, Roy Saunders, Nellie Tompkins, Rose Banks, Ella Tompkins, Viotta Bell, Beatrice Giggly, Maude Elliott. These with another young brother who was received on experience were taken into the church in the evening. Twenty in all were added to the church in three weeks. Bro. Marple left us on the 29th of April. Last Sunday, May 12th, we baptized at Florenceville Herbert Lee, Mrs. Lottie Cox, Mable Estabrooks, Margory Upton. We baptize again tomorrow 19th at Florenceville. God be praised for these mercy drops.

A. H. HAYWARD.

**SALISBURY, N. B.** We are trying to do what the farmers all over the country are doing at this season of the year, sowing the precious seeds and looking to God for the harvest. We expect to open our new house of worship. "The Father Crandall Memorial," the first Sunday in June. Rev. D. Hutchinson of the First Moncton Baptist church, will preach the dedication sermon. Rev. M. Addison of the Valley church, Hillsboro, will preach in the afternoon and Rev. E. B. McLatchy, of Sackville, will preach in the evening. A good time is expected. J. E. TINER.

The first thimble was made in Holland.

### Married.

**BANNISTER-STEEVES**—At Pictou, April 21, by Rev. I. B. Colwell, Joseph C. Bannister to Rachael C. Steeves, both of Pollet River, Westmorland county.

**HAYWARD-HAYWARD**—At the Baptist parsonage, Elgin, N. B., May 8th, Benjamin B. Hayward and Mrs. Mercy Hayward, all of Goshen, N. B.

**WHITE-MILLIKIN**—At St. Stephen, on the 15th, by Rev. W. C. Goucher, Seynour R. White and Isabel Milliken, both of St. George.

**MCLEAN-BROWN**—At the residence of the bride's sister, Mrs. Annie Patterson, St. John, on the 6th inst., by Rev. Alexander White, Beecher McLean, Esq. to

Bertha J. Brown, youngest daughter of W. G. Brown, Esq., late post master of Indiantown.

**HANSON-BROWN**—At the residence of the bride's father, Lepreux, on the 6th inst., by Rev. J. D. Wetmore, Philip S. Hanson to Emily B. Brown.

**HOWES-BONNELL**—At the home of the bride, Westfield, Kings county, by Rev. C. S. Stearns, Samuel Howes of Washademoak, Queens county to Leavena Bonnell of Westfield.

**SLOAT-HOWARD**—At the residence of the bride's father, on the 15th inst., by Rev. George Howard assisted by Rev. J. B. Robertson, Rev. H. B. Sloat of Milton, Queens county, N. S. to Grace E. Fisher of St. Mary's, York county, N. B.

### Died.

**O'MALLORY**—At Perth Centre, N. B., March 25th, of whooping cough, Ruby L., beloved child of Edwin and Lillie Mallory. Great is their grief but they have proved God's grace to be sufficient.

Darling Ruby's gone and left us,  
We shall never see her here,  
But we trust to meet her some day  
On that bright and happy shore.

She was lent us for a little  
So that we might know the joy  
Of the angels up in heaven,  
Where there's nothing to annoy.

Darling baby here we miss her,  
And her parting gives us pain;  
But we would not ask to have her  
Back in this cold world again.

Often when our hearts are aching,  
Jesus comes to sooth the pain;  
For we've learned to say with pleasure  
Our own loss is Ruby's gain.  
—Composed by baby's mother.

**GUNTER**—Benjamin Gunter died at Boiestown, April 21, in the 70th year of his age.

**DONELY**—John Donely died at Stanely, April 21, in his 74th year.

**KING**—Mrs. Lyman King of Carleton departed this life at the home of her father, F. L. Theal, she was a member of the Carleton Baptist church, and for some years before her marriage she was organist of the church. Sister King leaves to sorrow her early departure, her father, mother, and one sister, a husband and one child.

But thy sorrow now without hope may the consolations of the gospel comfort them in their affliction.

"Yet again we hope to meet thee,  
When the day of life is fled,  
Then in Heaven with joy to greet thee,  
Where no farewell tear is shed.

**DUMPHY**—George Dumphy died at Blackville, April 28, in his 73rd year.

**ALWARD**—At New Canaan, of inflammation of the lungs, May 6, William Alward, aged 67 years. His death was sudden, after only seven days' illness. He leaves a wife and two children to mourn his loss.

**MCNALLY**—At the home of his son-in-law, Coun A. E. Cliff, Kingsclear, Alanson McNally, in the 65th year of his age. He leaves to mourn their their loss, a widow, two sons and two daughters.

**McPHEE**—At Lower Mill-stream, N. B., April 30th, after a protracted illness, Charles Gordon McPhee, aged 15 years, leaving a sorrowing father and mother and five brothers and sisters to mourn the loss of a beautiful son and loving brother. His life shone as a beautiful example of godliness, and he had the blessed assurance that he could read his title clear to the heavenly mansions. His memory will be cherished in the home, the Sabbath school, the church and community. The funeral services were conducted by the Rev. H. H. Ferguson.

**GANONG**—At Earlville, N. Y., on May 15th, Helen May, youngest child of Rev. J. B. Ganong, aged 2 years and 3 months. This is the second time that death has bereaved this home of a beloved child. Scarlet fever entered the home on the first of the month, Ralf the five year old little boy is recovering but because of complications there has been small hope that Helen would survive. The many friends in Colgate have very deep sympathy for Brother and Sister Ganong in their sore bereavement.

**WILLIAMSON**—Death has been very busy of late at St. George and vicinity. Among those who have fallen asleep we would mention Mrs. Nancy Williamson of Second Falls, widow of the late Alexander Williamson, who died almost sixteen years ago. Our departed sister was baptized in early life, and remained an active, useful Christian to the end of her earthly pilgrimage—her place never vacant in the house of God while she was able to attend, and her testimony was always cheerfully and promptly given. She was the mother of sixteen children, three sons and thirteen daughters; sixty-five grand children, and forty-eight great-grandchildren survive her, most of whom were in attendance at her funeral. Our departed sister had reached her 81st birthday.