

THE HOME MISSION JOURNAL

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WHOLE No. 94

Are Baptists Bigoted?

TO hear people talk you might think that Baptists were liberal only in their supply of water. The Baptist denomination is the only really broad evangelical church. Every individual Baptist is free to interpret the Bible for himself, and is responsible to God alone for the manner in which he interprets it. Heresy trials are unknown in Baptist history; creeds, catechisms, commentaries, confessions and systems have never fettered Baptist minds. A Baptist can proclaim the Bible as he understands it. The Bible only prescribes the rule of faith and practise, dwarfed and shut up, I feel that, in becoming a Baptist, I have become enlarged, ennobled and set free.

Notwithstanding that every Baptist church is a spiritual democracy and absolutely independent of every other church, no church, it is admitted, clings with intenser loyalty to evangelical truth, and without fastening any man-made creeds on Baptists, there is a remarkable agreement among all Baptists touching all matters of faith and practise. Of all evangelical churches the Baptists alone can consistently demand free thought, free research, and free speech as the sacred right of the individual. Soul liberty is the immortal Baptist principle—a principle "by blood of ancient worthies bought." The twin serpents, civil tyranny and religious bigotry, were crushed by Baptists. Rejecting infant baptism and holding to the absolute freedom of choice in religion, a union of church and state became impossible. Let the state attend only to what belongs to the state—the doctrine first proclaimed by Baptists—has revolutionized governments and made republics possible.

Baptists bigoted? Do you forget the historic fact that the ruling principle of our free institution, absolute soul-liberty, now the American idea—that originally it belonged to Baptists alone? The Baptists in Massachusetts, in Virginia and in the Carolinas, were banished, imprisoned, fined and whipped because they determined that the church and state should never again be mixed, and religious persecution never again be known on American soil.

Bancroft, the historian, and a Unitarian attributes to Roger Williams, the founder of one of the earliest Baptist churches in America, the honor of being "the discoverer of the great truth, freedom of conscience in the administration of civil government." Again he says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." The scholarly Methodist Bishop, John F. Hurst, in his "Short History of the Christian Church," speaking of the early history of this country, says: "To the Baptists belong the honor of being the heralds of religious liberty. They began amid the first excitement of the revolutionary struggle."

It was the example of the little Buck Mountain Baptist church, near the home of Thomas Jefferson, in which all questions were settled by a vote of the majority, that led the great statesman to say that he "considered a Baptist church the only form of pure democracy in the world then existing, and had concluded that it would be the best plan of government for these American colonies." In 1809, writing to the members of this church, Thomas Jefferson said: "We have acted together to the end of a memorable revolution, and we have contributed, each in the line

allotted us, our endeavors to render its issues a permanent blessing to our country." Thomas Jefferson was the author of the bill which fully established religious liberty by law in Virginia, in 1785.

A National Constitution for the United States was adopted in 1787. The Baptist General Committee in Virginia felt that liberty of conscience, which was dearer to them than property or life, was not sufficiently guarded, and after a consultation with James Madison, they so wrote to President Washington, and in the very next month Virginia proposed that immortal first amendment which planted absolute religious liberty in our National Constitution. For that glorious triumph, the American people are largely indebted to the Baptists—the pioneers of religious liberty.—*Baptist Commonwealth.*

CARLETON, VICTORIA, MADAWASKA QUARTERLY MEETING.

The Carleton, Victoria and Madawaska Baptist Quarterly Meeting convened with the Bloomfield Baptist church, Good's Corner, Carleton county, Tuesday afternoon, June 10th, 2 o'clock p. m. Rev. B. S. Freeman, Moderator, led the devotional service. The following churches were represented: Bloomfield, Centerville, Avondale, South Richmond, Richmond and Hodgdon, Tobique Valley, Woodstock. Interesting reports were heard from the delegates. In the absence of the secretary Pastor C. N. Barton led the Evangelistic service in the evening. Preaching from Matt. 10:32 subject, "Confessing Christ." Pastor Charles Stirling of Tobique Valley led the devotional services Wednesday morning. This was followed by an excellent paper, subject, "The unused forces in the church," by Pastor Fash of Woodstock, many of the brethren taking part in the discussion. The sisters of the W. B. M. Union conducted the services in the afternoon. President Mrs. Wm. Saunders of Woodstock presiding. We all enjoyed the president's address. Mrs. B. S. Freeman of Centerville read an excellent paper, subject, "History of Telugu missions." Addresses were delivered by Revs. Z. L. Fash, Jos. Cahill, A. H. Hayward, C. N. Barton. Music was furnished by the choir. Two sisters of Centerville sang a duet.

