

THE HOME MISSION JOURNAL

VOLUME III, No 16

ST. JOHN, N. B., AUGUST 27, 1901

WHOLE No. 66

The Way of Faith.

RIGHTLY considered, the narrative of Abraham's call records one of the most important events in the history of the race. If we except the fall of Adam, and the crucifixion of Jesus, probably it is the most important, for it marks the beginning of new spiritual order in the world. From the call of Abram and his response to it came the separation of the Chosen People from the rest of mankind—a nation to whom God revealed Himself; to whom He imparted those large and vital conceptions of spiritual religion upon which Christianity rests. It is impossible to understand Christianity without Judaism, or Judaism without Abraham. In reading of the call of Abram we stand at the fountain head of mankind's spiritual history. This sheik of the desert was the progenitor and forerunner of all those who live the life of faith.

Much has been written and preached about faith that obscures its real nature. In the career of Abram, and especially in his leaving Chaldea, we see this spiritual quality in its simplest form. It is something different from a servile obedience to a command. If Abram had simply been ordered to emigrate to Palestine, and obeyed the order, we should feel that his conduct was not necessarily an act of faith. Faith always presupposes some conception of the divine character that elicits other sentiments than the sense of fear or subservience to authority. It rests upon some perception of qualities in God that inspire love and trust. That is why the Scriptures so abound in promises, which are the richest disclosures of the divine character. There is seldom or never a command that is not linked to a promise. Even the Ten Commandments that seem like a series of prohibitions, without any further outlook, are not understood until they are read in the light of the promises that are connected with them in the Book of Deuteronomy. Abram's faith was not obedience to a military order. The command was accompanied by promises that appealed to the best desires of a right-minded man.

And Abram's faith was shown in his whole-hearted, self-sacrificing surrender to the combined command and promise. His faith was something more than belief, it was a belief that led to the corresponding action. It was something more than obedience, it was obedience inspired by a great promise and trust and hope. The surrenderers of intellect and affection and will to the sufficiently attested revelation of God are the component parts of faith.

And in leading Abram to faith God did not scruple to address the whole man. He appeals to his desire for posterity and influence. "I will make of thee a great nation, and make thy name great"; to his desire to bless others, "in thee shall all the families of the earth be blessed," and later to his most spiritual desire for fellowship with Himself. "I will be thy exceeding great reward." God's promise touches his whole life. Some of the motives addressed to Abram are higher than others, but all are good, and gradually these motives took their proper place in Abram's life, as they do in every obedient life. There are few more interesting studies than to watch the development in this man of increasing susceptibility to motives of higher quality. Until after his self-denial, following the rescue of Lot, he was ready for the supreme appeal and promise, and his whole life rested in it. Fear not, Abram, I am thy shield and exceeding great reward." (Gen. 15:1).

Spiritual Rest.

I WENT to an oculist the other day to beg for glasses that would keep my eyes from getting tired.

"My dear madam," the doctor said, earnestly, "the prescription for tired eyes is not a new pair of glasses, but rest."

"Of course," I answered impatiently, "but in

my case that is impossible. I am obliged to use my eyes steadily, twelve hours, at least, out of the twenty-four. Now, please don't say 'rest' to me again, but do the best you can to help me work."

The good man sighed. No doubt he was often persecuted with unreasonableness like mine, but I waited in silence while he considered my case. "You live in the country, I believe?" he said presently.

"Yes, in a small village; it is the same thing."
"Have you a distant view from your window?"
"Oh, doctor," I cried; "if I could only show it to you!" And, forgetting my business and his, I began to expatiate with an enthusiasm known only to the mountain-born and mountain-bred upon the glories of the Allegheny foothills from my back window, and the noble Blue Ridge peaks facing my front door.

"That will do," the busy man interrupted me, smiling; "that will be better than glasses. When your eyes are tired following your pen or the lines of a book, go and stand at your back window or your front door and gaze steadily at your mountains for five minutes. Ten will be better. You see what I mean? This will serve to change the focus and to rest your eyes, as walking up hill rests a man who has been footing it all day on a level."

I have profited daily by this simple prescription. Do not think, however, that I am giving you this as a medical advice. How do I know what your eyes need? But to me has been given a daily parable. "Soul of mine," I say to myself as I stand gazing at old Jump Mountain, "are you tired of the little treadmill of care and worry, tired of the smallness of self, tired of the conflict with evil, tired of the struggle after holiness, tired of the harrowing grief of the world, tired—tired to death of today? Then rest your spiritual eye by a far vision. Look up to the beauty of his holiness."

