

THE HOME MISSION JOURNAL

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WHOLE No. 107

Notice

We wish to extend our thanks to our friends who have responded to our call for payments, and have used the addressed envelopes we sent them. We hope many more will do likewise, and renew their subscriptions as others have done. We shall not be able to call all around among our patrons this fall as the cold weather is now setting in. But we hope this will make no difference, but that each one will favor us with their newal and remittance before the year closes. We hope to begin the new year with the balance on the right side of our cash book. Dear subscriber, you can help us do so if you try. Our August numbers are all disposed of; but we can supply any new subscriber with Sept. numbers, and to the end of this year gratis, if they will send us fifty cents for the paper for next year.

Address Rev. J. H. Hughes, St. John (West), N. B.

The Demonstration of Brotherhood.

BY REV. J. MERVIN HULL.

THERE is no doubt about the prominence of the idea of brotherhood in the primitive church. Christ taught it. He left no directions about many things which take up a large share of our attention in church work, but brotherhood he taught with a good deal of emphasis. He prayed that his disciples might have it, and he left it as a most precious legacy to his followers. This spirit has always remained in the church. Sometimes its light has burned dimly, but it has never been utterly quenched. It is clamoring more than usual attention at the present time. At many large conventions the spirit of brotherhood is the theme of eloquent addresses which meet with heartfelt approval. This is all sincere, but it does not amount to much, because it is so indefinite. The desire for a more definite manifestation of brotherhood is wide-spread and deep. Believers are often thrilled by the glimpses which they get of the beautiful land of Universal Brotherhood. Sometimes the world sees a momentary manifestation of the tremendous power of brotherhood, but it is power unharassed. The reason why brotherhood does not hold the high place in the church which it was intended to have by our Lord is, that it remains as a sentiment, and is not definitely and practically organized.

This fact may be more clearly seen by means of a few comparisons. Compare the development of brotherhood with the ordinary work of the church. There is a house of worship, a pastor, there is definite committees for different parts of the work, and it is done with more or less decency and order. But what is done for the great fundamental principle of brotherhood? Perhaps once a month the box is passed to gather a collection "for the poor," the very giving of which is a humiliation. Compare it with missions. The church has compelled the world to respect it by its magnificent organizations for carrying out our Lord's great commission. What a humiliating fact it is that the equally fundamental idea of brotherhood is entirely ignored. Where would have been the glorious achievements of missions if their accomplishment had been left to sentiment without organization?

The failure of the church in developing the idea is humiliating by contrast with the work of some of the fraternal societies not connected with the church, but containing many members of the church. In many of these organizations brotherhood and its practical demonstrations are of supreme importance. When a church member goes to a new place, it often happens that he is at first much more cordially received by his fraternal lodge than he is by his church. The pastor of a church once related to me a remarkable experience. He said that there were members of his church with whom he did not come into close fellowship until he was initiated into a fraternal society and met those men on the floor of the lodge room. I am not a member of any

such society, and so I am not able to give the complete explanation of this incident. It is a condition which ought not to exist, but it will continue until the church learns to demonstrate Christian brotherhood. Another pastor of my acquaintance broke down in health and was obliged to give up his work. The committee of a fraternal order came from a distant town and saw to it that the minister and his family were cared for in every way, and the attention was a part of the regular work of the order, not a humiliating charity. A lady related to me how her husband died in California, and two members of the fraternal order to which he belonged came to Massachusetts with her and relieved her of every material anxiety at that time of bereavement. In a sick room may be seen men visiting a brother of the same church, but as brothers in the fraternal society. All this ought to be changed. The comparison with the fraternal societies is not made because they are better than the church, but because they are working along lines where the church ought to be prominent and successful, and yet is doing almost nothing. There are Christians who have learned how to give magnificently to missions and to education, but there are very few who have learned how to give of their own lives to their brethren. Christ formed only one society, and that was the church. Through the church must eventually be manifested the perfect development of brotherhood.

It is time to take some practical steps in this matter. These should not be radical nor revolutionary. Begin with small things, and go forward as wisdom may dictate. Many problems must be solved, because the fundamental idea of brotherhood has been neglected for two thousand years. But with patience and time these problems may all be solved. It would not be a bad idea to begin with a few meetings for church members only, in which the main purpose should be mutual acquaintance and the revival of the true fraternal spirit in Christ. In the fraternal societies social differences are not abrogated, but they are held in abeyance. A working man who belonged to the same lodge as the governor of his state said to me, "When I go into the lodge room I am on equal footing with the governor." Is it not true that in the church social differences are magnified rather than forgotten? It would be a great step forward if we could make the church the place where superficial differences were sometimes forgotten. The people of the world will not think any less of the church if they see that there is a strong bond of fellowship that binds the members together. On the contrary, it will be a strong magnet to draw men to the church.

It is easy to see that the development of the idea of brotherhood will call for a large amount of money, but then the idea once takes definite shape the money will not be hard to get. Thousands are longing for just this solution of the problem of fraternity, and are eager to enter into it as soon as it can be established on a practical basis.