The quarterly sermon was preached in the evening by Rev. Joseph Cahill of Jacksonville. Subject, "Sin against the Holy Ghost," followed by an evangelistic service.

The next session will be held with the Union Corner Baptist church in September.

The amounts sent in by the churches and collections, \$26.59. Thus closed one of the best Quarterly Meetings held in Carleton county.

The brethren and friends of Good's Corner "spared no pains" to make the delegates and friends feel "at home" they succeeded admirably. Ministers, delegates and people living near were "interested" hence the reason for such large congregations.

C. N. BARTON.

Sec'y.—Treas. pro tem.

P. S.—The reason why this report of Quarterly Meeting was not sent in before, was on account of being exposed to smallpox on June 16th. I have escaped the disease. Praise God!

C. N. BARTON.

Personal.

Friends of the Rev. A. H. C. Morse who for some months a few years ago was acting pastor of the Brussels St. church, St. John, will be glad to hear that he is being blessed in his work at Corning, N. Y. Mr. Morse writes us that since coming to Corning two years ago, he has re-

ceived 200 into the membership of the church, nearly all by baptism. On July 6 he gave the hand of fellowship to eleven, and at the close of the service baptized two more. Every month there are conversions.

At a largely attended business meeting of the Germain St. Baptist church, St. John, a unanimous call was extended to Rev. G. O. Gates, D. D., to become for the second time their pastor. It is not known as yet what answer Dr. Gates will make. Should he decide to return he will meet with a hearty welcome not only from his church and congregation, but also from the workers in this province.

Without Divine Warrant.

C. H. Wetherbe.

It is to be expected that those who depend upon their own perverted reason for determining God's ways and utterances will make assertions which are without divine warrant. We have an example of this kind in that heterodox journal, *The Outlook*, of New York, one of whose editors in a recent issue, in a reply to several correspondents concerning the future life, made this statement: "The 'second death,' of which the Apocalypse speaks is extinction of being." Closely following are these words: "While the future state is necessarily left vague and undefined the metaphor and figures of the New Testament point to the final destruction of those who persistently resist all divine influences leading them to God, in whom alone is the secret of life." That writer has no divine warrant for saying that the second death is extinction of being. If God had decreed that the finally unsaved should become entirely extinct he would have plainly enough stated such a thing in the Bible, but He has not done so. Those who do not want to believe in eternal punishment have no unwarranted meanings into the words "destruction," "perish" and "death." They insist that these words mean entire extinction of personal being; but anyone who carefully reads the Bible uses of those words can easily see that God does not use them in such a sense.

God's meaning of the word "death" is separation. All unsaved persons in this world are spiritually dead, which means that they are separated from Christ, in the sense that there is no union between their spirits and Christ's spirit. Paul says of such ones that they are "separated from Christ." In the same epistle he speaks of such people as being "dead" through their "trespasses and sins." Such death is certainly not extinction of being. And the "second death" is also a separation. It is the eternal separation of both soul and body from God and heaven. There is nothing in the whole book of Revelation in which the term "second death" appears, that supports the idea of the utter extinction of those who shall be subject to such a death. On the contrary, the reverse is true. And here I ask, if the notion of the extinction of being be a sound one, why is it that Satan and his demons have continued to exist for many thousands of years? How many more thousands of years will it require to burn them entirely out of existence? Here is a problem for the rationalists to solve. Let them figure on it for several years—*Holland Patent, N. Y.*

As the business of the soldier is to fight so the business of the Christian is to be like Christ.

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Our New Serial.

Having finished the story, "Rolling with Christ," with our last issue, we now begin a new serial entitled, "The Coming of Caroline." It is a story of thrilling interest, and we feel sure that those of our readers who appreciate a story of real life as this is, will be pleased with its perusal. We are careful in selecting serials for this paper, to choose one that presents a typical or ideal character. Something that tends to mollify the minds of our young people. The feelings, disposition and temperament of youth are largely made up of what kind of literature they read. If their minds are fed with sensational, or titillating novels they will find it difficult to cherish high moral principles. But a story of Christian heroism, or of good moral behaviour on the part of a young person persevered in through many trials tends to uplift the youthful mind, and for that reason, and with that object in view we reproduce these stories.

The Coming of Caroline.

BY MARY E. D. BAURIL.

CHAPTER I.

THE big wax doll leaned languidly against a divan made of boxes containing manicure sets, and stared manly with great blue eyes at Mrs. Rossman.

When that lady had her hat on the seat, the blue eyes closed stupidly, and when the lace-trimmed corsage was squeezed slightly, there was a muffled whirring inside, and then there came forth a husky squeak which a vivid imagination might ascribe was "Mamma."

