

THE HOME MISSION JOURNAL

VOLUME III. No. 23

ST. JOHN, N. B., DECEMBER 10, 1901

WHOLE No. 78

Carleton, Victoria and Madawaska Quarterly Meeting.

The above meeting will be held with Centreville Baptist church, beginning on the evening of the second Friday of December (13th). As there will be important business we want a large number of delegates.

R. W. DEMMINGS, Sec'y-Treas.

Before Pentecost.

PENTECOST is more than a historical event: it is a personal, present-day experience. There is a "before" and an "after" Pentecost in the Christian life. And not simply one isolated and transcendent experience either, but a repeated experience. It is in this way we are thinking of Pentecost. It means to us the coming of a new power into our life, the vitalizing and thrilling of our souls with new visions of truth, new impulses towards righteousness and love—new hopes and inspirations. When these come to us the day of Pentecost has fully come. Though the descent of the Spirit seemed to be sudden in the upper room, though there was instantaneousness in the rush of wind and appearing of the tongues of fire, there had been a gradual approach towards the great experience on the part of the disciples and their companions in prayer. The first crash of war comes in a moment, the touch of fire to hurl the deadly missiles in less time than the twinkling of an eye, but days and months—even years—had been leading up to and preparing for that moment of crisis. Pentecost is a culmination for which there had been preparation. No one leaps into the abundant life without first passing through a process of preparation.

The door leading into this larger life was a door of sorrow and weakness. The death and going away of the Lord was a grief and a mystery to them. Their new charges and responsibilities pressed heavily, and they stood bewildered in faith and purpose. Thus they were led to much reflection and prayer, and their hearts were made ready for the new power and hope. Sorrow and anxiety are often gateways leading to the larger blessing. A thousand times has the Church found that grief and dismay have heralded the dawn of a better day, for humbling and self-emptying go before the new possession of the Spirit of God.

Then they followed the word of Jesus with much simplicity and exactness. They went back from Olivet to Jerusalem and stayed just as he told them. It meant a great deal to do this. Their homes and families were in the north country: their business was making demands on them; their store of provision was running low, but they tarried in spite of these things. The Master's word was sacred to them. We raise a hundred questions as to how we may gain the Spirit's power. We speculate and debate. We make it a greater mystery than it is. We forget the simple way which is accessible to us all. We forget to do just what our Lord has told us. Pentecost follows our obeying. An unquesting following of the teachings of Christ in our daily life will usher us into the full and blessed life of the Spirit.

They waited. It was the attitude of their hearts towards the great promise. They were not in a languid, indolent condition, but one of high tension. Desire was aflame. Expectation was reaching after it. They knew not how long they should need wait there, for no time was fixed. "Not many days." It was definite and yet indefinite. The promise was of the sort to keep hope and longing wakeful. In God's knowledge all is definite, but the side of the promise facing us is indefinite. "Not many days." The given time is not named. We only now it will not be long before the power will

come upon us. Impatience and unbelief may ask, "Why tarriest thou so long, O Lord," but he is very near at that very moment.

Harmony of desires and prayers go before the church's Pentecost. More than one, it is said, they were together "with one accord." After the death of Jesus there was a disposition to scatter. Within a few hours of his death we read of two disciples going home from Jerusalem with hope dead in their hearts. Peter proposed going back to his work on the Sea of Galilee. The tie was broken which held them together. But now a new spirit came into their hearts. Their souls blended in faith and hope. No rivalry or discord now; they were in beautiful spiritual accord. Before their lives were like separate streams. Now they flowed together as in one river. It is most significant how this unity sprang up. It was that sort of spontaneity with which members of a church draw together in spirit and desire before the coming of revival. Oneness of heart is the product of the heavenly life. The disciples had much of the Holy Spirit among them before the great denunciation on the day of Pentecost. They were in the Spirit while waiting and praying with one accord, and the Spirit in them. The presence of the Spirit in a church is always attested by the blending sympathies and longing of the members and their coming together in one place. People do not become united in spirit through exhortation or rebuke. It is beyond our power to bring discordant natures into accord, and unite those who are separated by divergent opinions and plans, but in those days, before the Church's Pentecost, this spontaneous accord springs up in a way we scarce can tell, and it is the certain harbinger of a great blessing. It is well that we study prayerfully the life and thought of the early disciples immediately before the first great Pentecost.