In my judgment, here is the next great forward movement of the church of Christ. How can we expect universal brotherhood until we have genuine Christian fellowship in the individual churches? And when the world beholds the demonstration of genuine brotherhood in the church it will be drawn toward the kingdom of God with irresistible power.

Truth incarnate.

We are falling into the old errors of denying personality and believing only in principles; whereas the Bible in declaring that God was incarnate, that the Word was made flesh, teaches that an ideal or principle is practically inoperative until it becomes incarnate, says Rev. Dr. George C. Lorimer, of Madison Avenue Baptist Church, New York. You may write a beautiful book about morals, and you may write essays about idealism, and they may be charming, fascinating, but they will make no converts, or very few. One man or woman who incarnates in himself or herself those ideals will be a living

force in the community. Incarnation is not brought to you in the Bible simply to remind you that God has condescended to take upon Himself your nature, but also to remind you of a truth that ought to be ingrained by this time in every Christian heart—that mere profession is valueless, that life is what is needed, truth embodied and revealed in actual doing. You have heard the old story of the man who was asked, "Under whose preaching were you converted?" and he answered, "I was not converted under anybody's preaching; I was converted under my mother's practice."

Sunday—the Christian Sabbath.

The true Christian does no secular labor or toil on the Holy Sabbath. He works tremendously during six days; the Sabbath he spends in holy worship in churches and temples, in prayer and meditation and in teaching. This work is recreating and very restful. Those mystics who are engaged in large commercial enterprises, permit no work but what is absolutely necessary to be done on Sundays in connection with their business. Sunday is a Holy Day, and when religiously observed is the most profitable and restful day in the week. Observing the Sabbath, according to Divine Command, as given in God's Word, with love and not with fear, carries the soul to the Most High, at the same time bringing to the physical body (the temple) great strength and health and power to endure. The Sabbath is not a day for feasting, or fasting, pleasure or sadness; it is a day of worship and service full of joy and cheerfulness; it is not the "Puritan" Sunday nor the "Worldly" Sunday; it is the day of all days to fill and thrill the soul with the Holy Spirit. Our blessed Saviour was active on the Sabbath. There is much for the Holy Man to do on the blessed Sabbath. The Voice or Spirit will tell the Aspiring Soul what to do on the Sabbath. Keep quiet on that day and listen.

A Creed.

By Norman Macleod.

I believe in Human kindness
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throbs of joy;
In the love that lives through trial,
Dying not, though death destroy.

I believe in Love, renewing
All that sin hath swept away,
Leavenlike its work pursuing
Night by night and day by day.
In the power of its remoulding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.

I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the deep infernal
Hath a depth that's deeper still!
In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.

Don't Take It to Heart.

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did not we rehearse it.
And tenderly nurse it,
And give it a permanent place in the heart.

Resolve to be merry,
All worry to ferry
Across the famed waters that bid us forget;
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.

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The Coming of Caroline.

BY MARY E. Q. BRURH.

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CHAPTER VII.

"Pray, be seated, Mr. Leonard. I am sorry that you had to wait for me. May I trespass on your good nature still further, by asking for a minute's space of time in which to make myself a little more presentable?"

But here Caroline drew her into the sitting-room, gave soft, smoothing pats on the tumbled hair, dettily drew off the soiled apron, and meanwhile Mr. Leonard, in tones of friendly ease and interest, was asking about the unfortunate young Saltsby, so that almost before Mrs. Rossman knew it the thick ice of reserve was broken, embarrassment was a thing of the past, and she found herself chatting familiarly with a creature toward whom she had always manifested considerable dislike—a real minister.

And then, Caroline, conscious of having done her part most nobly, ran out to play, saying to herself gleefully: "My! I guess they'll be really truly friends!" Perhaps her exit passed unnoticed, for certainly Mrs. Rossman and her caller were busily engaged in most pleasant conversation. It was a long time since the lady had met with a person of such culture and congenial tastes an appreciative listener and a brilliant conversationalist. Moreover, Mr. Leonard had within him a certain power of magnetism, an earnest, persuasive personality; not the ordinary kind, meaning merely a pleasing manner, a powerful intellect, the ability to read people and so govern them—it was something more and finer—it was the strong spirituality of the man; the endowment of the spirit of Him, who "lifted up," shall draw all men unto him. Thus though the half-hour's talk was on things temporal—books, nature, current events—there was underlying it an earnestness, a broadness of vision and thought, a prophecy of something even better ready to come forth; and when Mr. Leonard rose as if to take his departure, his hostess experienced a feeling of genuine regret.

She had forgotten her simple work dress, her plainly furnished room, or rather, perhaps she and all her belongings had been brightened by the stimulating interchange of high thoughts.

So she said shyly, but sincerely, "I think you, Mr. Leonard, for your call, it has brought a lot of pleasure into my lonely life."

Her visitor stood before her—tall, stately, yet friendly and benignant.

"Your life is lonely?" came the sympathetic interrogation.