There were crowds of children in the street that afternoon of December the twentieth, their soft little bodies pushed and puffed Mrs. Rossman as she stood there, examining the big doll. There were children of all sorts and conditions—from the petted darling in white plush, black and satin hood, to the little match-girl in her mother's tattered shawl, with a torn handkerchief for head gear.

But not one of the children belonged to Mrs. Rossman—more's the pity! A glance at her pale, worn face revealed the hungering mother-love, the ever-yearning desire, the bitter consciousness of loss and desolation. The face itself was of the Madonna type with its low, broad brow, and waves of hair parting softly over it; the deep, brooding dark eyes, the tender, wistful mouth.

A rarely beautiful woman had Mrs. Rossman once been, when health, joy and pride of life had been hers, but now her countenance was as a garden over which a storm had passed. Yet she was still young, though a widow and childless, and esteeming herself as one who has reached the end of the pleasant path marking a happy interest in home and things and her own affairs.

She looked with lack-lustre eyes at the faces of the children taronged about her; their shrill clamor jarred on her nerves, nevertheless something impelled her to watch them. Half involuntarily she sought to find in some one of the dozen faces a resemblance to the child she had loved and lost. But a mocking smile soon curled her lips. "Commonplace faces! Ordinary faces—every one of them?" she said to herself with a mother's proud partiality. "Not one of them

has the soul sweetness, the grace and refinement of my little Lois! They simply add to the number of life; she would have added to its worth—its to-day beauty. But she was taken and they are left!"

Mrs. Rossman laid down the doll—its stiff limbs standing up like blue and white billows all around it—and walked quietly out of the store.

"I was foolish to go in there! I'm sure I don't know what I'm doing! Habit, I suppose, or the subtle influence of the season, may be a morbid desire to tear open the half-healed wound, or a silly whim to gratify myself for the moment by imagining that my sorrow was but an evil dream, that I was as jealous as it once was, and that I must perform the heavy duty of selecting presents, because it was the day before Christmas and *my* bright eyes—ah! those dear eyes—would be all expectant for the green tree, and somebody's stockings were to be hung up to-night!"

Mrs. Rossman went slowly down the street. The frosty air was all a tinkle with merry sleigh-bells; the evergreen sprays, flushed and sparkled in the sunshine, and a fringe of ladies glittered along the eaves of the houses. There was sunshine, too, in almost every face, and one heard merry bursts of laughter, and voices with gay Christmas greetings in them rang out here and there. The shops were decked with the greenery of holly and a round pine and bright with holly-berries; wagons from the country came creaking in, trailing the fragrance of Christmas trees.

Suddenly along the white road came a gleam of silver-plated harness—a glimpse of horses groomed until their backs and limbs shone like black satin. There was a flash display of rich fur robes, crimson-lined, with a large, luxurious sleigh, its occupants dully and calmly arrayed.

Mrs. Rossman's eyes followed the fine equipage. "That is Mrs. Gregory!" she said with a touch of scorn in her tone. "Her child died two years ago—the same day my little Lois was taken. She had grieved herself to death, I've been told. She is a middle-aged woman—the child was her all! But it seems that now she has tried to console herself. She has adopted a child—a little girl, a tounling it is said. And Mrs. Gregory's praises are on everybody's tongue. She has set an example for all childless people of means. I heard that the minister had spoken of it and commended it in prayer-meeting the other evening!"

Suffer little children to come unto me is a saying that seems to be variously construed. One of the meanings seems to be that the large, empty homes of the wealthy are to become a sort of nursery or kindergarten for the offspring of the poorest and the indigent. "Well!"—here Mrs. Rossman stops quickened impatiently. "Well!" as if the holy love of parenthood was a thing of choice. You buy, beg, or borrow a child, feed, clothe, and educate it, and in return for this it is supposed to give you love and reverence. The mystery of the blood-tie, the holy right and privilege won by the mother's fond expectation, her painful sufferings—these are lost sight of! How can a woman really love an adopted child? She might like it, or feel an interest in it, but for real love—why, and here Mrs. Rossman's small feet came down with a sudden stamp in the soft snow—why if I were to take a child into my home, I'd feel as though I were trying to obliterate the image of my dead darling; that I was selfishly trying to banish my sacred grief by a bit of mummery!"

She walked on silently, after this fierce little outbreak, but her thoughts were still busily at work. By this time, she had left the main street of the town; its merry bells and bustle were far behind her; she was on the outskirts now; the houses were few and straggling. On one side, the open fields lay white and glittering in the sun. A strip of woodland bordering the road reached out evergreen boughs heavy-laden with winter's emerald; there was the promise of a splendid sunset in the western sky and cloud-jewels of ruby and topaz, pearls and amethysts, were being strung on threads of gold. Something of the beauty and peace of the scene began to creep into the heart of the lonely woman, hushing in a degree the tumult raging there.