Purpose.

Many years ago, at Rockport, Mass., there was a terrific storm sweeping across that coast, and in the darkness of the night a vessel sent up signals of distress. Through the storm the hundreds of spectators who speedily assembled could make out a vessel rapidly and helplessly drifting toward the cruel rocks. There was no help and no hope for any one on board, so all said, and so it almost proved. There was absolutely nothing that could be done. It would all be over with the ill fated vessel within a few moments. Soon there came a wave more angry than before, it hurled the helpless craft against the rocks, but still far away from any possibility of help. Helpless figures were seen leaping into the waves, a few cries for help arose feebly above the roaring of the storm, the vessel disappeared beneath the turbulent waves, and then all was over. And yet not all. As one fierce wave broke over the helpless wreck, chasing the spectators farther upon the shore, a helpless bundle of something was left by the retreating water high and dry upon the shore. It proved to be the twelve-year old son of the captain, and he alone of all the crew was given up by the fierce storm. He was in nowise injured, and kind hands gladly cared for him and sent him on to his friends. What became of this lad no one who witnessed this thrilling scene now knows.

Did this miraculous rescue from a terrible death make him grow up impressed with the idea that his life had been spared for a purpose? Did he feel that God had spared his life for a noble work, and did he set himself bravely and resolutely to the task of accomplishing that work? Let us trust that he did. And yet was there more in his life to lead him to spend it nobly than there is in the life of every one of us?

How many of us can recall many places in life where we have been spared by what seems to have been some fortunate chance? How many dangers have we passed through of which we were unconscious, but of which God knew?

How many have been suddenly overtaken by accident or disease and cut off, but we have been spared? What for? What is God's purpose in this? What purpose have we because of this? Has any one who has ever lived any more reason, after all, to live brave, true, strong, noble and helpful lives than we? And what can make life so worthy to be lived as some high purpose shining before us like a guiding star, entering our lives like a good spirit, and shaping, leading, ennobling all our career? And what in this world so sad, so pitiable, so utterly forlorn as a human soul drifting with no aim in life?

God has spared our lives because he needs them. He has a place for us. His design includes us at our best, and all life, and all character, and all humanity becomes marred and imperfect in just the measure that we fail to fit ourselves into the niche which he provides.

Knowing Jesus.

Every moment applied to studying Jesus is well spent. We live in the dispensation of the Holy Spirit, in an age when the Holy Spirit has certain effective truths to apply which he did not have before Jesus lived and taught and died and rose again. If we fail to know of this truth we have deprived the Holy Spirit of his effective means of working and our lack of knowledge places him in the condition in which Jesus was put by the Nazarenes through their lack of faith.

The world's best master-builder is handicapped and can build nothing but huts if he is limited in material to a few paltry boards and bricks, but with unlimited material at his command he can erect the world palaces. The Christian who learns of Jesus furnishes his mind with the truth, the material that the Holy Spirit uses for the building of character.

Jesus has gone to prepare a place for me and He has sent the Holy Spirit to prepare me for that place. But the Holy Spirit can do nothing for me while Jesus is shut out from my mind and he can do little for me, while I know but little of Jesus. The truth of Jesus furnishes the fulcrum for the lever with which the power of the Holy Spirit is moving the world from its present course and sending it heavenward.

C. C. C.

One of the most influential Roman Catholic papers in Europe—the 'Chretien Francais,' published in Paris, laments the condition of the Roman Church, both in France and elsewhere. Of Spain it says that Protestantism was never in such a flourishing condition there as now. In cities where twenty years ago it would have been unsafe for a citizen to avow his dissent from Rome, there are now Protestant places of worship well kept and regularly attended. The most populous and prosperous of the Provinces of Spain, Barcelona, is the one in which Protestantism is making the most progress. A writer in the same paper—a priest who had been in that country—tells of the decline of Romanism in the United States. By immigration and natural increase they ought, he says, to number over twenty millions, but there are, he declares, not more than three or four millions "practicing their creed." Catholicism, he says, is dying of the freedom of American institutions. This is strong testimony from one who deplors the facts he states.

We often do more good by our sympathy than our labors.—Canon Farrer.

Bethink thee, while the tears do run,
No cloud would rise but for the sun.

