

THE HOME MISSION JOURNAL

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ST. JOHN, N. B., MARCH 27, 1900.

WHOLE No. 52.

On Choosing a Minister

What some of our contributors have recently said about "candidating," and the mutual relations of ministers and churches, illustrates the fact that there is a good deal of human nature, some of it not entirely sanctified, among ministers and church-members.

Almost every one who is acquainted with Protestant churches will admit that the ideal method of bringing ministers and churches into relation has not yet been discovered. The Methodists ostensibly have solved some features of this problem by committing the nomination of pastors to bishops and presiding elders, but actually we doubt whether things are so much better with them than with the other communions.

There are grave objections to throwing a pulpit open for a procession of candidates, any one of whom may secure the votes of a majority of the congregation by a star sermon, or by some trick of manner, or some taking peculiarity. On the other hand, there are equally solid reasons against intrusting the call of a minister, whom the congregation has not seen, to a committee. The best committee is not an infallible judge of the adaptation of a minister to a congregation. Some of the worst misfits in the pastorate have been made by this method. Neither are the congregationally organized churches prepared to entrust the selection of their ministers to a permanent council or a board of ministerial supply. The truth is that the personal factor has a large place in the adaptation of a minister to a church. And the selection of a pastor by a church is much like the choice of a man or woman for each other. Most men do not fall in love with the women their friends would choose for them. In social life one frequently hears the remark, "I wonder what A sees in B." There would be no occasion for wonder if the onlooker had A's eyes. But he has not got them and cannot get them.

On the whole, the method adopted by Plymouth Church, Brooklyn, in choosing a successor to Dr. Lyman Abbott, has much to commend it. A representative committee was chosen by the congregation. This committee, after full study of the situation and careful inquiry, united upon a nomination. The gentleman chosen was interviewed, and a good understanding was reached as to his acceptance of a possible call. Then he was invited to preach for a Sunday, after which the nomination was made to the church accompanied by the reasons for the choice. This method unites the advantage of a committee and a congregational election. The committee has an opportunity to study the situation and reach a calm judgment as to the availability of different men. The congregation has an opportunity to express its decision after the man has been seen and heard.

It may be urged that in case the congregation does not accept the recommendation of the committee the nominee is put in an unfortunate position. We do not quite see that. The position is no more unfortunate than that of any other defeated candidate for an office. And no man of right feeling wishes to serve a congregation that does not want him. On the other hand, a pastor who has been chosen by a large majority of the church works under peculiar advantages. Both he and the church are conscious of their mutual choice. That consciousness is a source of strength and confidence, and a guarantee of coöperation.

But, as we have suggested, no plan is perfect, and there are meddlers and troublers both in the pulpit and in the pew. There are comparatively few perfect ministers or laymen. We have to take things as they are. There is plenty of call for the patience and charity of ministers for churches and of churches for ministers. Most men and women could be more or less made over to their advantage. And both parties to this sacred relationship of the pastorate take the part of wisdom in not cherishing too extravagant expectations.

Permission is now given for Christian Missions in Khartoum. The Church Missionary Society is to occupy the ground.

Arrows Shot at a Venture.

By A. S. GUMBART, D. D.

"Children of God by faith in Jesus Christ."—Gal. 3:26.

The very fact that God has swung open the gates of salvation so wide as freely and lovingly to admit all who have faith in Jesus Christ has led men to criticise the gospel, and to declare its plan of salvation to be unreasonable. "Ah," men say, "if I could only understand the necessity for faith!" But the necessity for faith is best apprehended through its efficacy. Are there any evidences to prove that faith in Jesus Christ does bring into the lives of men something that does not come in any other way? Something that exercises upon them a power for good, something that makes men better and more useful? Does faith produce more Christlike lives? Does faith bring peace to the soul? Does faith bring men closer to God? Does faith help men to solve the problems of this life, and does it prepare them for the life to come? Does faith produce regenerated lives?

If Christian testimony and Christian experience count for anything, then we know that faith in Jesus Christ does all these things. Even when we approach this subject from a purely scientific standpoint we find that there is nothing but faith that brings men into harmony with God. By faith, and by faith alone, is the soul made consciously submissive to God. This is all that God asks, that we believe on the Lord Jesus Christ.

Ethical Preaching and Dead Wood.

A Chicago pastor thinks that there is very little hope for his church or for the churches in general unless the ministers stop preaching doctrines and work for a moral revival. He is reported as saying that "the church should throw down the barriers of theological belief entirely; but it should emphasize most strenuously the great moralities on which all righteousness loving people stand." Perhaps it will not be impertinent to call attention to the fact that few preachers have been less doctrinal than this pastor himself, and yet his ethical preaching has not accomplished great results. His church numbers 850 members, but it is proposed to strike off 350 of them as "dead wood."