"Yes! Inexpressibly lonely—until recently. Since Caroline has come, things have seemed brighter."

A sweet, winsome look overspread Mrs. Rossman's face as her glance involuntarily sought the window from which she could see the little girl playing.

The minister smiled. It was a curious little smile that quivered about his strong, yet gentle mouth. He twirled his hat in his hands rather boyishly. Then, suddenly, he resumed his seat and looked keenly at Mrs. Rossman with his frank, merry eyes.

"So little Caroline has given a stimulus to your life?" he said slowly. "Suppose I tell you that she has given one to mine! I was rather uncertain whether I should tell you the story

when I came here. But I do not hesitate now—because—because, I feel that I have the honor of knowing you so much better than when I first entered this room. So, with your permission, I will tell you how Caroline came into my life.

It happened only a few days ago. I am, as you know, pastor of St. John's; it is a large congregation, an important charge, that is, in the eyes of the world, perhaps, for my people are all wealthy and aristocratic. I must confess—here Mr. Leonard's tone was one of honest humility—"I must confess that there have been times when I have been very complacent!

"But one morning last week there came a ring at my doorbell and my maid ushered in a wee lassie. It was your Caroline—"

"My Caroline," Mrs. Rossman interrupted, with a puzzled laugh.

"Yes. She introduced herself very politely and then launched bravely into her purpose of coming. I have not the time, nor have I the ability to repeat what she said, word for word—nor the ingenious way in which she said it! The simplest things in the simplest way—yet she handled truths as strong and lasting as granite, as sharp as a Damascus blade! I felt—"

—here the minister's voice faltered—"I felt that her innocent eyes were the eyes of a judge—that I and my congregation were arraigned before a solemn bar. Yet she was not rude, nor unkind, she had planned no dramatic effect. Her exquisite frankness and gentleness were all-powerful. She asked me why poor folks were not welcomed at my church? If there was no place for them there, did I know of any other church where they might come, 'a real Jesus church' she said. And was there any 'real Jesus minister,' who would preach gently and helpfully to poor folks; who would come into their homes and be kind to them and teach them to know and to love God? For, she said—here Mr. Leonard's eyes rested keenly on the flushed, interested face before him—"she knew 'a lady—the sweetest, lowliest lady'—I am giving her own words now—who wasn't quite friendly with the dear God! And to be friendly with God meant to be happy. She wanted this lady to be happy, she wanted her to go to church and believe and love the things the Captain did, and she told me, of course, about the Captain. But she wanted the lady to go to 'a real Jesus church,' where folks would be kind to her, and where the minister would preach like the dear Jesus did when he was walking along the seaside and in the pleasant groves, heading people, comforting them, because He loved them so—He loved them so!" Mr. Leonard paused; his voice was not quite steady, and there was a mist in his eyes.

Then he continued earnestly: "As I said, I felt myself arraigned! I lay myself in the past, content myself with polishing my sermons with scholarly zeal to please eyes if and my rich, comfortable, cultured congregation. I had been thinking more of heads than of hearts. I had had true evangelistic fire! I had been cold—'Ice—narrow!' It made me very contrite—very humble. And with this feeling there came a great glow of earnestness—a great desire to do better, to reach out and into the world; to seek and serve; not to be content merely because the church officials were satisfied with my work, but to have a ceaseless hungering for souls. And there has come to me a great longing to help others. And there has always come to me a faint conception, a beautiful vision, one growing daily more strong and clear of the glorious part the church as a whole, pastors, officials, members, may take in the regeneration of the world, in the coming of Christ's kingdom. I want to understand this more fully; to learn it patiently, practically. It is my hope to lead my people to feel this way; to arouse them, to lift them above the petty things of life; to open unto them splendid possibilities. And cannot you come Mrs. Rossman, and work with us? I promise you to do my best to make St. John's what little Caroline calls a 'real Jesus church!'" Mr. Leonard's words had gradually grown more earnest and impassioned as he went on, and now his whole face seemed to glow with the inner light. Somewhat against her will, his hearer felt herself thrilled; his evident sincerity hushed the words of cold, polite refusal with which she had intended to reply to his appeal.

"My dear sir," she began slowly, "I had

promised myself that I would never again enter a church—that is, one of the so-called fashionable ones, but—perhaps—"hesitatingly, as she looked up and met the pure, earnest, Christlike gaze, "perhaps," softly, "I may come sometime, to your St. John's. I—I want to see, if there is such a thing as a 'real Jesus church!'"

(To be Continued.)

The Sunday School.

NOVEMBER 16.

The Time of the Judges.

Judges 2: 7-16.

GOLDEN TEXT. They cry unto the Lord in their trouble, and he saveth them out of their distresses. Psalms 107: 19.

In the portion of the book of Judges which is assigned for our study in this lesson, we gain, as it were, a bird's eye view of the conditions which prevailed during almost the whole period covered by that book. The essential characteristics of that period are reflected with startling fidelity, and as we study the picture thus presented, we are rejoiced to perceive how far Israel wandered from the path of holiness and obedience to God.