"Look upon that great multitude whom no man can number who stand in the presence of our Lord. Look at the dear ones who now share the many mansions with their Master and ours. Look away at the day, the promised day, when Jesus will come again in power and glory. Rest you, soul, by these far, fair visions."—*Union Gospel News.*

Wasted Not Lost.

MARY'S ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service, we shall make it a lasting blessing to the world, and we shall be remembered for ever.—*J. R. Miller, D. D.*

One-Tenth for God.

THERE is a story about a native preacher in India who thought he was getting too small a salary, and so he would not give anything to the support of the mission church. The missionary urged him to try for three months giving one-tenth of his salary. He thought he and his family would starve if he did it, because his salary was so very small; but when the next quarter came around he went to the missionary, with shining face, and said, "Nine-tenths with God's blessing is better than ten-tenths without it." That is what the thirtieth verse of the tenth chapter of Mark means.

A Warmer Worship.

OUR worship needs to be more humanly and divinely warm. Channing calls a church without devotion "the coldest place on earth." Rational instruction, or the thought-side of religion, may well claim a large place; but the sermon itself requires an atmosphere. Unless our "exercises" are merely formal, hymn and prayer, too, will kindle and blaze with heavenly light. We want also the cheer and comfort of human fellowship; we want to bring our families together, under the sheltering name of a common Father. Home life will be all the richer and sweeter if we carry from the church a feeling of 'broader brotherhood, a sense of kinship with other men, women and children, and some hint of our relationship to all who share our common nature.' And our custom of clasping each other's hands itself becomes more and more like a sacrament when we have meditated together on higher themes, and joined heart and voice in some uplifting service.—*Charles G. Ames.*

A Judge on Liquor.

In opening the Superior Court in Charlotte the other day, the presiding judge said, in his charge to the jury:

"Gentlemen of the jury, if any of you are in the habit of drinking intoxicating liquors, I hope you will desist from the habit this week. A man is not fit for the discharge of any duty when he is under the influence of whiskey. It is not only a contempt of court, but it is a misdemeanor for a juror to become intoxicated. I wish, also, to impress the fact on the minds of the suitors the witnesses and the officers of the court, that you cannot properly discharge your duty when under the influence of liquor."

Undoubtedly this testimony is true. Whiskey does incapacitate men for business. No one wants to trade with an intoxicated merchant, or entrust his interests to an intoxicated lawyer, or have an intoxicated physician prescribe for him, or an intoxicated jury decide a case in court.—*New Jersey Methodist.*

Avarice.

It sometimes takes heroic measures to effectually suppress avarice when we find it arising in our bosoms. Canon Farrar tells of a case that came under his observation: "A gentleman, at the beginning of his fortune, had made up his mind that he would always give a tenth of it to God. It happened to him, as it has happened to thousands who have made this rule, that God continually blessed and prospered him in his worldly concerns; but as his riches grew ever greater, the fatal temptations to hoard his acquisitions increased also, and as the tenth began more and more to represent a large sum, he felt inclined to shirk the sacrifice. Despising himself for his own traitorous meanness, he said to himself, 'Henceforth to the end of your life you shall give a seventh and not a tenth.' And so he punished his own transitory pusillanimity by forcing himself to make perpetually a larger sacrifice."

A Beautiful Answer.

The story is told of a little girl in England who, when rain water was scarce, saved up as much of it as she could and then sold it for a cent a bucket. In this way she earned nearly five dollars, which she brought to the Missionary Society. She was a modest little girl, and when the secretary of the Missionary Society asked her for her name, she hesitated and failed to answer. "But I must put down where the money came from," said the secretary. "Call it rain from heaven," replied the little girl.

The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published semi-monthly by the Committee of the Home Mission Board of New Brunswick.

All communications, except money remittances, are to be addressed to

THE HOME MISSION JOURNAL,
14 Canterbury Street, St. John, N. B.

All money letters should be addressed to

REV. J. H. HUGHES,
Carlisle, St. John.

Terms, - - 50 Cents a Year

Paul Crandal's Charge.

BY HOPE DARING.

CHAPTER IX.

Christmas passed quickly. A few days after, an incident occurred which added fresh fuel to the flame of Paul's zeal.

Late one afternoon a message came from a poor woman whose dissipated husband had been induced by Paul to take the pledge. Mrs. Kent asked the minister to come, and he set off at once.

On reaching the shabby little home, he found a rough, hard-faced man busy carrying out the poor furniture. Mrs. Kent was crying, while a couple of women were vainly trying to comfort her.

Paul was soon in possession of the facts. The house belonged to French, the rent was past due, and the saloon-keeper had found in this extreme measure a means of wounding Paul and also of revenging himself upon Kent, his escaping victim.