—Gerald Massey.

Tears are the softening showers which cause the seed of heaven to spring up in the human heart.—Sir Walter Scott.

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Railroading with Christ.

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CHAPTER III.

SMOOTHLY and swiftly, drawn by one of the newest and most powerful locomotives on the road, the morning express, of which John Benton was the proud engineer, rushed along over mile after mile of level, solid road-bed. Benton was a careful engineer, and thoroughly acquainted with every foot of the track over which he was running. He knew every fence along the way and every barn in the neighboring fields. All the switchers were perfectly familiar to him, and on a dark night he could judge, from the jolting of his engineer, over just what frogs the huge machine was rattling. The railroad management thoroughly trusted Benton, who had worked his way up from the humble position of a "hostler" in the round-house to engineer of one of the fastest expresses on the road. This particular train had formerly been run by Bill Summers, until his inability to make fast, reliable time had been so clearly revealed that he had been degraded to a comparatively unimportant position as engine runner. Benton's appointment to Summers' former post had come to him entirely without any personal solicitation; but Summers had never forgiven him for "supplanting a comrade," as he falsely put it. And there were those who said that they had heard Summers utter threats on more than one occasion that he would be even with Benton sometime. When these remarks were repeated to Benton he looked grave, but said nothing, and went quietly on with his daily work, apparently undisturbed by any suspicions. Yet his fireman imagined that the wary engineer thereafter kept a sharper watch upon the track, especially at night.

It was a bright, clear morning when John Benton's train pulled out of the yard of the division terminus, after his disagreeable experience with Summers and the others at the round-house, and Benton's spirits rose the higher the further his pet engine, Number 305, flew down the line. Orange Junction had been passed, and it was now only a stretch of ten miles to Walnut Siding—so called because of a walnut tree which showed conspicuously by the side of the track. Beyond the siding came a succession of tortuous cuts, styled in railroad parlance the "Dugouts," where the track began to wind up the approaches to Giant Mountain. Then came the heavy grades which led up to the summit of the moun-

tain. On the other side of the ridge lay the fertile valley in which was situated the thriving manufacturing town of Hammerville.

Now, it happened that while the express was running along through the rough country, just west of Orange Junction, a hot box on one of the cars caused a delay of ten minutes. The road was a single track line, with no blocks to protect it, and flagmen were hurried out at once in both directions. The delay was a trying experience for Benton, who prided himself on the regularity of his runs. However, the trouble was finally remedied, the flagmen were called in, and the heavy train began slowly, yet doggedly, to ascend the long, curving grades of Giant Mountain.

And so it came about that, when Walnut Siding appeared in sight from the cab window, it was already a minute or two past twelve. Now John Benton had his orders well in mind. He had been told that if the special did not arrive at the siding by twelve he was to take it for granted that his own train had the right of way over it—which would mean that in such an event the special had been held at Hammerville, on the other side of the mountain. Benton's orders were explicit and were written as well as oral.

Fully persuaded, therefore, that the track was all clear, and determined, if possible, to make up at least a little of the time lost so unfortunately on account of the hot box, Benton pulled the throttle wide open, and shot by the siding at a very high rate of speed. Through the tortuous cuts of the "Dug outs," and up the still heavier grades beyond, every pound of steam would be needed in order to carry the long train swiftly and surely over the mountain.

Into the "Dugouts" the train dashed, and the huge engine thrilled convulsively, as it panted up the slopes with its heavy load. The roar, as it struggled through the deep cuts, was terrific. Curve after curve was successfully passed. Again and again it seemed as though the train would be torn to pieces against the jagged sides of the cuts, but inevitably every time the guiding and restraining rails held the trucks just so far from the threatening rocks, and the passengers in the parlor coaches rode in safety, and reclined luxuriously back in their easy chairs, quite indifferent to the strenuous exertions of the locomotive and entirely unconscious of any approaching danger.

Not quite satisfied with the speed his train was making grimy but honest-faced John Benton, ahead there in the cab, had just called to his fireman to look to the fire a little more carefully, when there came a rattle and a roar which would have instantly and utterly unnerved a man less cool, less steady, less self-forgetful. Down through the cuts, with mad defiance of the upcoming express, the special was rushing. There was a gleam of iron and brass, a horrible grating and clashing of brakes on two trains; an awful shock; a sudden and hideous roar of escaping steam, a splashing of scalding water, and a promiscuous splintering of telescoping cars.