THE STIMULATING INFLUENCES OF A NOBLE LIFE.

The book of Judges is closely linked with the book of Joshua, and in the opening verses of our lesson we catch a glimpse of the stimulating influence which even the memory of their noble leader had upon the people of Israel. A good life is never lived in vain, and the influence of Joshua's consecrated life, which continued long after he himself had passed from the earth, is an illustration of this truth.

BACKSLIDING ISRAEL.

The inspired writers of the Holy Scriptures never conceal the truth, however disagreeable it may be. It would have been pleasanter never to have recorded the terrible backsliding of the nation which God had chosen for his own peculiar people, but the writer of the book of Judges does not hesitate to show wherein Israel failed. It is, indeed, a dark picture that he paints, but it is written for our instruction, that, seeing the pit into which others have fallen, we may be spared the humiliation of a like fall.

Idolatry was the enticing and besetting sin which led the Israelites astray, and in yielding to this temptation, they were soon drawn into other grievous sins. Sin is cumulative, both in its influence and in its results, and in the case of Israel we have abundant illustrations of this fact.

UNDER THE DIVINE WRATH.

God is a covenant keeping God. Every promise of blessing had been extended to the Israelites if they would walk in the ways of Jehovah. On the other hand, they had been told that if they departed from the ways of the Lord their God, misfortune and disaster would inevitably follow them, and now these sad predictions of woe found an exact and literal fulfillment.

PROOFS OF GOD'S MERCY.

The divine justice is ever tempered with mercy, and even while God is smiting with the rod of chastisement, he is also offering the opportunity for repentance and reconciliation. So in this time of Israel's decadence, when defeat seemed to encompass them on every hand, because of their unbelief and faithlessness, God raised up for them leaders or judges, who brought deliverance.

HEAVENLY AID FOR EVERY TIME OF NEED.

The choicest teaching of this lesson is summed up in the thought of God's readiness to help in every time of need. The people of Israel were in desperate straits when deliverance came by the hands of the judges whom God raised up for them. So, however great our need, we may rest in the assurance that God will help us, if we look to Him.

NOVEMBER 23.

World's Temperance Lesson.

Judges 2: 7-16.

GOLDEN TEXT They also have erred through wine. Isaiah 28: 7.

The fourth Sunday in November has been set apart as a World's Temperance Sunday, and the lesson we are to study has been selected with reference to that fact.

THE HISTORICAL SITUATION.

The words of Isaiah assigned for our study were spoken at a critical period. The northern Kingdom of Israel, which is called by the name of the single tribe Ephraim in the text of our lesson, was already invaded by the hostile forces of the Assyrians, who were laying waste the country, soon to fall under their complete control. Isaiah was prophesying at Jerusalem, the capital of Judah, where King Hezekiah was upon the throne. The prophet points to the awful conditions prevailing in Israel as a solemn warning to the people of Judah to refrain from the sins which had brought such ruin upon their sister nation.

THE DRUNKARDS OF EPHRAIM.

Amid the many sins of which the people of Israel were guilty that of drunkenness is singled out for special reprobation at this point in the prophet's teaching. There are references to this iniquity in other places of the New Testament, which show that indulgence in strong drink was one of the crying evils of the time. Intemperance is a most prolific vice, and the conditions prevalent in the Kingdom of Israel show that it had brought forth among that people the fearful train of misery which it is ever wont to do.

THE CURE FOR DRUNKENNESS.

Many cures have been suggested for the drunkard, but there is only one sure remedy. God's saving grace alone can redeem humanity from the curse of intemperance. What is needed to win a man or woman from the love of strong drink is a changed heart, filled with the love of Jesus Christ.

THE CROWN OF GLORY AND DIADEM OF BEAUTY.

Beside the dark picture presented by Isaiah there rises another picture that is full of light and beauty. It is the picture of the Lord, whom the prophet describes as "a crown of glory" and "a diadem of beauty" unto the residue of his people. Isaiah is ever thankful for the remnant of God's people who are true to the Lord of hosts. So let us be thankful for all those, who, in this age of luxury, when intemperance is all too prevalent an evil, are true to their God, and stand firm against all temptation, faithful to the end.

Baptist Doctrines.

VII.

One's Responsibility—What it is

PROF. CLAS LUTHER WILLIAMS

Question and answers. There is an abundance of them everywhere. It is said that an experiment is a question put to nature, and that we receive the answer by means of a phenomenon. Thomas Edison has received some very valuable answers to the questions he has put to nature. In May the sun looks down light upon the orchards, and the orchards look back blossoms. When, in September, the farmer is sowing wheat, he seems to be saying to those acres of "ploughed ground": "Will you take good care of this seed-what that I trust to you? Will you give back to me more than I am giving to you?" Within two or three weeks those acres will begin to make a visible answer, and they will give their full answer in the waving harvest of the next July.