"Where is your husband?" Paul asked. "Oh, sir, that is the worst of all! When Hiram learned what was coming, he grew desperate, and said there wasn't any use of trying. He started off, and I am afraid he went straight to French's. Oh, Mr. Crandal, my poor heart will break. I thought better days were coming."

"Better days are coming, for God rules." Paul Crandal's voice rang out like a trumpet blast. "Mrs. Crane, you take Mrs. Kent and her baby to my home. Mrs. Lee, here are two dollars. Get a man to take the furniture out to Amos Shedd's. I will write a note asking him to let it be stored in his empty tenant house for the present. Keep up good courage, Mrs. Kent. I am going after your husband. Ask God to go with me."

Hiram Kent had fought long and fiercely against the demon that was striving to regain dominion over him. Slowly he yielded and, after wandering aimlessly about, drew near the saloon. He stood staring hungrily at the light which the curtain only half veiled. Silas French caught a glimpse of him and hurried out.

"Ah, you see which are best after all, Kent—new friends or old ones. Come in and have a drink and we will talk it over."

Just then a firm hand was laid on Hiram Kent's arm. "Come," Paul Crandal said, in a tone of command. "In God's name, come with me."

Even Silas French shrank before the young minister. Kent made no resistance, but allowed Paul to lead him away.

"I must go home," he exclaimed. "Oh, I have no home, and I left my wife alone."

Paul hurried him on. "I have cared for your family. There is another matter you must consider now."

They had reached the church, and the pastor led his companion up the steps. Within was a fire and a single lamp, in readiness for choir practice an hour later.

Paul turned to the man at his side. "Hiram Kent, there is only one help for you. If—"

Kent stayed the words of the speaker with a sudden fierceness. God knows I want to reform, sir. You don't understand. This cursed appetite! There are times when I'd barter my soul for drink."

"And you will do it left alone. God can take away that appetite; all other methods will fail. Will you ask his help?"

Hiram Kent had once known the joy of serving Christ. Before his mind's eye flashed his life—a wasted and useless manhood, following close after a bright and happy boyhood. His wife's pleading face, sadly changed from that of the merry girl whom he had wooed, rose before him. He had tried so many times and failed. There was no hope for him, unless God would hear his cry. "Pray for me," he said in a hoarse voice.

They knelt together in the dim church. The wind dashed a sudden gust of rain against the windows, almost drowning the voice of Paul. He prayed as only one can pray who lives close to God, confidently, yet submissively. When he ceased, another voice took up the strain Hiram Kent's words were broken, but into them crept a tone that stirred the heart of the single listener with joy.

After a little the two men rose and clasped hands.

"I am safe," Hiram Kent said softly. "Oh, my heart overflows with rapture! Thank you, thank you. I must find my wife and tell her all."

"Mrs. Kent is with my mother. You and your family are to be my guests until some other arrangements can be made."

The following day it was announced that special evening services would be commenced in the church the next Monday evening. Before that time arrived Paul had settled the Kents in the tenant house of Amos Shedd. The old man offered Hiram Kent employment for a year, and the offer was gladly accepted.

There was a great deal of talk in the village concerning French's treatment of the Kents. Paul began to receive an occasional encouraging word from those outside of the church who had thus far held themselves aloof from the affair.

The evening for the beginning of the services arrived and the church was well filled. Paul preached a short sermon and closed by saying that before he addressed the unsaved he would give the Christians an opportunity to testify of God's goodness.

He had hardly ceased speaking when Deacon Hardy was upon his feet. He began by saying:

"I wish to call the attention of the church and pastor to the position in which we are placed. Tomorrow the mortgage upon this building, which is dedicated to the worship of God, is about to be foreclosed. We are powerless. You all know what we have to thank for this state of affairs."

A man from the back part of the room pushed his way down the aisle. A murmur of surprise ran through the congregation when the face and form of their well-known presiding elder was recognized. He raised one hand, in which he held a folded paper. Instantly the room became perfectly quiet.

"I was called here on business today," Mr. Carveth began in his usual abrupt way. "That business detained me until I was late at church, so I took a seat near the door. I hold in my hand the mortgage Deacon Hardy speaks of. It is paid, cancelled, and presented to the church. This has been done by our brother, Amos Shedd."

TO BE CONTINUED.

Use What You Have.

"What is in thine hand, Abel?"

"Nothing but one wee lamb, O God, taken from the flock. I purpose offering to thee, a willing sacrifice."

And so he did. And the sweet smell of that burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for me."

And he did; and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine Only One called Jesus."

And so she did; and not only did the perfume fill the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is it thou hast in thine hand?"

"Only two mites, Lord. It is very little; but then it is all I have, and I would put it into thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm prompting others to give to the Lord.