For our part, we are at a loss to understand what men have in mind when they contrast ethical with doctrinal preaching. The moment you begin to adduce reasons and motives for ethical conduct you are in the realm of doctrine, and if there is anything more barren than the reiteration of moral duties without any reference to reasons and motives we do not know what it is. The Sermon on the Mount probably would be called an ethical discourse, but it might with equal propriety be called a doctrinal sermon, for its doctrines are quite as prominent as its precepts, and there is not a precept in it that is not vitalized and enforced by its appropriate doctrine. Instead of drawing a false distinction between moral and doctrinal preaching, we should like to see a man of this pastor's ability devote himself for the next five years to preaching righteousness in connection with its sanctions as revealed in the New Testament. We venture to say that at the end of that time there would be less dead wood in this church.

Notes.

In India there is one Christian teacher to 275,000 of the population.

The newspapers of the better class are making a crusade against the gambling resorts in New York City. The police have moved to action, and several raids upon gambling places have been made. Investigation by the New York Times, has shown that the gamblers of that city have been paying a Tammany committee over \$3,000,000 a year for police protection.—Exchange.

Do you have a monthly missionary programme in your Sunday School? If not, why not?

The Pope, in a recent interview, said he daily prayed that President McKinley would offer mediation in the South African matter. If the Pope would mind his own business as well as President McKinley has in this matter, it would indicate good sense. The fact is the Pope and those about him are anti-British. Suggestions from them are an impertinence.—Exchange.

It is calculated that half the inhabitants of the world have not even heard the name of our Lord Jesus Christ.

Archbishop Bruchesi, head of the Roman Catholic Church in Montreal, is reported as having telegraphed the Premier asking him to stop the discussion in Parliament about the recent scenes in Montreal—"provoked," as he puts it, "by the McGill students." If the Archbishop, who is the head of Laval University, would teach the students at that institution to respect the British flag in a British country, he would not need to appeal for silence about their disloyal and disgraceful conduct.—Exchange.

In Bidar, India, alone there are 15,000,000 people without a preacher of the Gospel. "How can they hear without a preacher?" (Rom. 10. 14).

The king of Pondoland, a country joined to Cape Colony, has become a Christian, through the conversion of his chief officer, who was a noted drunkard.

One young man, an attendant in Cheung Mai hospital, receives wages of eight rupees a month equivalent to less than three dollars gold. From this amount he has during the past year supported himself and given ten rupees to mission work, besides contributing regularly each Sabbath.

It is said on the most excellent authority that the missionaries sent out by the Negroes of America to South Africa are very bitter in their denunciation of their treatment by the Boer officials, as contrasted with that at the hands of the British.

The Lord May Come.

The following lines were copied and sent to her Mother by the late Mrs. Straight of Cambridge shortly before her sad death at the Narrows, and seem a fitting preparation of mind for the call which so suddenly came. We also append a note from her hand.

"Busy servant in the vineyard,
Earnest soldier in the fray,
Cheer your heart and upward glancing,
Think the Lord may come to-day.

Weak and weary, troubled mourner,
Fearing danger in the way,
Be no longer sinful earing,
For the Lord may come to-day.

Are you busy, all too busy,
With the things that fade away,
Wealth or fame, or gain or pleasure,
Drop them, He may come to-day.

Or, an idler in the vineyard,
Others pass you on the way,
Wake and live as an immortal,
Lest the Lord may come to-day.

Is the blood upon your garments,
Have you on His pure array,
Naught can hide a guilty sinner,
If in light He came to-day.

Are you waiting for the Master?
He is surely on His way,
We can almost hear His footfall,
Blessed Jesus, come to-day.

"Ma, I thought these verses were so nice I would write them to you. What a glorious meeting! We shall meet to part no more. I do wish the Lord would come; we would be forever at rest, in the sweet calm of His presence, so blessed; free from the cares which so often oppress, when we see Jesus.

"God be with you till we meet again." Good bye.
From your loving daughter, with love and best wishes.

The Home Mission Journal.

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Notice.

The Southern New Brunswick Baptist Association will hold its twenty-first session with the First Baptist Church in Johnston, Queens Co., commencing on July 7th, 1900, at 10 a. m.

W. Camp, *Moderator.*
J. F. Black, *Clerk.*

Within The Lines.

Reminiscences of The Civil War.

By MRS. M. M. HUNTINGTON.

(Continued from last issue)

IV.

"Thou oh God has proved us: Thou has tried us as silver is tried. Thou broughtest us into the net: Thou hidest affliction upon our loins: Thou hast caused men to ride over our heads. We went through fire, and through water, but were broughtest out into wealthy places."

Mr. Banks had made a bomb-proof of a small cellar under the southwest corner of his large, two-story mansion, and when the shelling seemed coming near we all, black and white, huddled into it like frightened sheep. Henry seemed to be fearless. The fireworks were always an interesting sight to him, and he would laugh at and mimic the terror of the Negroes. He was of the greatest assistance to us all. I was obliged to send him twice a day for milk for little Willie; the distance being three blocks; it was always with a silent prayer that he might return in safety, for I knew how fraught with danger the journeys were and I waited in dread until his return. Once a little friend accompanied him; coming in he said: "Oh, mother, you should have seen Willie R. when a shell burst over us." "Over you?" I exclaimed. "Yes, and great pieces went down in the ground around us." "Oh, Henry, and you were not frightened?" "Why, no; what's the use, they didn't harm us." "But they might, my child; only by God's mercy you are here to tell me."