A man's calling in life. What is it that calls him? Every influence that comes to one's life comes for the purpose of awakening a response of some kind. Every temptation that confronts a man wants to know whether he is going to yield to it. "The high calling of God in Christ Jesus." The call comes from on high. Is not the obedience which we render to the commandments of Christ the

answer which our lives make to this high calling? The blessings of God fall upon one man's life, but they awaken in him no recognition of the goodness of God. They arouse in him no expression of thankfulness. His life is like a piece of ground receiving from on high the benefactions of the sunlight and the rain, but answering with weeds only, or with thorns. The blessings of God come upon another man's life. They excite his gratitude, and with overflowing heart he says, "Bless the Lord, O my soul." Every man's life is a response of some kind to God. "Response" and "responsibility" are kindred terms.

We now and then hear it said that man is an end in himself. Would you care to live neighbor to a man that tried to be an end in himself? There is a sea which perhaps would not be called the "Dead Sea" if it had as much outlet as it has inlet and if it were not quite so much of an evil. That ragged, God-fearing man, Samuel Johnson said—

"From Thee, great God, we spring, to Thee we tend;
Path, native, guide, original and end."

A man's duty is that which is due from him to God, first of all and chiefly—to God the Deity. It is the word "Duty" that gives to the word "Duty" its most solemn meaning. Every man is as directly and as personally related to God as if God and he were the only beings in the universe and when he has "the answer of a good conscience toward God," that may be accepted as an indication that he is meeting his personal responsibility to God.

"When Thou saidst, seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek." The Psalmist echoed the will of God.

It is for us as Christians to ascertain what our life is saying on behalf of Christ in response to what we feel He has done for us. My dear friend and teacher, Dr. H. G. Weston, once said in the classroom, and with an impressiveness that deeply rooted the thought in my mind, "Christ is not only was on trial, He is on trial today." Men are calling in question the deity of Christ. In their objections to Him, men of today have not advanced a single step beyond the position taken by those who objected to Him during His sojourn in the flesh. Modern infidelity has not been able to find any new weapon against Him. His efficacy as the only Savior of men is doubted. The supreme profitability of unbroken loyalty to him is denied. He desires to be vindicated in the eyes of the unbelievers—not so much for His sake as for theirs, and for ours too. What we do for His sake is good for us and good for all within the circle of our influence. His requirements represent the conditions of our highest welfare. Suppose, my Christian friend, your life is not so perfect as you would like it to be. A man on the witness stand may be feeble in his grammar and lame in his rhetoric; but, bold on telling the truth, he, in spite of these imperfections, may, by his testimony, save a fellow man from suffering grave injustice. "Ye are my witnesses." Is He to us the supreme reality of our life? If so, we shall be able to make Him somewhat of a reality to others. That, doubtless, is the kind of response He most desires to have from our life. It is a very personal response. No one else can make it for us.

"Not one can require for another—not one;
Not one can grow for another—not one."

"Follow thou me." "He is of age; ask him; he shall speak for himself." John ix: 21. His reply was woven out of his experience by the power of Christ. He did speak for himself. He did it better than anyone else could have done it for him.

Sometimes as one is trying to make a proper response to God, he will have a feeling of loneliness, of isolation, which is not entirely pleasant to have. Be it so. The lion is not afraid to go alone; the sheep is—generally. Indeed, there is a feeling of separateness which very properly attends the intelligent and conscientious performance of duty. You may be one of a large number who are engaged in doing some work for Christ. Are you doing it merely because they are doing it? Their doing it is not your highest reason for doing it. Does one oak in the forest grow toward the sky merely because there are other oaks near by that are growing in the same direction?

Making one's life a response to God in this Christian way tends to the development of an individuality which is both forcible and attractive. It imparts to one's character steadiness, weight, majesty.

The regenerate man and woman can write and speak about the mighty Love and Power of God with more force and conviction than the mere believer. That is the reason that great souls like Mr. Moody and Mr. Talmage attract and hold the multitudes. The message that comes from such men is enriched by Divine Power. God speaks through such instruments.

Religious News.

I feel quite sure that some of the pastors will be glad to learn that the Lord is blessing this church. There has been a shaking of hands and a coming together among the members. Old grievances have been removed, backsliders are returning and a number have professed faith in Christ.

J. A. MAMPLE.

Oct. 15th, 1902.

Some weeks ago we held special meetings here. Four have united with the church by baptism two by experience. Backsliders have returned unto the work of the Lord. Under the Leadership of Supt Frank B Mills the Sunday School has gained in attendance. Prayer meetings are well attended Lord's day morning and Wednesday evening. The walls of the building outside have been painted white, with money in the treasury for inside improvements. Unto the Lord we give thanks.

C. N. BARTON, Pastor.

We held our roll call on Oct. 10th. It was such a busy time the attendance was rather small, a good time was enjoyed, reports were received from all branches of our work and a successful year's work was reported. Rev. J. B. Ganong of Hillsboro and Rev. Milton Addison of Sarney were present and delivered strong addresses in the evening, subjects:—"The church as a force" and "the church as a light."