"What is it that thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but inspired by her loving life, "Dorcas societies" even now continue their benign mission to the poor throughout the earth.—*Christian Budget.*

REV. THOMAS TODD.

Another veteran among the workers in our denomination has passed away, the oldest by ordination on the ministers' list for this province, in which his entire service has been given. Scarcely had the news of Father Springer's death appeared in the press when the despatches announced the sudden removal of Bro. Todd. They had long been companions and co-laborers in christian service, and in death they were not far divided.

Bro. Todd was a native of Londonderry, Ireland, where he was born in 1824. When but a lad of fourteen he came to America, following his brother, the late Henry Todd of the Narrows, Queen's Co. Having been shipwrecked on the voyage out he landed on the coast of Nova Scotia without clothing or money, and it seemed at first as if nearly everything went against him. Being possessed, however, of an indomitable will, combined with unusual natural ability, he soon rose superior to circumstances, and at length found remunerative employment in one of the banks in St. John.

His early religious training had been among the Presbyterians, but before attaining manhood his investigations led him to accept immersion as the scriptural ordinance, and without wavering he obeyed the Master's command as soon as the light had been revealed to him. He professed religion under the labors of Rev. Samuel Robinson, who had himself some years previous also been a Presbyterian, and who like young Todd had yielded to the overwhelming evidence of truth in favor of believers' baptism.

Not long after his conversion our brother felt that he was called to preach the word, and after manifesting his gifts among his brethren he was duly licensed by the Brussels street church in 1844. His ordination took place four years later, since which time he has enjoyed almost uninterrupted good health in the prosecution of his ministry. He held pastorates at Woodstock, Sackville, Moncton, Sussex, St. Stephen, Hampton, and several other places, only retiring from active pastoral labor a short time before his decease.

During his ministry he baptized over 1,300 candidates and attended over 1,700 funerals. He leaves a widow, who was formerly Miss Shaftner of Nova Scotia, and one son, Rev. F. S. Todd of Brunswick, Maine, Dr. H. C. Todd, also of Maine, and Rev. Thomas W. Todd of Nova Springs, Iowa, are grandsons.

For some years Elder Todd has resided in Woodstock, where his death occurred on the morning of Friday, July 5th. He was 77 years of age.

USEFUL TO KNOW.

Ice-cream is said to be an infallible remedy for hiccoughs.

A writer in one of the scientific periodicals recommends walking backwards as a cure for nervous headache.

To tell good eggs, put them into water; if the butt ends turn up they are not fresh. This is said to be a certain test.

A convenient substitute for a corkscrew, when the latter is not at hand, may be found in the use of a common screw with an attached string to pull the cork.

For bee stings salt at all times is a good cure. Sweet oil, pounded mallows, or onions, powdered chalk made into a paste with water, or weak ammonia are also efficacious.

The common strawberry is a natural dentifrice. Its juice without any preparation dissolves the tartarous incrustations on the teeth and also makes the breath sweet and agreeable.

To polish wood take a piece of pumice stone and water, and pass regularly over the wood until the rising of the grain is cut down; then take powdered tripoli and boiled linseed oil and polish to a bright surface.

The value of pepper was known of old. We read that when Rome had to be ransomed from its barbarian conqueror in the year 400, Alaric demanded 3000 pounds of pepper among the payments and that Hippocrates used it in medicine, applying it to the skin.

To drive out the mosquito, Consul Plumacher, of Maracaibo, advises the planting of castor oil beans in yards and about buildings. He says he knows from personal experience that where the castor oil bean grows no mosquito or other blood-sucking insect will abide.

Maine Baptists.

We are pleased to learn that Rev. A. T. Dunn, D. D., secretary of the Baptist Home Mission Board of Maine, plans on being present at the approaching session of the New Brunswick Convention at Hartland. For many years we have been anxious to meet representations of the Maine Board as there are certain stations in connection with the St. Leonards and St. Francis fields which lie over the Maine line and should one think be fostered by the Board of that state. Doubtless arrangements can be made for the satisfactory working of these fields in the future. Dr. Dunn forwards the minutes of the Maine anniversaries, containing full details of Home Mission work and also general statistics. There are in the state 245 churches, with a membership of 19,829. These are grouped in twelve associations, the minutes of which are published with the reports of the convention. We notice that the Home Mission Board gave assistance to seventy churches, in sums ranging from \$20 to \$225, netting a total expenditure of \$4,077.25. Our brethren across the line with a church membership not a little larger than our own, support a college with four academies in various parts of the state. In this respect they set us a most enviable example. Colby College, located at Waterville, has a well equipped faculty and receives the generous support of her constituency. In the academic department they have Coburn Classical Institute at Waterville, Hebron Academy in a delightful interior town, Higgins Classical Institute at Carleton, and Ricker Classical Institute at Houlton, only a few miles from the Carleton County line. These institutions are doing a grand and noble work for our brethren in their educational service.