We generally retired to our rooms thinking that as we had not been harmed, we should not be, and tried to sleep. About twelve o'clock it seemed as though the shells came thicker and faster, and, too nervous to endure it longer, we would waken the children, drag our mattresses with us and go down to the lower floor and try to rest. No shell ever entered the house, although they dropped and exploded in the wash house, completely demolishing it, and one tore down the front gate and posts, and while standing for a moment upon a veranda opening from my room one fell in an adjoining yard and tore up the turf for several feet around. A neighbor related that while feeding her poultry a shell dropped beside her, taking a large turkey with it into the ground. Another friend lay down to rest, but could not feel at ease. A few minutes later a shell entered the room and went through the bed she had vacated.

One day Mr. Banks came in with a more than usually troubled face and said we must stay in the bomb-proof all we could, for sad things were happening around us. The night before a gentleman whose wife had died during the war came home at twelve o'clock to his boarding place. As he threw himself down on a pallet on the floor his little daughter came and lay by his side. Soon after a shell went through the house, in its passage killing both. The skirmishes constantly going on between the pickets were a source of fear

to us, seeming sometimes so near we expected to be involved. I never think of the terrible twenty-third and twenty-fourth of July without a shudder. On those days so many Confederate soldiers were killed, and incessantly the heavy guns boomed and the small arms rattled. The courthouse on the next square was used as a hospital, and there, so near we could hear the groans, they brought the wounded and killed. If we could have done something for them! But we were powerless and could sit and shudder and mourn for misery we could not alleviate.

It was confidently believed by the inhabitants that Atlanta would endure a long siege, even if it eventually capitulated, and the most sanguine believed that it would not be given up by Gen. Hood until the last extremity. Naturally people began to be uneasy about provisions. Mr. Banks' family consisted of himself, wife and four children and three black people, and I could not be blind to the fact that provisions in the family were becoming scarce, although never by word or look did they make it manifest. I began to think that if I could possibly get away from Atlanta I ought to do so. As the southern troops held a railroad through southern Alabama, there was a way out of Atlanta on the south. Ten days passed. Provisions were still more scarce, and I thought anything better than further sojourn in a besieged city. I learned by bitter experience there were worse things than that. I applied to a northern friend to procure for me a pass from Gen. Hood through his lines and a recommendation to Gen. Maury, who had charge of the lines beyond. He did so, and Gen. Hood sent me word to come to his headquarters, where I would receive a pass. I went with my boys and was courteously received, and given the pass. That evening we took the train for Montgomery. Mr. Banks, accompanying us to the depot, as if he could see our troubles ahead said: "Mrs. H., whatever comes don't give up."

We traveled all that night until we reached a part of the road that was torn up. Over that we were carried in large open transfer wagons. It rained in torrents and my babe was wet and cold before we could reach shelter. The third night after leaving Atlanta we reached Montgomery and took the night boat for Selma. Laying Willie, who was asleep, upon my berth, I left him in charge of the cabin girl, and with the two older boys went down to supper. Returning, I found the babe awake and his face scarlet with bites of the river mosquitoes. I made no attempt to sleep that night, but fanned them off the children until morning, when I awoke Henry to take my place and obtained a few minutes' sleep. On reaching Selma we found we must climb a steep bluff and in a field some distance away take a train; everything in shape of a depot or station being destroyed. We could get nothing to eat and no milk for Willie. Some ladies on the train kindly gave me some crackers from their lunch, which I softened in water and tried to feed him, but he moaned and cried all forenoon with hunger and the pain of his feverish face. About noon we reached a point on the Alabama River where we were ferried across and up the river half a mile or more. The ferry-boat was a large one with open decks and awnings. A cool, pleasant breeze was blowing, Willie had gone to sleep, the shore opposite looked lovely and I felt cheerful.

Just as we started an officer tapped me on the shoulder and said, "Madam, I think this means you," putting into my hands a sheet of paper. At first I stared at him in blank amazement, but at last, collecting my thoughts, I read a very minute description of myself and children, even telling of my little boy's curls, giving me the compliment of being a smart little Yankee woman, capable of doing damage to the southern cause and accusing me of doing so, stating that my husband was North and unfriendly to the government and that we were in correspondence; telling what money I had, even to the exact amount. It was in the shape of a telegram sent to Meridian, the headquarters of Gen. Maury, who commissioned the officer to take us in charge. How unjust and cruel the charges seemed. The ladies who had been so kind and shared their lunch with me looked, to say the least, disgusted.

Who is the happiest of men? He who values the merits of others, and in their pleasures takes joy, even as thought it were his own.

The Book Of Job.

REV. A. J. HUGHES.

PART I.