A flock of birds were hopping and twittering along the stone wall beside the road, merrily feasting in holiday glee on the dry, purple berries of the woodbine trailing its leafless length there. "It is said that he careth for these!" Mrs.

Rossman said, and her lip quivered. "Not one of them shall fall to the ground without his knowing it. Is this only a far-away, pretty, poetic fancy? If it is something more—if it is *love*—with sudden energy—"then how about the men and women who fall crushed and broken? How about my heart, so sore and empty? How about my life void of everything?" Then the thought that had come into her mind, returned again.

"As for my adopting a child myself," she continued, reflectively, "it would be a bit of folly! I couldn't do it even if I wanted to! Mrs. Gregory—oh well, Mrs. Gregory! She is rich and able to gratify every whim. But I am poor; I cannot pose as a benefactor. I have to work hard to support myself, or at least to make no large inroads on my small income. The feeding and clothing of a child are no small items—yet! how gladly I could have done it for little Lois! Self-denial and hardships for her! Toiling until late into the night—that would have been a joy and an inspiration! But for no one else! I could not have the patience to do it for an adopted child!"—this last with a little touch of contempt.

To be Continued.

Baptist Doctrines.

III.

The Spirituality of the Church.

LEWELL MOSS D. D.

ACCORDING to the New Testament, membership in the Christian Church must be preceded by discipleship with Jesus Christ. Regeneration, faith, conversion, the personal acceptance of Christ as Savior and Sovereign, the consciousness of the forgiveness of sin, and the free and joyous purpose of obedience to all the commands of Christ—these all are antecedent to Church membership and conditions requisite to it. Baptism, which is, in a sense, the door of entrance into the Church, is itself a profession of an intelligent personal faith in Christ. Baptism cannot be the means of salvation, nor an instrument of regeneration, since the ordinance itself has no significance except as administered to one who is already a believer and because he is a believer. This is the unvarying teaching of the New Testament Scripture. Luke says, concerning Peter and his hearers on the Day of Pentecost: "They then that welcomed his words were baptized; and there were added on that day about three thousand souls; and they were constantly attending on the teaching of the apostles, and the fellowship, the breaking of bread, and the prayers." (Acts ii: 41, 42.) No description could better cover and include all that can be meant when we speak of the Spirituality of the Church; that is, the spiritual characteristics and activities of the individual members of the Church.

Very naturally this subject is often mentioned in the apostolic epistles, as they are for the most part addressed to organized churches; and it would be well for our readers to take up these letters one by one, with this thought in mind and go over them carefully, noticing how impressively and instructively the writers continually emphasize the importance of the spirituality in mind and heart and conduct of all who are professed disciples of Christ and therefore members of Christian churches. "For as the body is one and has many members, and all the members of the body, being many, are one body, so also is Christ. "For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. . . . Now ye are Christ's body, and severally members of it." (I Cor. xii: 12-27.) "So, then, ye are no longer strangers and sojourners, but ye are fellow-citizens with the saints and of the household of God; having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone; in whom every building, fitly framed together, is growing into a holy temple in the Lord; in whom ye also are being built together into a habitation of God in the Spirit." (Eph. ii: 19-22.) Regenerated by the

Holy Spirit, nourished by the Holy Spirit, overshadowed and animated by the Holy Spirit—a habitation of God thro' the Spirit—this, as descriptive of each member, and then descriptive of the whole body, describes a Spirit-filled church. "God is Spirit, and they that worship Him must worship in spirit and truth" (John 4:24).

The Christian life begins in a spiritual renewal—the new birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." John 3:6. This is Christ's saying—the divine proclamation of a law that is fundamental and universal. We can conceive of only three ways in which life or existence can originate—creation, birth, resurrection—and all these striking figures are used to set forth the beginning of the Christian life. The Christian is one who has been "renewed anew in Christ Jesus," "born of God," and raised "from the death of transgression and sin by divine power."

The spirituality in which the Christian life thus begins is to be continued and nourished by the agencies and activities of the Church. These agencies exist for this very purpose. The great function of the Church is the training and edification of the members. (Paul Ephesians, chap. iv.) The permanent, the constant in action in the Word of God, the meetings for praise and prayer and social Christian intercourse, the varied missionary activities of the Church, the ordinances, the oversight and discipline by the Church of all its members—these all find the important object of their appointment and the choicest fruit of their operation and vigorous maintenance in the promotion and increase of spirituality among all the membership of the Church, as "the whole body, fitly framed together and compacted by means of every joint of the supply, according to the working of each single part in its measure, is effecting the increase of the body to the upbuilding of itself in love."