Of course, the papers were full the next day of details of the disaster. It was narrated how the catastrophe, bad as it was, would have been far worse if it had not been for the splendid heroism of Benton, the engineer of the express, who had stuck to his cab to the last, and only lived a half-hour after having been extricated, horribly scalded as he was, from under the debris of the wreck. It was mentioned, too (with a few editorial comments of strong commendation) that the dying engineer had gasped, when they laid him on a quickly extemporized stretcher, "Flag the other train!"—meaning by that the freight train which would follow soon.

But there were a few details of the event which the newspapers failed to get. Benton's fireman could have told (as he did tell Mary Benton, the newly-made widow) how the tortured sufferer had murmured, just before he died: "Bid my Mary trust in God! Tell my little Joe to be a man!" It might have been mentioned, too, that a Mr. Morris, a wealthy merchant of Carter City, who had been riding in one of the parlor cars (which were attached to the end of the train, and so had escaped being telescoped), was among the first to reach and minister to the injured engineer, and was profuse in his commendations of his bravery.

Another circumstance, too, in connection with the disaster, would have proved of great interest to the daily journals if they could have been apprised of it. When word of the accident was wired to the yard in Carter City, orders were immediately issued that the wrecking train should proceed with all haste to the scene of the trouble. But when they looked for Bill Summers, the engineer of the extra engine which was assigned for that duty, he was nowhere to be found.

"Worry hold it, sir!" exclaimed his fireman, a worthy Englishman, when questioned by the official who brought the order. "I just seed 'im a-olin' of the engine a minute or two ago!" But there was no time to waste in looking for Summers; and so another engineer was detailed at once to run the wrecker to the gloomy "Dugouts" where help was so sorely needed.

When, however, the company's detectives took pains to look Summers up, it was found that he had left town very suddenly and mysteriously, leaving behind him an unsettled score for drinks at the saloon which was nearest the round-house.

Still another curious circumstance developed later by an official enquiry, was the fact that the train-dispatcher positively swore that he had written an order for the express to wait for the special at Walnut Siding until twelve ten. He admitted, when cross-questioned, that, on returning to his office, from a short absence on the forenoon of the day on which the wreck occurred, he had missed a book of order blanks; and when examined further, recalled the circumstance that, before the express started out, he had noticed the engineer, Summers, loitering about, but gave the matter no thought at the time. But when afterward he missed the book there came vividly to recollection the face and figure of the inquisitive engineer. The evident conclusion now to be drawn was that Summers had surreptitiously possessed himself of the book and managed to have the order reach the hands of the conductor indirectly with the "ten" erased after the "twelve."

If the "ten" had remained in the order as at first written, it would have saved John Benton's life.

Summers' motive could only have been jealousy and a desire to avenge a "wrong" which really had never been committed by the victim of his malevolence.

(To be continued.)

A Southern paper reports that one of the best features of recent revivals in the churches there, is a marked increase in the support of missions. This is, certainly, a sign of the genuineness of the work of grace in the churches. When men and women are truly indwelt of the new life they are ready and even eager to do their utmost to extend the Kingdom of Christ.

Concerning the Baptists, Their Present Status and Principles

NEED RALLYING CRY.

PART IV.

And we can well afford to do this. The sects which any misapplication of our principles and practices could make possible, have been made and gone out from us. We are one as never before unified, compact and strong. There is no division in sight and no reasonable interpretation of liberty of conscience justifies a prophecy of one in the future. The tendency is all toward unity in a larger liberty. We are done having splits from our platform. Thank God the future is not ominous, but lighted with a larger hope, a broader faith, a nobler liberty, and a deeper unity.

Now, one comprehensive doctrine, as the rallying cry of our forces, as the bond of our unity, as the fundamental principle of our common service and faith, this we need and this we may have. There can be but one fundamental, one ultimate, the basis of all our common faith, the logical and vital precedent of all our practices. We need to do this so that we shall not be open to the perils of cultivating sects in the denomination, created by bodies of men, each of whom lifts to the dignity of a logical premise what is a deduction to the "one" premise, and thus creates new centers of thought and activity.