F. D. DAVIDSON.

Sabbath, Oct. 5, was a OAK BAY, CHAR CO. blessed day at this place. Our congregations were the largest that day they have been during our four years pastorate. Attention was good and singing by the choir and congregation was excellent. The Lord was present in power to bless His word and at the close of the morning service three sisters were baptized who came out heartily for the Lord and are truly sincere, saved by sovereign grace and made children of God, hence they are heirs to the infinite fulness of all spiritual blessings in Christ here and hereafter. In the afternoon at 3 o'clock we had another service. After preaching we received the three sisters by the hand of fellowship into the church and ordained two deacons and read the covenant and then we came around the Lord's table, after which we sang and went home praising God for his love and sacrifice and eternal purpose.

H. D. WORDEN.

The Baptist Church of CAMPBELLTON, N. B., which has been extensively improved and enlarged this summer, was re-opened to the worship of God Sunday morning the 12th inst. Three services were held during the day. Rev. E. B. McLatchey, pastor of the Baptist church at Sackville preached morning and afternoon, and it is needless to say that his discourses were vigorous, practical and helpful. The Rev. H. E. Thomas, pastor of the Campbellton Methodist Church, occupied the pulpit in the evening with much acceptance. No special appeal was made at the opening services, but the receipts of the day amounted to \$62.00. As a result of the improvements the church has a most convenient plant that ought to facilitate every department of their work. The most important improvement is the new vestry, which is twenty feet wide and the full length of the original building, and opening into it with lifting doors of ground glass, thus increasing the seating capacity of the church by at least one hundred and fifty sittings, beside furnishing infant class room, library and kitchen. The new Chancel for the Choir and Organ is also an important addition to the size and appearance of the audience room. The new Baptistry, which is a model of convenience, stands in the corner of the audience room, in full view from every part of the house. It is entered from the Library and has the beautiful painting behind it, which represents a scene on the

river Jordan. On each corner of the Baptistry stands beautiful hand-carved posts supporting a frame of the same workmanship with draped curtains all around, the curtains when drawn aside shows the scene from the River Jordan described above and has a very beautiful effect and presents an object lesson to every worshiper who enters the house. On the front of the frame work described above are these words "Come Lord, one faith, one baptism" and on the end the words, "What death hinder me." A stone foundation about the entire building is another important improvement, creating as it does a basement with a seven foot ceiling, which the young men are converting into a room for their Y. M. C. A. and fitting up with reading rooms, swimming bath, gymnasium, etc. The old stoves are replaced by large furnace which will heat the entire building and furnish a first class system of heating for the Baptistry and baths in the basement.

Bristol.

About Bristol is to be found one of the promising sections of the Fayetteville field in Baptist churches. There is a membership of about 100. Quite a number are non-resident yet there is good material left. Older ones with richer and more experienced minds, those in the prime and youth of life are found who could do much in the Master's cause if they would use the powers they possess. On July 27, two young ladies were baptized by Bro. A. H. Hayward and united in fellowship with this church. At our meeting Sunday, Oct. 12, it was our privilege to welcome into fellowship with us Brother and Sister Lorenzo Lechart, who came to us from the primitive Baptists of Carleton Co., but by their being an ordained minister of that sect. As Brother Lechart gives evidence of being rightly directed we welcome him not only to the Bristol Baptist church but into fellowship with all the "Baptists" and hope he may find a cordial reception throughout our churches. Some church needing a pastor will make no mistake in giving Brother Lechart a call. Brother and sister Lechart have a family of three children and cannot afford neither is it their nature to be idle.

W. H. S.

FLORENCEVILLE came to this group of churches with the intention

of staying but three months. At the close of this period the people asked me to stay to complete a year with them. On my consent they have favored me with ordination. Since that I have enjoyed a visit home (Elgin, Albert Co.) returning I drove by way of Havelock, Cole's Island, James, etc., a distance of 175 miles. This trip gave me opportunity to rub up against dear Bro. Saunders, Bro. McNeal of Patterson, Dr. Brown of Havelock, N. B. Rogers of Mansfield, Rev. J. H. M. Bond of Fredericton and Bro. Sables of Kingsclear. It means something for us to lean back to rub against such fat men as Bro. McNeal and Dr. Brown. I was at conference with the former and spent Sunday with the latter. In Bro. Rogers I met an old Acadia friend, a shade of Bro. McDonald's hand was an inspiration. Having met Bro. Sables I am able to say I have met each of the pastors of the N. B. W. Association since coming up here.

CARLETON.

For the most part peace and goodwill prevail among our membership. A considerable portion of our people are in the enjoyment of a gracious revival and the prayer of many is that it may become more general among us. Under promise of assistance from several of our pastors we are beginning this week a series of special services and our hope is that an ingathering of saved souls may follow. It is gratifying also to be able to report our Sunday School in prosperous condition under the superintendence and care of Deacon John Ring and an efficient staff of workers. On Sunday 6th inst. Superintendent reported largest attendance in six years. The outlook also in regard to finances is more than encouraging, the October meeting of the finance Committee being one of special interest and hopefulness.