A day or two after the great St. John fire, in 1877, the late lamented Dr. Carey, who was out of the city when the fire occurred, and whose church, residence and library were all consumed, met a friend and said to him, "We can all read now, as we never have before, the Book of Job." The stricken soul, in every age, finds comfort in this Book. Dr. Carey had evidently found comfort therein for himself. The reasons for comfort are not far to seek. "Misery" it is said, "loves company." The patriarch Job was in misery, appalling and tormenting in its effect upon his life. The suffering soul, who turns to the Book of Job, has company in the Patriarch whose sorrow are therein described. Then the company found in this Book is of the very best. The Man of Uz was a man of blameless life, and to the self-respecting soul that is treading the wine-press of sorrow, there is exquisite comfort in this thought.

But the mission of the Book of Job is not limited to the children of sorrow. Carlyle is right when he calls it "All men's Book." The character disclosed, the problems discussed, the experiences recounted, the lessons taught, are of universal interest, and no man, whatever be his situation in life, can read the Book, and not be lifted to the higher tablelands where move the personages who participate in the discussions.

The integrity of the Book of Job has been assailed. Certain portions of it have been adjudged spurious. But its integrity remains unimpaired notwithstanding, thus indicating its right to a place in the sacred Canon, and to the reverence felt for it as one of the oracles of the Eternal.

In dealing with this Book its hero first claims attention. He was doubtless a real, and not a mythical, personage. The prophet Ezekiel refers to him as a historical character, saying to the stubborn idolaters of the captivity, "Though these three men, Noah, Daniel and Job, were in the land, they should deliver but their own souls by their righteousness, saith the Lord God." The Apostle James affirms the patriarch's vality in the words, "Ye have heard of the patience of Job, and seen the end of the Lord; that the Lord is very pitiful and of tender mercy." If Job were a mythical, and not an actual, personage, it is unreasonable to suppose that Ezekiel would have grouped him as he did in company with Noah and Daniel, for Noah's place in history was unquestioned, and Daniel was the great prophet greater co-temporary. Moreover, James would not have cited Job as an example of patience under suffering, to the Christians of the Dispersion, if he had been simply a legendary character. What these Christians needed, and what James knew they needed, was encouragement, based, not upon legend, but upon fact, the Apostle mentions his patience as worthy of their imitation. Thus is there strong presumptive proof that the patriarch of Uz was a man, and not a myth.

Job belonged unquestionably to the patriarchal age. The system of religious worship, devoid of temple, consecrated altar, or priest; the tranquil surroundings of the patriarch; his great age; the reference to but one form of idolatry, and that the worship of the heavenly bodies; the allusion to sculpture as a kind of writing; the reckoning of noise by cattle; and other primitive characteristics, all point to Job having lived and moved amid patriarchal surroundings.

Job was a man of vast wealth, and high social position, some Bible writers identifying him with Jobab, one of the kings of Edom, mentioned in Genesis 36:33. His life was clean and scrupulous to the last degree, even an accusing devil being unable to pick any flaw therein, though he did impugn his motives, in which business many of his imps, in human form, are most proficient.

To this man there came reverses, sudden, complete, crushing. Thrilling are these verses in the first chapter of the Book which report to him the succession of woes that laid waste his life, in a moment reducing him, the man of substance and family, to a pauperized and childless condition. Following these reverses came the loss of his health, the patriarch being smitten with the most dreadful of all known

diseases elephantiasis. But Job was not left in his misery. When he had contradicted the evil slander, that he was serving God for gain, and had satisfied himself as to the disinterestedness of his piety, the Lord turned his captivity, and gave him prosperity double to what he had previously enjoyed.

This patriarchal hero has been immortalized by some unknown author. Who he was is a mystery, but of his gifts there can be no doubts.

He was a dramatist of a high order of ability, for he seems to have taken the probably scant traditions of the patriarch of Uz, which had been handed down through successive generations, and wove them into a dramatic poem of surpassing beauty and strength. The author was evidently a Jew, hence the incorporation of his book into the canon of the Jewish Scriptures. The author would seem to have lived in the later days of the Jewish monarchy. The advanced doctrine of the Book, its literary style, and the high ideal of character it portrays, all seem to indicate that the Book was written in an age of such culture and refinement as the century preceding the captivity is known to have been.

The author was careless of immortality for himself, except the immortality of influence, for he committed his poem to the world without a name. But not so did he feel with reference to the patriarch himself. Such loyalty to God, such fidelity to conviction, such patience in suffering, as he manifested, the author deemed worthy of immortalization, so he set them forth in a deathless drama, and bequeathed the production to the world.

(To be continued.)

Religious News.

BAILLIE

We have not had many members in this field, but the congregations are good. At present at Moore's Mills there are only three Baptists. I have only taken that in during the winter, but do not yet know whether I can in summer or not. We have not had any baptisms, but some have professed conversion and expect to be baptized in the spring. We have a great many poor people here. I found some of the buildings in debt and since my coming we have raised over \$200 for that purpose. Most of the Sunday schools are kept open during the winter.

C. J. STEEVES.

GERMANTOWN.