That great care should be exercised in the reception of members into the Church ought to be a very obvious proposition, but it seems to be very often forgotten. An important function of the Church is to guard its entrance, that none but those who give credible evidence of spiritual renewal may gain admission. Not that great knowledge should be required of a new convert, but there should be no doubt as to his spirit and aspiration and purpose. He must have some reasons for believing that his sins have been pardoned, that his heart has been cleansed, that his will is set to do God's will—all thro' the grace of Christ and by the power of the Holy Spirit—and he can exhibit these reasons to others. Faith and hope may not be strong, and there may be much ignorance but the new convert must at least be able to say, "I believe in the Lord Jesus Christ as my Savior and Sovereign, and I delight to do all His commandments from love to Him, who loved me and gave Himself for me."

Discipline may sometimes be difficult, but it is not therefore to be neglected. Discipline does not necessarily imply censure. It includes everything that pertains to discipleship—instruction, oversight, loving watchfulness, admonition, if need be remonstrance, rebuke, disfellowship, exclusion. Only by such discipline can a church maintain the spirituality of its members and prevent their contamination. But discipline must be administered in the love and tenderness of Christ. "Brethren, if a man be even caught in any transgression, ye who are spiritual restore such a one in a spirit of meekness; considering thyself lest thou also be tempted." (Gal. vi:1.) Only those who are themselves spiritual can preserve and promote the spirituality of the Church.

Kept Co. Baptist S. S. Conven. ion.

One of the most interesting and instructive S. S. Conventions which the writer has ever attended met with the Buctouche S. S. on Saturday and Sunday, June 28th and 29th. The first session, being the 57 session of the Kent Co. Baptist S. S. Convention, was held on the afternoon of June 28th. It opened with a devotional service led by Pastor Stearns. The president, Pastor Bynon, whom I might add has never

missed a session since he entered the work, then welcomed Bro. W. S. Newcombe to, in a thanks to God for sparing the lives of all the workers during the past year. Some of the interesting features of the session were the "Words of Welcome" from brethren W. Ayer and Chas. Hicks with responses by Bro. W. S. Newcombe and Pastor Stearns, reports from Sunday schools showing that all were prospering and discussions on the following topics: "Are the Present Lesson Helps Satisfactory?" and "Shall S. S. and Praching Service be held at the Same Gathering?" In the first case all agreed the helps would be held if a little of the Americanism and a few of the Sappho and Peardie advertisements were left out. On the second subject all seemed to agree that, with very few exceptions, the two services should not be held at the one gathering.

The evening session met at 7:30. After a praise service led by Bro. Chas. Ward, the subject of "Temperance" and "Missions" were taken up. A good programme was carried out. Interesting addresses on Temperance were given by brethren Chas. Hicks, W. Ayer, W. Newcombe and Pastor Bynon. Subject of "Our Missions" and "Our Missions" were spoken on by Bro. E. H. Hicks and Pastor Stearns respectively. Music and readings helped to make the programme still more entertaining. A very interesting feature of the evening was the time spent in "happy greetings" interspersed with spicy recitations.

The Sunday morning session consisted of devotional service led by Mrs. R. M. Bynon; Opening a Model S. S. J. West; review of three lessons, 5 minutes each, by W. Newcombe, H. Floyd and Mrs. N. King; address to school, W. Ayer; Closing a Model S. S., E. H. Hicks. Pastor Stearns gave an address on "System of Teaching." This was a profitable session to all S. S. workers.

Session 60 opened at 2:30 by praise service led by Mrs. Newcombe and H. H. Floyd, after which entertainments were given by the Little River and St. Mary's S. S. schools with music from Buctouche Village. This session proved one of the most interesting.

At 7:30 p. m. the friends gathered for the last session. A praise service was led by J. Cummins in which a goodly number took part. Addresses on Golden Texts were given by brethren J. West, Chas. Ward, W. S. Newcombe, after which essays on "Power of Influence" by H. H. Floyd and "Preparation of the Lesson" by Mrs. N. King were read. Pastor Bynon preached from Ex. 14:14 a sermon full of earnestness. A short social service was held in which a great number took part. Thanks were tendered to the visiting friends, and especially to Mrs. Newcombe who presided at the organ throughout, by the Buctouche S. S. In behalf of the visiting friends Bro. W. Newcombe and Pastor Stearns made reply in which they expressed our enjoyment of the services and appreciation of the kindness shown by the people. A large number were present at all the services and all went away feeling that God's presence had been with us and a blessing had been received.

One of the Visiting Friends.
St. John Co.

Thanks.

Dear Brother:—Mrs. Townsend and I desire to express our gratitude to you and others for tender words of sympathy during the dark time through which we have been called to pass.