We need to do it that we may present to thinking men and women, not yet of us, a reason for our existence, more significant than the form or method of observing an ordinance or more accurate than one which is claimed by every denomination of Christians, or more comprehensive than which includes only some part of our churches in the world.

I may be mistaken but I judge that the need of such a synthetic principle is recognized. One of our historians, within one chapter, twice speaks of the fundamental principle of the Baptists; each time announcing a different doctrine. At present we seem bound together more by virtue of our practice with the ordinances, by common name, by missionary projects and general association, than by any constructive, synthetic principle.

THE SYMBOLS OF GOD.

There are several doctrines, however, generally recognized as unifying the churches. The fault chiefly lies in our uncertainty as to which is ultimate and fundamental. Which is the one out of which all the others may logically be derived? That is the question. This is not the time for such a discussion. I can only barely mention them and in the order in which I believe they logically belong. In this order the fundamental is conceived to be—Christianity is a life from God, begotten in the soul, upon personal, unmediated, faith in Jesus Christ. The consistent and logical maintenance of this fact and doctrine includes all those vital principles and practices which we recognize as parts of our denominational life, and separates us clearly from all other denominations.

If such is the nature of Christianity, the nature of the church is readily seen to be a body of those in whom this life is begotten; the doctrine of regenerate Church membership.

The government of the Church logically should be by the continued activity of that life from God in all the members. This is our doctrine of congregational church government.

The individual logically should be ruled by the continuing activity of that life in his soul. This

is our doctrine of soul liberty, freedom of conscience.

Naturally the one guide and test of conduct in principle and precept should be the Bible, which records the activity of that life from God, in especially chosen men, inspired by the spirit of God. This is our doctrine of "the Bible, our rule of faith and practice," or, the same in other words, "fidelity to the strict truth of the Bible."

With eminent fitness, the only ordinances should be the symbols of that life from God in the soul; its beginning in the observance of baptism, and its continuous activity in the service of the communion.

These principles are not arbitrarily stated, nor consciously given a formal cast. They may be stated in other words, and still be true. They include all, so far as I am aware, that has ever been claimed as in any sense fundamental to us, and they all belong in the synthesis of the first principles stated.

However this may be, the obligation remains true for many reasons, that we should conceive the denominations under some unifying synthetic principle. Our ability and opportunity offer the obligation to use the reserve forces, resident in great numbers and wealth, for the intensive qualities of the religious life of the denomination.

Ways of Doing That are Unfair Unlawful and Unjust.

When we solicit subscriptions for this paper we always tell the subscribers that our policy in managing lifts to send it to all subscribers until we are ordered to stop it. But all arrangements must be paid before a discontinuance is allowed. But instead of complying with this law and custom concerning the papers, there is every little while a postmaster's card received informing us that Mr. —'s paper is left in his office "refused." In several instances the party has been getting it for months after the year was up for which they had paid; and in some cases no payment was made at all for any part of the time for which they had been getting it. We want to inform such people that such notice is void until full payment is made, then if the paper is sent afterward you need not take it from the office, and will not be responsible for any further payment. There are others also who change their place of residence and never let us know of it, and their paper is sent to them in good faith supposing it is all right, and months after their removal we accidentally find it out. In many cases no payment is ever made, and when we write them at their new address and send their paper to them we get no response. This kind of treatment is very unfair to us, or any other paper.

Religious News.

As news from the churches PRINCE WILLIAM is always interesting I send AND KINGSCLEAR, a few lines from the field; we have been laboring with this people for only six months but have found some of the kindest, most sympathetic people in our denomination. Our prayer meetings at Prince William and Long's Creek are increasing in attendance and interest and some are expressing a desire to live a Christian life. We have received donations both from Kingclear and Prince William. About a month ago while the pastor and his wife were making pastoral calls our Bro. had a barrel of flour rolled into our pantry. Our congregation as a general thing are good and we are praying for an outpouring of God's Spirit.

On Sunday the 24th of Nov. the pastor exchanged pulpits with Bro. Rogers of Mangerville, who preached two very interesting and instructive sermons.

C. N. S.

ST. ANDREWS. We are trying to hold the fort amid much discouragement. The attendances at our services is not what we would like to see it. Since the coming of cold weather a good many have dropped out, and some have moved away, but there are several upon whom we can depend, making it possible for us to carry on the work.