There are nineteen families favoring our views on this field. The work has been materially interfered with by the repairs going on. The old ceiling has been removed and covered with matched stuff and painted. Unavoidable delays were occasioned for a time through want of material and also want of workmen. These difficulties have at last been overcome and we are now in good order again.

T. BISHOP.

MUSQUASH.

With this report closes my first year work on this field. At the annual business meeting recently held the church requested that I remain another year and I have decided to continue. In the special meetings held owing to extreme changes in the weather we were much hindered, yet our outlook is hopeful. There are two Sabbath schools in the field.

W. M. FIELD.

JEMSEG.

Rev. J. Bennett Anderson has been here several weeks and still continues special meetings. Services have also been held in Wickham, Macdonald Corner, Lower Cambridge and Mill Cove. Over eighty have been baptized on profession of faith in Christ. Large audiences attend at every service and a deeper interest has been manifested than for some time hitherto. The Queens County Quarterly meeting meets at Jemseg on the 10th inst.

An extensive revival is reported as in progress at Freeport, Digby Co., N. S. Many are professing conversion.

Rev. E. H. Howe is pastor of the Freeport Church. He is a native of Hammond Vale, Kings Co., N. B. We congratulate him on his success in the ministry of the word, in the sister province.

Rev. York A. King formerly Providence, R. I. well known in New Brunswick is enjoying good success in his work as pastor of the Roger Williams Church, Providence. Several have professed conversion, and there has come a spirit of co-operation between church and pastor which will undoubtedly produce excellent results. Sixteen candidates were baptized on February 3th, making a total of twenty-two recently added to the church.

We insert the following from the *Boston Watchman*:

Rev. W. G. Corey of the North Springfield, Vermont, church, has labored here more than half a year, and sees signs of promise. The church has been weakened financially by removals but still meets its obligations promptly, and makes great exertions to keep up its benevolence. The Sunday-school averages eighty to ninety. The meeting-house is attractive. The ladies have recently put a fine new range in the parsonage.

MINNESOTA, MANITOBA.

In a recent note, Rev. F. W. Patterson, our former General Missionary in this province, thus writes his impression: concerning the work in the prairie province:

"I arrived four weeks ago, and I think I can safely say I have learned more of the difficulties here than I could have done in a much larger time from reports alone. One has only to see the fields to be convinced that genuine Christians are scarce.

Here in Minnesota we have about 1,200 people of whom fully one half seldom go to church. If all the church buildings were full not over one half of the people could be accommodated. There are at present five ministers resident in the town.

In company with a visiting brother I went in to one of the services here. The talk was along secular lines, and even when some of us who were present tried to get the leader on the track of the pure gospel he soon found his way off again, and got into a slough of gush of nonsense. Sloughs are very numerous here. They are deep holes in the prairies filled with dead water. The term is pronounced slews here.

The members of this sister body, usually considered evangelical in the east, often forsake the meetings of their church for the curling rink, which is after all not much to be wondered at, seeing he who should be their leader, works himself on the same principle.

There are numerous settlements around this place in which I am in hopes good can be done. I have already got on the trail of a number whose people were Baptists in the east. I thank God for the experience I had already gained in the work in New Brunswick.

There are, I believe, Baptists scattered all through these settlements if one could only find them. I am convinced that what is needed here is the pure gospel. Beautiful nothings don't go for anything in Christian work. The people won't listen to them, but it has been proved that they will come and hear the gospel of the grace of God.

Our people just here are for the most part spiritual minded. It is a delight to minister to them in the Divine life. We worship as yet in the town hall, but hope to have a church building in a few months. Our members give nobly. One of our deacons, whose wages are but \$45 a month, gives \$40 a year to the current expenses of the church. He also contributes liberally to mission work of the denomination, and has subscribed \$50 for the church building. He has besides a family to keep, and living here is expensive. I call this giving.

My health is better than it has been for some time. I think the air here will agree with me. Trusting that the work at home is abundantly prospering and that my brethren there are enjoying much blessing temporal and spiritual, I am cordially yours.

F. W. PATTERSON.

Rev. Marco Mezzuca, a priest of the Italian Catholic Church, has abandoned Romanist views and entered the Baptist ministry. A council was called at the Calvary Church, New Haven, Con-

necticut, last December and an ordination service was held in both English and Italian. Rev. T. A. T. Hanna was the moderator and Rev. E. C. Sage D. D. Clerk. Rev. P. DeCards of Stamford, Connecticut, also a converted Italian, addressed the Italians present at the council in their own language. There is also another Italian Baptist laborer in the same state.

We clip the following from a recent *Watchman*:

A call has reached Rev. I. W. Porter, at Valley Falls, from the church at Bar River, Annapolis County, Nova Scotia. This is a church of 500 members in a country town, and offers to Mr. Porter a large opportunity to serve the gospel. He accepts, and hands in his resignation here on Sunday, Feb. 25th, and will close his service at the end of March. He leaves the Valley Falls, Connecticut Church in a much better condition than when he came to it, and he will carry with him the appreciation of his brethren in the ministry as well.