Carleton, Oct. 21.

B. N. NOBLES.

MARICEL.

CHAPMAN KNOW—A quiet wedding took place at the home of the bride, room on 22nd inst., when Leslie B. Chapman and Mary L. Know were united in marriage by Rev. W. J. Binkney.

SILVIA BUNSTER—At Middlesex, Westmorland Co., on the 14th inst., at the home of the bride's parents, by Rev. H. H. Saunders, Mr. William H. Seaves and Sarah Amanda Bunster, 4th daughter of John Bunster, Esq.

PAY KIRKPATRICK—At the minister's residence, Westfield, K. Co., on the 7th inst., by Rev. G. N. Moor, Gilbert Rev. of Westfield and Miss Jennie Kirkpatrick, of Patterson Settlement, S. Co.

MIRIAM FRIEMAN—At the home of the bride, on the 1st inst., by Rev. Wm. Ross, B. A., Hattie B. Murray, of Lower South road, to J. E. Freeman, of Madeline Southampton, YORK CO.

SCOTT NICKERSON—At the residence of the bride's father, Hiram, Q. Co., on the 27th inst., by Rev. S. J. Perry, Hiram W. Scott, of Sumnerfield and Ellie R., second daughter of D. O. Nickerson.

WOOD HUTCHINSON—At the Free Baptist Church, Jericho, Q. Co., on the 8th inst., by Rev. S. J. Perry, Mrs. E. B. Hutchinson, Wood of Whitman, Mass., to Miss George Anne, second daughter of the late Joseph Hutchinson, of Hampstead, Q. Co., N. B.

TRITES SOMERS—In the Baptist church at Barre, Q. Co., on the 8th inst., by the Rev. J. Williams, assisted by the Rev. J. A. Murphy, Solomon Trites to Annie M. Somers, all of Lanes, Mountain Westmorland county, N. B.

BATES COLLEMAN—At St. John Oct. 8th, by Rev. Wm. M. Fisher, Rold, E. Bates of Long Point, to Laura M. A. Coleman of Shelburne.

DOHERTY-GOLDSER—At the residence of the bride's father, on the 1st inst., by the Rev. A. F. Dykeman, George P. Doherty of Pleasant Point, St. John Co., to Annie Couser of South Bay, of the same County, N. B.

WHITE MOSHER—October 6th, 1902, at the residence of the bride's parents, by the Rev. C. W. Townsend, Ralph E. White of St. John's Francis Villa, eldest daughter of Deacon J. P. Mosher, Est. Martins, N. B.

SHIRLEY WRAY—At the residence of the bride's father, on Oct. 13, 1902, by the Rev. D. McD. Clarke, William Shirley, to Annie Wray, both of Harewood, Kent county.

BEATTY THOMPSON—At the manse, Chipman, on Oct. 15, 1902, by Rev. D. McD. Clarke, William Beatty, of Shelbourn, Sunbury county, and Cassie Thompson, of Northfield, Sunbury Co.

STAPLEFORD TOMPKINS—At the parsonage, Centreville, N. B., October 22nd, by Rev. B. S. Freeman, Wm. Stapleford to Blanche E. Tompkins.

FARRIS FARRIS—At the home of the bride, on the 22nd October by the Rev. A. B. McDonald, Melburne A. Farris and Minnie E. Farris, eldest daughter of Duncan Farris, Esq., all of Waterborough, Queens County.

NIGHTINGALE MUNRO—At Newcastle, Queens county, N. B., by Rev. W. J. Binkney, on 9th October, Elias Nightingale and Miss Dorothy Munro, both of the Parish of Canning, Queens county, N. B.

BAILEY YEOMANS—At Newcastle, Queens county, N. B., by Rev. W. J. Binkney, Oct. 15, Stanley M. Bailey and Isabel Yeomans, both of the Parish of Canning, Queens county, N. B.

HOBEN CHASE—At the Baptist church, Upper Gagetown, Oct. 15th, by Rev. R. Mutch, Luelow Hoben to Hattie E. Chase, both of Upper Gagetown.

SPINNEY BERTHELE—At the parsonage, Coldstream, Carleton county, by Rev. J. D. Wetmore, Alison Delmer Spinney of South Kewasheville to Ida May Humphill of Kowlesville, Carleton county.

COX McHARG—At Fairville, on the 22nd inst., by Rev. Dr. Hartley, Robert Bliss Cox, of St. John West, and Miss Myrtle McHarg, of Fairville, St. John Co.

SMITH GILMORE—At the residence of the bride's mother, at Perth, N. B., on September 4th, by Rev. A. A. Rudout, Miss Bertie Gilmore to Herbert Smith, of Marysville, N. B.

KEITH YEOMANS—At the parsonage, Oct. 8th, by the Rev. N. A. MacNeill, Ford M. Keith and Albertina Yeomans, of Patterson, Q. Co.