We have engaged to remain six months longer on the field, and we humbly request the prayers of all interested Christians, that the Lord will bless our feeble efforts on this difficult field.
Dec. 10th, 1901. C. CURRIE.

ROLLING DAM, CHARLOTTE CO.

The Lord's work at this place is advancing more and more, and interest good, all denominations come. Con-

gregations large as can be expected for this place. Conferences well attended at times, the Divine Spirit always present. Souls are being saved. Three came out in our meetings lately and are waiting baptism. The dear Master is leading us on in the good and great work. We are trying to do our best, we trust for him. We are expecting great things from God and also attempting great things for God. H. D. WORDEN.

POINT DE BUTE

The meeting house has been repaired, and it was a pleasure on a recent visit to find the walls newly papered, and the seats cushioned. Sunday School has been kept up to the mark by Frank Trueman while the veteran superintendent, W. M. Tingley has been laid off for a time by lameness. Also at Westmorland Point, there is a good Summer Sunday School, Bro. Colpitts filling superintendency, and a regular prayer-meeting presided over by Dea Jas. Minor. Rev. D. A. Steele preaches at both places.

NEW HORTON, N. B.

We rejoice to be able to report good things of this old church, once one of the leading churches of Albert Co. As a result of special services held during last month the members have been drawn closer to each other and to God; some whose voices have long been silent in the prayer-meetings have been revived and are again heard from; fifteen have professed conversion and on Dec 1st, we buried in baptism eight rejoicing converts, Mrs. Moody Reid, Mrs. Geo. Reid, Misses Eliza Copp, Laura Reid, Bronzellip Forsythe, May Canning, Minnie Wilbur and Mr. Enias Gallagher. We expect others to follow soon. A site for the new church has been agreed upon, the plan procured; and the work of preparing material has begun. We plan to hold more special meetings in the lower section very soon and are expecting a blessing. Altogether there is much reason for thankfulness and encouragement on this part of the field. M. E. FLETCHER.

Is a somewhat neglected CANAAN SLATION place. Since returning from a grand trip west we have enjoyed a good series of meetings here. 7 or 8 took a decided stand for Jesus Christ while 16 in all expressed a desire to become Christians. A prayer-meeting was organized and started. A S. School was desired by some but did not seem possible till spring. The lessons are to be studied from quarterlies during the winter. There is some talk of building a church in spring. BRAMAN.

Matters are moving along in this church harmoniously. During the summer the ladies raised about \$50 with which to improve the house. A flight of substantial steps with hand rail has replaced the dilapidated old platform. Other improvements are under way. The ladies too have a very thriving W. M. A. S. of twenty-five members. Six were added Crusade Day. Preaching services are well attended, as also the prayer-meetings, though we should like to see more of the men getting out to the latter. We plan to hold special services during the winter.

M. E. FLETCHER.

The interest on this field has been well sustained since RICHMOND, N. B. Bro. Dakin left first of October. On Nov. 3rd the church at McKinzie Corner was reopened for service. Three services were held, preaching by Bro. Cahill and the writer, a full house at each service, about \$200 in all has been expended and all paid on the interior of the church which gives it a bright and cheery appearance and adds very much to comfort of the congregation. Sorrow as well as gladness has also come to the Union Corner church in the sudden death of Bro. Benjamin Carpenter. Since his death another young man of the community has yielded his heart to God and will in the near future follow the Lord in baptism. We spent last Sunday Dec. 1st, on this field and will, D. V., spend next as well. Bro. Dakin is expected to spend his vacation on the field where he was so much appreciated last summer.

A. H. HAYWARD.

The resident members of this church are few and widely scattered, yet they turn out well to the preaching services and Sunday School which, under the leadership of Deacon H. Tingley, kept open all through last winter which every one will remember was an exceptionally hard one. We purpose to keep open this winter also. The School is much encouraged by the gift of \$10 from the "Sunday School Times" for an article written by the pastor on Sunday School work. We are planning special services this winter.

M. E. FLETCHER.

I exchanged pulpits with Port Elgin Field, Bro. W. ALBERT COUNTY. Smith preached for my people very acceptably on Lord's Day, 1st Sept. At the same time I was greatly pleased to meet with his congregations at Port Elgin 10.30 a. m., Bayside 3 p. m., Upper Cape 7 p. m.