Rev. A. B. Rudd, missionary of the American Baptist Home Mission Society in Ponce, Porto Rico, gives an interesting account of the first baptisms on his field. The eagerness of the people to hear the gospel is wonderful: "Our congregations have grown to considerable proportions. The rear end of my hall I had cut off for an office of study, where I might keep books and receive callers. Two weeks ago we held a series of meetings, during which I found it necessary to take down our divisions and throw the whole room into one service hall. I can now seat 180, but need more room. On November 5th I baptized eleven candidates, the first fruits of our labors in Ponce. Nov. 19th, I added seven more to the list of baptized, and to-night we hope to organize those eighteen into a church. More than 100 have asked for baptism, but I am afraid to go too fast. The first baptisms were witnessed by some 300 persons, who were eager to see how Christ was baptized."

Home Mission Board.

The monthly session of the Board was held in Brussels Street Church on the 13th inst.

Reports were read from New Maryland and Carignan from First Johnston, Cole's Island, and Musquash, and communications were also read from Bros. Wright, Muuro, Webber, Parent, Gardner, and Young.

In answer to the communication from St. Andrews it was resolved that the Secretary write asking for further information before assistance should be given.

The churches of the Upper Queenbury group were also to be urged to keep together as before in order to support a pastor on the field.

The usual quarterly grants falling due for the month were ordered paid.

The matter of church incorporation having been brought up through reference to a proposed bill now before the legislature it was resolved that in all such cases the term "Baptist" should be regarded a sufficient designation, without further additions.

W. E. McIntyre, Secretary.

Queens County Quarterly Meeting.

The regular session of this gathering was held with the Jemseg church, opening on the 9th inst. Ministers present were: A. B. Macdonald, G. W. Springer, J. Coombs and E. K. Ganong. On Saturday afternoon an interesting conference was held, in which a large number took part. The evening session was given to Home Mission, the speakers being Bros. J. D. Colwell, J. Coombs, G. W. Springer, C. W. Pierce and A. Perry of Havelock. The sermon on Sunday morning was preached by Elder A. B. Macdonald, and was rich in the grace and truth of the gospel.

At 3 p. m. the session was given to addresses on Sabbath Schools. Eros, Macdonald, Coombs, Ganong and Perry were the speakers.

On Sabbath evening the W. M. A. Societies of the County conducted a Foreign Missionary meeting. Mrs. C. W. Pierce, County Secretary, presided and also read an excellent paper. Reports were presented from various Aid Societies of the County, after which addresses on

on Foreign Missions were given by Misses Combs and Ganong. The music on the occasion was conducted by Misses Nellie and Laura Purdy who were assisted by an efficient choir.

Dear Bro. Hughes: By repeated request of friends I do what I seldom care to do, viz, send a few words concerning the facts of my mission to Queens County on and from October 18th, when I commenced at Chipman. After preaching one night each in the following places: The Range, Cumberland Bay, Lower Cumberland Bay, Mill Cove, Upper Jemseg, Lower Jemseg, The Narrows, Lower Cambridge and McDonalds Corner.

I was led to conduct Evangelistic services. Two weeks each at Lower Cambridge and Lower Jemseg. Six weeks at Upper Jemseg. Three weeks at Mill Cove. Once two week at McDonalds Corner and one week at McDonalds Point.

During those sixteen weeks daily services I had the joy of baptizing 82 happy believers as follows: 19 at Lower Cambridge, 13 at Lower Jemseg, 37 at Upper Jemseg, 3 at Mill Cove, 4 at McDonalds Point and 6 at McDonalds Corner.

I have not time now to send you the names of those baptized by me in those places.

Faithfully yours in Christ our Risen Saviour and coming King.

J. BENNETT ANDERSON,
Upper Jemseg, Queens Co., New Brunswick.
March 15th, 1900.

Missionary Meeting.

The missionary meeting held at Cambridge on Sunday evening the 18th inst., drew out a very large congregation. The meeting consisted of recitations, readings and an address by Rev. A. B. Macdonald, interspersed by fine music. Miss Jennie Straight presided at the organ. The meeting was considered to be one of the best ever held at Cambridge. A collection was taken at the close amounting to \$5.95. Said collection will be appropriated to missionary work.

The interest in spiritual matters is not as good with us as it should be, although there are occasional signals of the presence and blessing of God. At present we are interested largely in building a house for God's worship at Crumwells Hill. The work has started; we need help. Any person who feels interested, and who would like to contribute, let the sum be small or large, it will be acceptable, and used to the best advantage possible.

S. D. ERVINE.

Hatfield Point, Kings Co., N. B.

Acknowledgement.

On the afternoon and evening of the 7th inst. our many friends of the First and Second Springfield churches and congregations made us a visit, spent a very pleasant season, and left us with many kind words and the handsome sum of \$74.20 mostly in cash. For this and many other expressions of kindly feeling and sympathy we tender our heartfelt thanks and pray that God's enriching benediction may rest upon them in both spiritual and temporal things.