CHURCH PATTERSON—At the parsonage, Oct. 52, by Rev. N. A. MacNeill, Joseph Church and Agnes Patterson of Annapolis Ridge, Kings county, N. B.

PIERCE McLAUGHLIN—At St. Stephen Oct. 29th, by Rev. W. A. Goucher, Joseph Pierce and Mrs. Addie McLaughlin, both of St. Stephen.

HARTLEY BRADSTREET—At the parsonage, Centreville, N. B., Oct. 27, by Rev. B. S. Freeman, Hiram Hartley to Lavina Bradstreet, both of Bridgewater, Me.

ELLIOT BURGEOYNE—At the Baptist parsonage, Oct. 22nd, by the Rev. George Howard, Edward Elliot of Queensbury and Edna Burgoyne of Kingsclear, York Co.

KENNEY REED—At the residence of the bride's father, Oct. 8th, by the Rev. George Howard, assisted by the Rev. A. Allen, George O. Kenney of Lower N. B. Mass., and Estelle A. Reed of Maple Ridge, York Co.

WATERS WILLIAMS—At St. Stephen, Oct. 29 h, by Rev. W. C. Goucher, Thomas Waters, and Lillian Williams both of St. Stephen.

KAY KILLAM—At Elgin, Oct. 15, by Pastor H. H. Saunders, Willis Kay, and Bessie Killam, both of Elgin, Albert Co., N. B.

Died.

TOMPKINS—On the evening of Sept. 23, the beloved wife of Wm. B. Tompkins of East Florenceville, N. B., after a painful and long-lingering illness of nearly four years passed to her home on high. The deceased was a daughter of the late Alonzo Taylor, being born in 1852; the seventh of a family of eight children, four sisters and one brother of whom survive her. On Jan. 1, 1874 she became the wife of Wm. B. Tompkins, who with four children, three daughters (two married) and one son deeply mourns the departed. In 1882 she united with the East Florenceville Baptist church of which she was a most faithful member, always ready and willing to take her part in any phase of the church work. Hers was the life of a "Christian." Her last days and especially the last hours were marked with much suffering, yet all was borne with that Christian fortitude which suffered not a word of complaint.

IRVIN—Mrs. Thomas Irvin of Dumbarton, Charlotte county, died aged 67, leaving a husband and family to mourn a great loss.

YOUNG—Mr. Levi Young of the Lodge Dufferin, Charlotte county, aged 68. Our Bro. was a member of this Baptist church and aided in the work when present.

LEVER—Mrs. Rebecca D. Lever of Lever Settlement, Charlotte Co., aged 47. Our sister was a great sufferer the last year of her life. She had professed religion about one year and a half ago and was baptized at R. Hing Dam and received into the church fellowship. She was a good Christian, her heart's desire was to do her Master's will. She was resigned to her suffering which came on slowly but surely and caused her to cry unto the Lord saying how long Oh how long Lord must I wait in pain. The Lord released her out of pain and took her home to Paradise.

STEELE—At Amherst, September 21, Lida, beloved wife of Noel B. Steele, aged 36.

ESTEY—On Oct. 4 one of the infant sons of Mr. and Mrs. Hollen Estey, of Florenceville, passed away, and on Oct. 23 the second of the twins also died.

FARRIS—At Blaine, Maine, on the 26 of September, Isaac Farris, aged 77 years. A member of Mill Cove Baptist church, where he formerly lived and whether his body was brought F. buried.

LOGAN—Isaac Logan died at Amherst Point, Cumb. Co., after a brief illness, on September 25, aged 70 years. Bro. Logan was for many years an exemplary member of the A. herbert church, a quiet, God-fearing man who frequently gave his testimony to the worth of God a revelation and of his interest in it. The community can ill spare such a man. He leaves a widow and three sons and three daughters.

ESTEY—Mr. Benjamin F. Estey passed away at Woodstock, N. B., on the 12th inst., after a prolonged illness, aged 83. Bro. Estey was a faithful member of the Albert Street Baptist church for 20 years. He was a member of the Venerable Beverly Estey of Jacksonville, of whose large family two brothers and four sisters survive. Bro. Estey leaves a faithful and beloved wife and four daughters, who deeply mourn their loss. The funeral at the residence was largely attended. Pastor Fitch spoke most fitting words of comfort. Rev. Joseph Binkney read the Scriptures and prayer was offered by Rev. F. S. Todd. The selections given by the quartette were very appropriate and beautifully rendered.

WASSON—At Cumberland Point, N. B., on the 26th inst. Geo. Wasson, aged 82 years. For many years Bro. Wasson was a faithful member of the Grand Lake church, taking an active part in the Christian work, until he was stricken with paralysis, twelve years ago. From that time his health was not good, particularly so during the last five years. Though he suffered much, he bore it all with Christian fortitude. He often prayed, if it could be the will of God, he would like to depart and be with Christ. He died as he lived, "in Christ." He leaves two brothers, two sons and one daughter to mourn the loss of a kind and loving father.