I. N. THORNE.

Had a series of meetings 2ND CANTERBURY, with the 2nd Canterbury Baptist church. Three have followed the Lord in baptism. Having tendered my resignation to the Canterbury and Woodstock churches I will be able, D. V., after Dec., 1901, to assist pastors or labor with pastorless churches in special meetings. Address until further notice, C. N. BARTON, Meductic, York Co., N. B.

Meductic, Nov. 18.

We are pleased to report BARTLETT MILLS, again from this part of the CHARLOTTE CO. It has been our pri-

vilage to baptize two more happy souls and receive them into the fellowship of the church. We desire to praise God for the wondrous grace abounding toward the children of men.

H. D. WORDEN.

Pastor Brown administered the ordinance of baptism to two candidates on Sunday, Dec 8th, at Hicksville an outstation of the Havlock church.

Rev. H. S. Shaw writes that he is comfortably settled on his new field, and is meeting with great kindness on every hand. He hears his predecessor in the pastorate, Rev. N. A. McNeill, spoken of very highly as a man and a preacher, and is hoping to reap some of the fruits of his earnest, faithful ministry.

We baptized a young man at TEKKALI, INDIA. Palasa on the 24th October. This is an important railway centre where a few of our members reside. It would be an ideal location for a missionary. We hope there may some day be a church at this place. It is 17 miles from Tekkali. Our coal season has begun and India is charming.

W. V. HIGGINS.

Married.

BOYER-TURNER—At the residence of the bride's father, Fredenton, Nov. 13, by Rev. J. H. MacDonald, Harry R. Boyer to Ada May Turner.

PARKER-FRASER—At the Kairi's House, Woodstock, November 24th, by Rev. Joseph Noble, Andrew Parker, of York county to Miss Olivia J. Fraser of the same place.

VANWART STAIRS—In Woodstock, November 24th, by the Rev. J. Noble, M. J. A. Vander Vanwart and Miss Mattie A. Stairs, of Woodstock.

VANWART TRUE—At the residence of the bride's parents, Richmond Street, Woodstock on the 14th of November, by Rev. Merritt L. Gregg, Mr. James Judson Vanwart to Miss Ada M. True, both of Woodstock, N. B.

INCH ROYER—At the residence of the bride's father, Hartland, N. B., on Wednesday, the 6th of Nov., by the Rev. Joseph Noble, James N. Inch, of Oak Point, N. B., to Esch E. Royer, only daughter of S. M. Royer.

BEAMAN-SWEET—At the residence of the bride's father, on Nov. 10th, by Rev. I. N. Thorne, Wilford Beaman of Elgin to Jennie Sweet of Coverdale, eldest daughter of John Sweet, Esq., A. B. county.

GILBERT-MURRAY—At the parsonage on Oct. 22nd, by Rev. I. N. Thorne, Roy Gilbert to Minnie Murray, of the Elgin A. C.

JEWISON-PRESOFF—At the home of the bride's father, on the 27th Nov., by the Rev. T. M. Munro, W. S. B. Jewison and Miss S. S. Presoff, both of Ferrisburgh, Charlotte county, N. B.

STEVENS-JONAH—At the parsonage of the First Baptist church, Montpelier, Nov. 25th, by Rev. D. Hutchinson, Miss Eva, Iowa, of Woburn, Mass., to Mr. Clifford Stevens, of Riverside, Albert Co.

At the home of the bride's parents, North End, city, on Dec. 4th, by Rev. A. White, Walter H. Goldberg, and Miss Lillian Whelpley. The bride was the recipient of many beautiful and useful presents.

MOFFATT-STAIRS—At the home of the bride's parents, Hawshaw, York Co., N. B., on November 9th by Rev. C. N. Barton, Ernest H. Moffatt of Dumfries to Clara M. Stairs of Hawshaw York Co., N. B.

JOHNSON DOUGLAS—At the residence of the bride's parents, Oct. 30th, by Rev. O. N. Mott, Joseph Johnson of St. John and Hannah R. Douglas, of Jerusalem, Q. C.

GOOD SHIPP—At the home of the bride, Jacksonville, Ga., on Nov. 20th inst., by Rev. Joseph A. Cahill, I. Allen Good to Miss Laine Shipp, both of Jacksonville.