In a note to the secretary of our convention Dr. Dunn says, "I hope to attend the annual meetings of your convention and it now looks as though this date is Friday, September 13th, and continuing over Sabbath, and that the place is Hartland, Carleton County. I do not know just where that is, nor how best to reach it. Among my many deficiencies of all kinds I must class my ignorance of the geography of New Brunswick, never having visited there at all, and never having stepped foot on it except on the extreme western border, so you will have to give me instructions. It is my purpose to be in Eastport, Washington County, on Thursday, September 12th, and I shall go from there to you. I shall look forward with pleasure to meeting you and the brethren of your convention. May God bless you in all your work, and in your preparation for the coming meetings. I send our minutes, please send yours.

The sessions of the Maine Convention come just two weeks later than ours. Their last annual meeting was held at Yarmouth beginning September 26th. Among their present ministers we notice the names of the following who were once settled in New Brunswick; H. A. Charlton, at Easton, J. A. Ford at Eastport, Geo. F. Jenkins at Appleton, and F. S. Todd, at Brunswick. We hope to cultivate a more intimate acquaintance with our brethren across the line, who are one with us in the great work in the Master's Kingdom. Dr. Dunn has consented to give an address on Home Missions at Hartland at the public meeting on Saturday Evening, and we shall look forward with much eagerness to the enjoyment of a treat on that occasion.

Ordination.

The council called by the Tobique Valley Baptist church to consider the advisability of setting apart to the gospel ministry, by the laying on hands, their pastor Charles Sterling, met on the 7th inst. Woodstock, Hartland, Florenceville, Andover and Connor's Baptist churches were represented.

Rev. A. H. Hayward was chosen moderator. Mr. Sterling being called, gave an account of his conversion, call to the ministry and view of Christian doctrines. After being closely examined on a number of important questions, the council was unanimous in its decision to proceed with his ordination.

Rev. W. S. Martin preached the ordination sermon. Rev. Charles Henderson gave to him the right hand of fellowship, Rev. A. H. Hayward the charge to the candidate, Rev. Mr. Wetmore the charge to the church and a prayer was made by the writer.

Pastor Sterling is doing a good work and we trust he will have the prayers of all our brethren in the ministry.

D. W. DENMINGS, Sec'y.

Keeping Young.

A sore temptation to the aged is a tendency to querulousness and pessimism. Losses are unduly magnified and gains are not rightly appreciated.

While we cherish and cling to many of the things that are old, and all are the better for having been well tested, let us not seek to put our eyes in the back of our heads and live only in the past.

Keep step with the times; keep sympathy with young hearts; keep in touch with every new born enterprise of charity and in line with the marchings of God's providence. A ten minutes of chat or play with a grand child may freshen you more than an hour spent with an old companion or over an old book.

Above all, keep your hearts in the love of God and walk in the sunshine of Christ's countenance. Our "Indian Summer" ought to be above the most golden period of a life consecrated to him who brought us with his precious blood.

Eye hath not seen, tongue hath not told
And ear hath not heard it sung,
How buoyant and fresh, though it seem
to grow old,

Is a heart forever young.

REV. T. L. CUYLER.

Gluttony.

Gluttony is a prolific source of disease. The excess of food taken in clogs the system. The natural process of blood purification is defeated. Some portion of the five hundred grains of urea which should be eliminated in every twenty-four hours is retained; the kidneys suffer; the liver grows lazy; the skin becomes dry; the tongue parched and pasty. Biliousness ensues. Dyspepsia develops. Headache follows. Neuralgia becomes chronic. There is nervousness and despondency. Tumors grow, and our glutton is an invalid for the rest of his life.

Every mother and every wife should know that many a drunkard is made by overseasoned food at home. An irritable condition is established, which imperiously demands that the stimulation shall be kept up. There comes into existence an irritation of the delicate membranes which only more excitement can satisfy.

Lord Byron knew 'the very devil' was in the hot dishes he carved, but was at last 'willing to go to Toblet for the privilege of indulgence.'

Often it is only by keeping harmful things out of sight that men are prevented from imbibing them.—*The Home Queen.*

A Grecian Legend.

There is a legend that, upon one occasion in the latter days of Greece, when all practical faith in the gods had died out of the minds of educated people, a prize was offered to the sculptors of Greece for the best statue of a certain god; and down in the countryside, somewhere by a marble quarry, there lived a country lad who still believed in that god, and for love of him desired to make the statue.