We wish to make special mention of the kind-

ness of the friends at the Narrows, N. B. Among them we must refer particularly to Mr. and Mrs. Alonzo Fowler, with whom my family was staying, and "the beloved physician," Dr. M. C. Macdonald, whose skill is only equalled by his kindness and generosity. The W. M. A. S. of the 1st Hillsborough church and other friends there remembered us in our hour of trial. The church here has been most sympathetic and gave Mrs. Townsend and the children a very cordial welcome upon their arrival.

Among those who sent messages of love from the old country were Mrs. C. H. Spurgeon, Rev. Thomas Spurgeon and Rev. P. S. Doibley, pastor of the Strict Baptist church of the Surrey Tabernacle, London.

As we cannot acknowledge all letters individually, we would esteem it a favour if you would publish this general acknowledgment. God has graciously sustained us in our affliction,

Yours sincerely,

C. W. TOWNSEND.

St. Martins, N. B., July 2.

Roll Call at Point DeBute.

The Book of the minutes of the organization of the church, kept by the late Rufus Fillmore, were lately discovered, and extracts from it proved interesting reading at the Jubilee held on the second of July. Wm. Tingley (the first) was a Baptist, and about 1825 gave a plot of land, and he and others subscribed liberally towards the building of a meeting house. The old ministers preached there, it being part of the Sackville church. About 1850 Rev. Willard Parker preached there occasionally and a religious awakening took place, which culminated in the formation of the Point DeBute church. Revs. Wm. Hobbs, John Francis, and others took part in the recognition services. Deacons were appointed at that meeting and set apart by the laying on of hands. The minute occurs several times, "Such and such brethren were baptized and afterwards partook of the Lord's Supper." We draw attention to this, because the one ordinance ought to follow the other. Rev. Willard Parker resigned at Sackville, and came to take the oversight. Great prosperity was enjoyed for a few years, when Bro. Parker accepted the call to Nictaux. Such were the beginnings of this interest, which has continued with varying fortunes to the present time. The descendants of those who formed and upheld the new organization still held fast by the principles of the New Testament, and the church has been a light to all the surrounding country. Two ministers, Rev. Jos. Cahill and Johnson Miller, besides a number of professional men, have gone forth from this church, and a number have united with other churches. Although past the Jubilee by two years, as we found by the church records, it was determined to celebrate it by a roll call and Jubilee services. On the afternoon of the above date, the numerous carriages around intimated that something unusual was being enacted, and entering the house of God a large congregation gathered from the surrounding country was observed. Rev. D. A. Steele, assisting pastor, conducted the proceedings throughout. Bro. Wm. Tingley, clerk of the church, called the roll names of members, and each present responded, while those absent answered by letter, each making a contribution to the church funds. Some of these gave touching evidences of the life and power of Christ working in us, especially the response from Mrs. Patten (nee Miner) of Oxford, and a letter from Mrs.

Isaac Dobson, they being the two remaining of those who formed the church. A good delegation of brethren and sisters from Amherst, Sackville and Midgie, were present, and we were much encouraged by their words of congratulations and good cheer. In the evening Deacon Obed Tingley gave a brief outline of the rise and progress of the church; Rev. J. M. Parker, son of the first pastor, made a warm-hearted and characteristic address, and Rev. W. E. Bates preached a jubilee sermon from Ezra 8:29 Subject, "The Treasurers and the Trustees." The "Treasurers" are the principles the Baptists have always stood for, viz., the Headship of Christ, a Regenerated Church Membership, The Duty and Right of Private Judgment, Freedom of Conscience, Civil and Religious Liberty. The word of God the sole rule of faith and practice. The "Trustees" were Believers—Baptists. The discourse was a strong one, the presentation clear, and the delivery forceful. The church was encouraged to go on her way, holding forth the word of life, untrammelled by the traditions of men. All united in thankfulness to God for his great goodness, and all were unanimous in the belief that such services are a real means of grace. The outlook for the church is promising, and we hope that the covenant keeping God will fulfill all his promises to the children of those who serve him.

Religious News.