S. D. ERVINE.

Newton Theological Seminary.

Newton Theological Seminary is trying to raise a \$400,000 endowment fund. One fourth of the amount has been secured. As an encouragement in getting the other \$300,000, Mr. Rockefeller offers half of it, on condition that the other half is raised not later than June 1st of next year. It sounds like a large gift, but it is not nearly so much as some poor man's \$5.00. His share of the last "rake-off" in Standard Oil profits was about \$8,000,000. And we do not believe that gifts to Theological schools excuse the methods by which the money is secured.

—Religious Intelligencer

Ingersoll's Silence.

In his death, Mr. Ingersoll preached more eloquently than ever in his life. The message of that cold body, which the bereaved family could not bear to put away, because they had no hope of a hereafter touched the heart of a nation. The hopelessness of infidelity was never more pathetically revealed. Jesus brought a gospel of hope. There was no healing of the broken hearted till he came. But he has given men a gospel that enables them with tearless eyes to lower into the grave their best beloved. Christ's gospel is the only hope for the sorrowing.

Mother's Influence.

A young lady in the highest ranks of society was the only child of rich and intellectual parents. They gave her in abundance every bodily and mental pleasure. She was taught to love the world and to make the most of it. She lived for time, and neglected eternity. But the hour of sickness came. She had a fearful illness. Her beauty all departed; her power to enjoy life was gone; all her parents' hopes for her worldly success fled. The minister of the parish came to visit her. He spoke of death and eternity, and urged her to repentance and to seek the Lord. She had never had such words spoken to her before, and she trembled. In her dying hour she called for some of her fine clothes. When they were brought, she looked up to her mother and said, "These have ruined me. You taught me to be gay and to enjoy the vanities of life, but you never taught me of God and the next life. You never taught me to pray, and now it is too late. Mother you have ruined me." She died a few minutes afterwards.

Married.

MALLARY-DANFERY.—A. St. John, Feb. 8th, by C. W. Steeves, Thomas Mallary to Maggie Danfery, both of St. John, N. B.

MCLAUGHLIN-MOSELEY.—At Bailies, Char. Co., Feb. 12th, by C. J. Steeves, William McLaughlin to Mary Moseley, both of the parish of McAdam, York Co.

CRAWFORD-TABOR.—At the residence of the bride's parents, Feb. 19th, by Rev. R. M. Bynon, Fred Crawford to Etta Tabor, all of Hillsdale.

MOSHER-HATE.—Feb. 28th, at the Baptist parsonage, Chester, by Rev. W. H. Jenkins, Noah Mosher to Alma Hate, both of Western Shore, Chester.

NORTHROP-URQUHART.—At the pastor's home, Hatfield's Point, N. B., on March 7th, 1900, by Pastor S. D. Ervine, Frank Sydney Northrop of Kingston, N. B., to Miss Laura Minerva Urquhart of Kars, N. B.

TRAYNOR-JUSTASON.—On March 15th at the home of the bridegroom, by Rev. T. M. Munro, Percy Traynor and Charlotte Justason, both of Pennfield, Charlotte Co., N. B.

Died.

WASSON.—At Cumberland Bay, Queens Co., on the 8th, inst., Robert Wasson, a member of Second Grand Lake Church, leaving one son and three brothers to mourn his loss. May God comfort the sorrowing ones.

GREEN.—At Cumberland Creek, Queens Co., on 14th, inst., May, wife of Joseph Green, aged 22 years. The deceased was an esteemed member of Second Grand Lake Baptist Church.

PHILLIPS.—At Cumberland Bay on 12th, inst., the infant daughter of Robert and Lily Phillips aged eleven months. Funeral service attended by Bro. G. T. Shaw.

BLACK.—Cyrus Black, J. P. was the fifth son of Deacon Thomas Stocks Black, one of the founders of the Amherst Church, and grandson of Wm. Black, who came to Cumberland from Yorkshire in 1775. Born in 1810, he has seen every decade in this century, with the vast improvements in one hundred acres of land, in what is now the heart of Moncton. He married Elizabeth Bowser, whose decease was lately recorded in these columns. Bro. B. had a love of sacred song, and frequently assisted his pastor by raising the tune. He was a constant attendant on the worship of God, and always prompt to bear testimony to the love of Christ, in Amherst, in Sackville and in Tremont Temple, Boston. He has been a life-long promoter of total abstinence, well read in all our denominational enterprises, and a lover of every good work. Bro. B. compiled an interesting history of the Black family. He bore a lingering dissolution very manfully, and in full hope of a resurrection to eternal life was gathered to his fathers, March 2nd. It was a beautiful day. Monday, March 4th, when we laid the body to rest, Dr. Steele was present and spoke from his long acquaintance with the family. Rev. Mr. Newcombe in fitting, loving, tender, soulful words led us to the throne of grace. The singers sweetly rendered "They are gathering homeward,"

"Asleep in Jesus," "Safe in the arms of Jesus." How this family has been broken up in a few short weeks. The sickness of Mr. Black was just beautiful, so resigned, patient, calm, thankful for all done for him, etc., etc. He will be missed for his seat will be empty, at church, in Sabbath school and in the prayer meeting. The prayers of David the son of Jesse are ended.