FREEMAN-SWEET—At the Germain street parsonage on Dec. 11th, by pastor J. D. Freeman, Rev. J. G. A

Belyea, pastor of the Baptist church at Westchester, N. S., and Miss Mary E. Sweet, late missionary in Chicago, Ill.

DEWEY HUGHES.

The following item is clipped from the Grand Rapids Herald of Oct. 9th and will be of interest to many friends of the young bride in this section. She is a daughter of Deacon Edward Hughes of Old Ridge:

"On Tuesday of this week Mr. George I. Dewey and Miss Margaret Hughes, both of Grand Rapids, were united in marriage. The ceremony took place at the residence of Mr. and Mrs. Jas. Murchy, Rev. Brooks Hitchings officiating. Mrs. Murchy is a sister of the bride. The happy couple left on the three o'clock afternoon train for a brief visit to the Twin Cities. They will reside in Grand Rapids. Mr. Dewey has been a resident of this county for a number of years, being engaged in the logging business. He is one of the most popular young men in this part of Minnesota and his hosts of friends will join the Herald Review in wishing for Mr. and Mrs. Dewey a long and happy married life. The bride has lived here about one year, during which time she has made a large circle of friends."

Died.

ROBEY—At St. Martin's, Oct. 14th, Mrs. Edward Robey aged 42. All a loving husband could do was done for her. The doctors in St. Martin's failing to help her he carried her in her bed to the hospital in St. John for treatment, but finding no relief he brought her home to die. Our sister made profession of faith in Jesus some years ago, and was baptized by Brother Woodford who is now in the N. W. She lived a beautiful Christian life, and died joyfully looking forward to the heavenly mansions. She leaves a husband and five boys to mourn for her. Through her gentle Christian influence her husband and three of her boys were led to Christ, and are now members of the St. Martin's Baptist church.

LEVER—At F. W. St. David, Charlotte county, Mrs. Margaret C. Lever, wife of the late Benjamin H. Lever, passed away to her eternal home Nov. 3rd, in the 75th year of her age. Mrs. Lever was a child of God, a most devoted follower of Christ, a kind and faithful wife, and a tender, loving mother. Many years ago she professed her faith in Christ and was baptized by Elder Goar, a Baptist minister, and for the last ten years she has been a consistent member of the Kolling Dam Baptist church. In her last sickness she had the loving ministry of her children who stood around her dying bed until God took her to himself.

STARKEY—At Thornetown, N. B., Nov. 16, beloved wife of Elijah Starkey, 45 years of age, leaving a husband and six children, one brother and sister. Their loss is a sad one, but their loss is, we believe, for eternal gain. To the great Shepherd we commend their grieving ones.

HAMMOND—At the residence of her sister, Mrs. R. B. Jones, on Nov. 12, Mrs. Hammond, widow of the late Wm. W. Hammond. She leaves two sisters, Mrs. Jones and Mrs. Clara W. Dakin of Gondola Point, and two brothers—John N. and W. O. Barnaby of Waterport, Digby Co., N. S. Mrs. Hammond was a woman of deep sympathies, kind to the poor and afflicted, and active in promoting the interests of the church. During her last illness her trust in her Redeemer was strong. She knew in whom she had believed and was assured that he would keep what she had committed to his trust.

PORTER—At the home of his brother-in-law Deacon Jacob O. Porter on November 13th George Willford Porter, aged 43 years. He was a member of the Lower Woodstock Baptist church. Bro. Porter's relatives and friends will long remember his words of assurance.

CARPENTER—At Union Corner, Richmond N. B., on Nov. 22, after ten day's illness of pneumonia, Mr. Ruman Carpenter, leaving a wife, one son, a father and mother, two brothers and a sister to mourn their loss. Bro. Carpenter and his wife were baptized on the first day of last September in the gracious revival that took place at that time; he proved himself an earnest worker and two weeks before the day of his burial he led the Young People's Union. He said to his sorrowing wife and parents—"I am better prepared for this than I was six months ago. The funeral services were held in the church on Sabbath, Nov. 24th, in presence of a very large congregation.

ALLABY—At Saltsprings, on Nov. 1st, after a severe illness, Hannah Rebecca, widow of the late James Allaby, in the 71st year of her age, leaving a large circle of relatives and friends to mourn their sad loss.