Since writing to *Messenger* FLORENCEVILLE, N. B. and Visitor we have spent a few weeks on the Aberdeen field where we spent 14 years time or a part of that time. The cause was strengthened somewhat, one was baptized and two added to the church. Bro. Wetmore of Hartland and Rockland has now added Aberdeen to his already large field and will give it what time he can. Our next visit was to Lower Woodstock and Canterbury. We visited 2 of the churches on that field, Meductic and Canterbury front. We did not get to Dow Settlement and Canterbury Back. The exceedingly wet weather and the short evenings hindered our work somewhat. A good interest was manifested. On Sunday, June 22nd, we had the privilege of baptizing Saunders, youngest son of the late Rev. J. W. S. Young, the last one of our dear brother's children to profess faith in Christ. Our young brother promises to be very useful in the cause of God. Owing to an outbreak of small-pox at Hawkshaw, a few miles below, we thought it best to close our meetings for the present. Others came forward in the meetings at Meductic and we hope at some time in the near future will be baptized. On coming home, June 23rd, we in company with Bro. W. H. Smith, pastor elect of the Florenceville group proceeded to Bristol and during the week held special services with some interest. We arranged for a service on Sunday, June 26th for baptism when 2 young sisters from West Glassville were to be baptized, but owing to a case of small-pox in Bristol all our plans were defeated. We expect in the near future to carry out this arrangement. We now go for a short time to visit Little River, Sunbury county, with Bro. Rogers. A. H. HAYWARD.

Our annual business meeting HOPEWELL, N. B. was held June 25th. All departments of our work indicate a fair amount of prosperity. The financial statement was good. The pastor was given a month's vacation. Miss Edna West was appointed clerk. F. D. DAVIDSON.

Two more have been baptized upon profession of faith in Christ. There is a marked increase in the interest in things spiritual. There are others manifesting a desire to be saved. We trust we are having the prayers of the friends of the cause for a general outpouring of the Holy Spirit.

J. B. GANONG.

On Sunday the 28th ult, Rev. A. B. McDonald QUEEN'S CO., N. B. preached a helpful and encouraging sermon here. At the close of the address he presented the church with \$5 the gift of a friend and also his own collection.

CHARLES EVERETT JOHNSTONE, (Lic).

Sunday, July 6, was a big Woodstock, N. B. day with the Albert St. Church. At the suggestion of a live finance committee, the pastor asked the congregation in the morning for \$375.00 to pay note and some other floating liabilities which have been burdening the church for some time. It was unexpected by the people. There was a magnificent response, and \$583.00 ranging in sums from \$5.00 to \$1 was cuttously given. This was increased at the evening service to \$113.00. It is expected the amount will soon reach more than \$500.00. June 22, two Sundays previous on Young People's Day, \$62.85 was contributed by the young people as their special offering to wipe out the church debt. A class in Sunday School raised \$16, and the women at their newly organized Sewing Circle over \$12. Thus within a few weeks the church has raised on floating indebtedness \$513.60 with more to come. During the month of January \$300 were raised above the regular current expenses at a Roll Call. Since the beginning of last November the church has raised above the regular current expense account to free herself from the fetter of debt over \$687.00. A small payment will soon be made on the mortgage, and there is every reason to believe that within nine months it will be wiped out. There has been a most marvellous response by the people. Many say July 6 was the red letter day for the Albert street Baptist church. It is of God, and to him be all the praise. Z. L. F.

Married.

ADAMS-MITH—At the Baptist parsonage, on July 2nd, by Rev. Byron H. Thomas, assisted by H. Judson Perry, (Lic), John A. Adams to Sarah Smith, both of Sackville, N. B.

HALE HENDRY—At the residence of the bride's parents, Charter Rock, N. B., by the Rev. Z. L. Fash, June 10, Charles B. Hale of Grafton, Carleton county, N. B., and Ada M. Hendry of Plaster Rock.

SAUNDERS BECKIM—At Long's Settlement, Carleton county, N. B., June 18th, by the Rev. Z. L. Fash, Murray A. Saunders, son of Watson W. S. Saunders, Woodstock, N. B., and Emma L. Beckim, Long's Settlement.

FLOWER TOMPKINS—At Grafton, Carleton county, N. B., June 19 by the Rev. Z. L. Fash, Edwin Flower, Grand Lake, Queens county, N. B., and Ida D. Tompkins, Grafton.

LAYTON-WOODWORTH—At Albert Mines, N. B., June 18, by Rev. Milton Addison, Alfred Layton to Cora Woodworth, both of Albert county, N. B.

BEAUMONT-STEVES—At Surrey, N. B., by Rev. Milton Addison, June 25, Fred Beaumont to Nina Steves, both of Hillsboro, N. B.

KAY-HOPPER—At Hillsboro, N. B., June 25, by Rev. J. B. Ganong, Henry A. Kay of Forest Glen to Flora Hopper of Hillsboro.

PRICE-MANN—At Trinity M. E. parsonage, Cambridge, Mass., by Rev. George Whitaker, D. D. George Alexander Price of Cambridge and Lillian Canby Mann, eldest daughter of Mr. Silas E. Mann of Saint John, N. B.

SCHRIVER-SMITH—At the residence of the bride's

parents, Smithtown, Kings Co., by Rev. J. D. Wetmore, Hiram Schriver, of Hely, Colorado, U. S. A., to Willis Beatrice, only daughter of Mr. William Smith.