He chose a block of marble and hewed away manfully. He had before his mind a beautiful ideal of the grace and majesty and power of that god; but when he had wrought his best he made made a very crude statue indeed.

And the legend says that his god, seeing his endeavor, when the trial came and the experts were laughing at his crude thing which the boy had shaped with clumsy hand but believing heart the god himself entered into that pathetic marble failure, and then all the harsh lines flowed into perfect symmetry, the head was lifted proudly, and the marble glowed with all the nameless grace of life.

This legend out of ancient Greece faintly shadows forth the actual fact for you and me today, that God the Son is within us. He entered when we believed. He is now asking from us yieldedness to Himself—*C. I. Schofield, D. D.*

Religious News.

ANDOVER, N. B. About three months ago our esteemed Brother Marple spent a few days with us at Aroostock Junction and three young women were baptized.

R. W. DENMINGS.

MEDUCTIC. The Lord has favored us. Have been holding services with the 3rd Canterbury church. Three were baptized last Sunday morning. In the afternoon at Canterbury we preached to a crowded house, after the sermon two promising sisters were buried with Christ in baptism. We expect others to follow and unite with the first named church. Pray for us.

C. N. BARTON, Pastor.

August 6th.

DORCHESTER, N. B.

Following the revival the people of Woodhurst, a section of the 1st church, at once put the meeting house in the hands of the carpenters and painters with charming results. The walls of the interior have been tinted and transforms the appearance of the audience room. New platforms, a new pulpit and new carpets are some of the features. The exterior has been painted with two coats of white paint. A new platform at the entrance, and the tinting of the windows glass the entire property a new appearance. The renovated property was rededicated on Sabbath, August 4th. After putting forth many efforts we succeeded in getting a Baptist preacher to assist us in the exercises. Rev. Mr. Lamb, the Presbyterian pastor at Dorchester, preached an admirable sermon in the morning, the pastor in the afternoon. Mr. Baird (Lic.) a ministerial student from Acadia College, preached in the evening. The combined offerings reached nearly \$60, and with what the Committee had on hand the expenses have been paid. We thank God for a steady advance in all lines of work. After a little let up we hope to open up a more vigorous campaign in the early autumn.

B. H. THOMAS.

In 2nd Elgin the church has 2ND AND 3RD ELGIN purchased a parsonage in a CHURCHES A. CO., central part of our field.

N. B. The prayer meetings and Sunday Schools are fairly well maintained. 3rd Elgin. It was our privilege on Lord's day, 14th July, to baptize a mother of whom we baptized three sons recently. How true it is God makes use of children to lead parents in paths of duty. Also Lord's day, 28th July, we baptized Arthur Leema, a promising young man. So the work goes on. Brethren pray for us. I. N. THORNE.

The Sunbeam Mission Band, First Harvey Baptist Church is now in a flourishing condition, with a membership of about forty-five. At the beginning of the year for various causes the Band was in a dormant condition, but for the last few months the interest has revived. We have had our annual concert, at which a collection of eight dollars was taken. The monthly meetings which are held Sunday afternoons are well attended and full of interest. The amount raised during the past year is \$10.78. Trusting that in the year to come the Band will be true to its name "Sunbeam." Bessie Terris, Secretary.

PENNFIELD. Nothing special to report from these churches. Our work is as usual. Congregations good. I have agreed to remain with the churches here for another year. Remember us in your prayers.

T. M. MUNROE.

As a result of a three year's course of study in Christian Theism, Rev. J. W. Brown of Havelock, N. B., has lately received from the Illinois Wesleyan University of Bloomington, Ill., the degree of Ph. D.

Rev. C. W. Sables has moved from Temperance Vale to Kingsclear, York Co., and asks his correspondents to address him at the latter place.

Rev. A. J. Hughes, of East Boston contemplates a visit to this province in September, and will attend the New Brunswick Baptist Convention at Hartland.

Rev. J. H. Hughes occupied the pulpit of the First Baptist Church in Hillsboro, on Sunday last. His many friends there were pleased to hear him give the old time gospel.

Convention.

The eighth annual session of the New Brunswick Baptist Convention will open at Hartland, Carleton County, on Friday, September 13th, at 10 a. m. The Sunday School Convention will hold its sessions on Thursday preceding the regular meeting of the Convention. The Baptist Annuity Association meets with the same body on Saturday at 3 p. m. The churches and the Sabbath Schools are requested to appoint delegates so that a full attendance may be assured.

TRAVELING ARRANGEMENTS

The following arrangements are announced to delegates expecting to attend the convention at Hartland. The Steamer May Queen, the Star Line Steamers, and the Canada Eastern Railway issue free return.