SMITH.—At Kaye Settlement, West. Co., March 8th, Albert J. Smith, aged 15 years, son of Ormane J. Smith. Great sympathy is felt for the bereaved parents. May he who binds up the broken hearted be with them.

SPIDLE.—At Foster Settlement, Feb. 28th, Gabriel Spidle, aged 75. He suffered for some time with cancer, but bore it all patiently. He manifested to the end unshaken trust in Christ. "Blessed are the dead who die in the Lord."

CRAFF.—At Wickham on the 2nd March, Stephen S. Craff, aged 77 years. A member of Upper Wickham Baptist Church. He was converted under the ministry of Rev. W. H. Beckwith, and was baptized by him in 1839. He adorned his profession by a well ordered life and godly conversation. His was a pious, peaceful pilgrimage.

AMOS.—At South Nelson, North. Co., N. B., Jan. 14th, Mr. Robert Amos, aged 85 years. The deceased was born in Scotland, in 1815, and came with his parents to West River, Prince Edward Island, four years later. He settled in Miramichi in 1863, and has resided here since then. In 1884 he was baptized by Rev. J. E. Hill, and united with the church at Newcastle, of which he was a worthy and respected member until the time of his death. A sorrowing widow and two daughters survive him, awaiting the call to join him in the other shore.

LAURENCE.—With sorrow we record the untimely death of our esteemed Brother and Sister Edward Laurence, who were burned with three of their children in the sad burning accident of February 21st, at Lakeville Corner. Brother Laurence was in his 47th year; Sister Laurence in her 46th year; George in his 18th, Janey in her 14th; and Tressey in her 12th. Last summer we had the pleasure of baptizing this brother, and he has proved himself a disciple of the Lord. Mrs. Laurence has long been a member with us, and in her decease the Fir Sheffield Church sustains a heavy loss. The children were not members of the church here below, but we have reason to believe that they are of that club above. Their remains were interred at Upper Gagetown on Friday, and on the afternoon of the following Sabbath a memorial service was held in the Baptist church at Lakeville Corner, the sermon being preached from the words, "Be ye also ready," Mt. 24:44. The text was among the last words Mrs. Laurence spoke the evening before she departed. One son survives them—the eldest—who needs the sympathy and prayers of God's people in this sad lot. May the God of all comfort lead him to know the consolation of a Saviour.

REID.—Mrs. I. J. Reid, who fell sweetly asleep in Jesus, at Riverside, Albert Co., is another one of our best friends. She departed this life at the home of her son, Watson E. Reid, Esq., who moved to Riverside a few years ago to take charge of Gov. McClellan's business; his appointment to the Governorship of New Brunswick. Sister Reid was the widow of the late W. J. Reid of Harvey, Albert Co. She was 80 years of age. She was a Christian lady in the truest sense of the term, possessed of a sweet and kind disposition, always ready to oblige and help, always having a kind word for everyone. Her home was always open to receive the servants of Christ and she never spared herself any work or inconvenience to make them welcome or at home. She raised a family that was a credit to her matronly government and discipline. She leaves three sons and two daughters to cherish the memory of a good mother and a true Christian. One daughter is the wife of Gov. McClellan, the other is Mrs. W. A. West of of Hopedwell Hill. Two daughters preceded her to the heavenly rest. Two of her sons are in the States. To the bereaved ones we tender our Christian sympathy, and pray that the same faith, hope and love that dwelt in the mother may be enjoyed by them all. "The memory of the just shall be blessed."

KEITH.—Mrs. Lewis Keith, who spent most of her married life in New Cannan, Queens Co., N. B., passed peacefully to the immortal home on high, at the home of her daughter, Mrs. Freeman Alward, at Havelock, on March 12th, after a brief illness of heart trouble, in the 70th year of her age, leaving an aged and somewhat infirm husband, three sons and two daughters. Sister Keith was an active member of the Baptist Church in Cannan ever since she accepted Christ as her Saviour and gave herself to him, and his church. She was a true friend of her pastor, always ready to assist him in his work and administer to his comfort. Her work of faith and love on earth is done, and her dear Lord lay: taken her to her reward in the realm of life, love and purity. May the kind Father above comfort the mourning. We should have liked to have been at the funeral services but were not at home when the message came.

"The righteous shall be held in remembrance."

After many years in the ministry of the Reformed Presbyterian church, Rev. Dr. Madison C. Peters, pastor of Bloomingdale, N. Y., is about joining the Baptist Church. In a statement to his people he said his sole reason for changing his church relation is that, after several years of careful investigation, he had reached the belief that the Bible—the Protestants' only rule of faith—teaches baptism for believers only. With this belief he could not in good conscience continue the practice of infant baptism, nor administer baptism except by immersion.