STEVES LIVINGSTONE—At the home of the bride, Hillsboro, N. B., on July 2, by Rev. J. B. Ganong, George O. Steves to Mary Livingstone.

JONES ALLAN—At Cloverdale, Car. Co., June 11, by Rev. J. D. Wetmore, Ernest Woodford Jones to Mattie Allen, of Cardigan, York County.

BEAMAN FULLERTON—In the Baptist church at Albert, Albert County, N. B., June 25, by Rev. F. D. Davidson, George H. Beaman to Eliza R., only daughter of Deacon James Fullerton.

MCCREADY CHASE—At Fredericton, N. B., July 2, by Rev. J. H. MacDonald, Fred McCreedy of Berton, Sun. Co., to Jamie R. Chase, Gagetown.

TURNER SHAW—At Florenceville, N. B., June 25, by Rev. A. H. Hayward, assisted by Rev. W. H. Smith, Benjamin T. Turner, of Carlisle, N. B., to Cora Grace, daughter of Beila B. Shaw, Esq., Carlisle.

FLOWER TOMPKINS—At Grafton, Carleton county, N. B., June 19, by Rev. Z. L. Fash, Edwin Flower, Grand Lake, N. B., and Ida D. Tompkins, Grafton.

MUS-DEO HALLETT—At Woodstock, N. B., July 4, by Rev. Z. L. Fash, M. A. John E. Mushevo, Fredericton, N. B., and Mrs. Emma Hallett, Rockland, Carleton county, N. B.

POND-HOVEY—At Ludlow Baptist church, June 18th, by Pastor M. P. King, Herbert L. Pond to Ada J. Hovey, both of Ludlow.

LANE GOGGIN—At Elgin, N. B., July 5, by Pastor H. Saunders, John W. Lane to Mabel Goggin, both of Elgin, Albert County, N. B.

CALDER FRASER—At the Baptist parsonage, Campbellton, N. B., by Rev. J. W. Keirstead, B. A., Harvey Calder, of Metcaldis, to Lertina Fraser, of Morris Settlement.

Died.

GANONG—The son of Wm. Ganong, aged 6 years, while undergoing an operation of tonsillitis, died from the effects of chloroform, June 21, at Riverside, and was buried the following day at the Hill cemetery. Services held in the Baptist church at the fall.

KELLY—At Cumberland Bay, N. B., June 30, after a lingering illness, Henry M. Kelly, aged 21 years, son of John and Elizabeth Kelly. He died with his trust in the Lord. His parents, brothers and sisters have our sympathy.

MUNROE—At the residence of her daughter Mrs. D. F. Munroe of Middle Simonds, June 7th, Jane aged 78 years and 2 months, widow of the late Charles Huban, Upper Brighton, formerly widow of the late Richard Clark of Lower Wakefield and daughter of Rev. Gilbert Spurr, leaving three sons and 5 daughters to mourn their loss. Her end was peace.

STEVES—At Hillsboro, N. B., June 16, Miss Ethel E., only daughter of Mr. and Mrs. Bunyon Steves 8, in the 20th year of her age. Our young sister was a devoted, loyal Christian, taking a leading part in all departments of church work, especially the music. Her removal from the home and church a this early age has made a deep impression upon the community. During her illness of nearly a year she manifested an extraordinary love for the Lord and was resigned to His will. She died trusting in Christ, in whose service so many years of her life had been spent.

MACDONALD—Dr. Emma Frances Macdonald, beloved wife of Dr. H. E. Macdonald, at her residence, 4648 Indiana Avenue, Chicago, June 29, member of Olive Chapter, O. E. S., and Court Liberty, No. 5, D. of C. Funeral in her late residence, June 30, at 1 p. m. Interment at Orange, Mass.

STEVES—At Salem, Hillsboro, July 2, Jeremiah Steves, aged 58 years. Our beloved brother fell dead while at his work, his death being caused by the rupture of a blood vessel in the head. His sudden death has caused a great shock, not only to his own family but to the entire community. Bro. Steves had been an active member of the first Hillsboro church for many years and was always interested in the progress and well being of the church. A sorrowing wife, three sons and one daughter are thus suddenly deprived of the companionship and counsel of a loving husband and kind father. May the father of all comfort and sustain them in their bereavement.

FERRIS—At Wiggins Cove, N. B., July 5, Mary Ferris, aged 87 years. She has three brothers and one sister to mourn their loss.

MYLES—At his home at River Side, on the Restigouche, June 27, James Myles, aged 62 years passed peacefully to his heavenly rest. Last year he was baptized into Christ and until his death lived a humble, happy Christian.