The I. C. R. returns free if more than ten have standard certificates. Delegates coming by this line are advised to purchase at starting point through tickets over both I. C. R. and C. P. R. direct to Hartland. The C. P. R. returns delegates passing over that line at one-third fare, if more than fifty have standard certificates.

If less than fifty, return tickets will be half fare. In all cases delegates are advised to ask for standard certificates when starting.

W. E. M.

Charles Lamb To Young Men.

THE waters have gone over me. But out of the black depths, could I be heard, I could cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and you feel it all the while emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to hear about him the piteous spectacle of his own ruin. Could he see me fevered eye—feverish with the last night's drinking and feverishly looking for to-night's repetition of the folly; could he not feel the body of the death out of which I cry, hourly with feeble outcry, to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

The pastor of a Baptist church in Indiana has threatened to expel all members who do not pay their share of the church expenses. He is, apparently, adopting extreme measures hastily. But is it not a fact that church members who fail to support the church according to their ability should be subject to discipline in some form.

No Man Gave Up to Him.

VERY suggestive are these words in our Lord's matchless parable of the prodigal. No man gave unto him. He was reduced to the last extremity. His portion had been spent, and his means were all exhausted. He would fain have satisfied the cravings of his hunger with the swine's food. But no man gave unto him. It was largely the way of the world in those days. Helplessness evoked no pity; for one to be down was to invite still further oppression and abuse. In Greece the weak were put out of the way. In Rome the aged and infirm among the slaves were cast out to die. A pack of wolves was almost as human to the sick among them as on the whole was the world in the time of Christ to those who were helpless. It is his coming into it that has made the difference. Now ministry to the needy abounds on every side. Men give where men want. Few would pass a fallen child on the street, and few will turn away from appeals for help. The ministry of the ice fund, the excursions of the Country Week, the sanitariums established by great journals and others, all testify to this better spirit. The world's indebtedness to Jesus Christ in all directions is beyond estimate, but in no respect is it greater than in the ministry he has brought where misfortune and helplessness prevail.

Belief.

Both in the Greek and in the English tongues "Belief" is a suggestive and beautiful word. Some have supposed that its English form was derived from the Gothic "*belifjan*," and that it thus expresses the truth, the doctrine, the principle, by which a person lives or according to which he conforms his entire life. The latter part of the word is closely connected with leave, lief and love; it suggests the idea of what is dear, pleasing or lovely. The combination of the idea shows that he who is truly believed is truly loved.

Church discipline seems to be fast dropping out of the life and administration of the church. This, as the Presbyterian remarks, would be a blessed thing if it meant that there was no longer any need for it, because of the consistent, pure and noble lives of her members; but when it is remembered that many of them are merely nominal disciples, derelict in religious duty, and even doing things which bring disgrace upon the Christian name and profession, it is a cause of regret and alarm that discipline is becoming a lost art. We do not favor its indiscriminate exercise, but after other efforts for the reclamation of offenders have failed, it becomes absolutely necessary. It is neither a popular nor a pleasant procedure, but when duty calls for it, let it be undertaken in the spirit of love and fidelity, first to save the offending party, if it is possible, and if not, then to purge the body of Christ of the unworthy and of the incorrigible. The great Head of the Church has instituted it for these purposes, and he will bless its wise, loving and faithful administration.

Married.

WARD FOSTER—At the home of the bride's parents, Upper Maugeville, on June 26th, by Rev. W. Robinson, Bessie A. Foster to John L. Ward, of Maugeville, Sudbury county.

BRADLEY WEBB—At the residence of the bride's father, Gibson, on June 12th, by K. V. W. Robinson, assisted by Rev. A. D. Paul, Annie Webb to Hiram Bradley of the same place.

MCLEAN-GRANVILLE—At 20 Kennedy Street, St. John, on August 7th, by Rev. Alex. White, Charles Bartlett McLean to Anna Ethel Granville of Waterboro.

ROBINSON-ROGERS—At Surray, N. B., August 3rd, by Rev. Milton Atkinson, Stephen C. Robinson to Lydia Rogers, all of Hopewell Hill, Albert county.

JONES CHASE—At the Main Street Baptist parsonage, on July 10th, by Rev. Alex. White, William Henry Jones to Minnie Chase, both of St. John.

MCCAUSLAND-THOMPSON—At the Baptist parsonage, Fairville, on Saturday last, Rev. A. T. Dykeman united in marriage, Harry McCausland, who holds a responsible position in the pulp mill, and Mary E. Thompson, of P. E. Island.

KEIRSTEAD-GOUCHER—At Collina, July 31st, by Rev. W. Camp, Wilmet L. Keirstead to Dannie L., eldest daughter of Gilbert Goucher, all of Studholm, Kings county.

BURDEN-PORTER—At the residence of the bride's mother, Mrs. H. Woods, Fredericton, on August 5th, by Rev. James A. Porter, Edgar A. Burden and May Porter.

COLLICUTT BLAKNEY—At the residence of the bride's father, Hill Side, Elgin, Albert County, N. B., June 26, by I. N. Thorne, Clifford J. Collicutt and Catherine G. Blakney, all of Elgin, a belt County.

MILLER-BROWN—At Chipman, N. B., on 14th inst, by Rev. W. E. McIntyre, C. as. E. Miller to Maggie J. Brown, both of Waterborough.

CRONKHITE STAIRS—At the Baptist parsonage, Fredericton, Aug. 13, by Rev. J. H. McDonald, Miles Gordon Cronkhitte and Nettie Jane Stairs, both of Southampton.

TINGLEY-HUCKINS—On Aug. 14th, at the home of the bride's father, by Rev. M. R. Fletcher, Holmes H. Tingley of Chester, Albert county, N. B., to Susie E. Huckins of Brookton.

Died.

STEEVES—On July 15th, at Weldon, Albert county, N. B., Deacon Lewis A. Steeves, aged 82. Our beloved brother was a member of the 1st Hillsboro Church for over 60 years and for several years just has ably filled the honorable office of deacon. He was a consistent Christian, a generous supporter of the work both at home and abroad and in every way a most useful helper. In disposition he was quiet and retiring, in manner gentle and kind. He will be greatly missed in the home, the church and community. He leaves two sons, one daughter and 10 grandchildren to mourn their loss.

BURDEN—Mrs. David Burden, of Prince William, fell quietly asleep in Jesus, on July 28th, in the 80th year of her age. She was a member of the Baptist church in Prince William for about fifty years. "Blessed are the dead that die in the Lord."

LEMON—At Gaspereaux, Chipman, Queens County, on the 5th inst, of kidney trouble, Frank Lemon, aged 62 years, a member of the First Chipman church. The deceased leaves a brother and two sisters, besides many other relatives, to mourn his departure.

BETTS—Gracy Betts, daughter of Samuel Betts, departed this life at Boiestown, July 11th, in the 5th year of her age.

STILES—At Pollet River, July 30, Alexander Stiles, aged 56 years. He was a member of the Pollet River church and although the call to depart came suddenly, there is hope that faith in Christ Jesus was his.

MURPHY—Mrs. James Murphy died at Boiestown, July 2nd, in the 56th year of her age. Sister Murphy was a most faithful and consistent member of the Ludlow Baptist church. She will be greatly missed in the home and community. The sorrowing family have sympathy of their many friends.

KNOX—At Salmon Creek, Chipman, N. B., on 26th inst, Isaac O. Knox, in the 61st year of his age. The deceased leaves a widow, five sons and two daughters to revere his memory. He was a member of 2nd Chipman church.

WHITCOMB—At Sackville, July 30, Agnes E. Whitcomb, aged ten years. The little girl who's home was in Boston, had been in poor health for some time before school closed, and came to Sackville to spend her holidays and recruit. Everything delighted her and she seemed rapidly to gain strength. But she suddenly was taken ill and in three days passed to the greener fields and happier life of Paradise. We commend the bereaved parents to the tenderness of Him who loved little children, and who said, "Suffer them to come unto me, for of such is the kingdom of heaven."

BARNES—On July 19th, at McDonald's Point, William Barnes, aged 62 years, leaving a wife, three daughters and two sons to mourn the loss of a devoted husband and father. Three brothers and two sisters also survive him. Twenty-seven years ago Brother Barnes professed faith in Christ and was baptized by the late Rev. Thos. Todd. During all the years of his Christian experience he was ever ready to give a reason for the hope within him and died leaving the blessed evidence that he had been redeemed by the blood of the Lamb. In his home, he was truly a model husband and father and ever ready to entertain and care for the stranger who might come his way. May God bless the sorrowing ones and comfort them as he alone can.

WELLS—In Boston Mass., on the 25th of July, of peritonitis, Susie, youngest daughter of the late John P. Wells of St. John West. Sister Wells was the possessor of a fine voice and previous to her departure from Carleton about two years ago, was an esteemed member of the congregation and choir of the Carleton Baptist church. Her funeral services were conducted by the Rev. B. N. Nobles, on Monday, 29th, at the residence of her sister, Mrs. Robt. Hamm, for whom and the surviving members of the family sincerest sympathy is felt.