

# THE HOME MISSION JOURNAL

VOLUME IV, No. 14

ST. JOHN, N. B., JULY 29, 1902.

WHOLE No. 93

## A Proposition.

We have been asked by quite a large number of our subscribers to make the "HOME MISSION JOURNAL" a weekly paper instead of a bi-monthly as it is now and always has been, and our reply to this request is as follows: If one thousand or more of our present subscribers will agree to pay 75 cents a year for it and have it come to them once every week we will begin to issue it once every week from the first of Jan., 1903, and we give from now until the first of December next for all who are willing to accept this proposal to signify the same by sending us a postal card stating that they will continue to take the paper on these terms after Jan. next. Any subscribers whose year ends any time between now and January and who will accept this new offer will please in making payment for the past, add 25 cents to the 50.00 pay for it for the remainder of this year.

We hope all our present subscribers will continue the paper to the close of December next and then begin the new year by taking it every week at 75 cents a year.

No money need be sent in for the new year until Jan. 1903. As we will want to see if one thousand at least will agree to take the paper on the above terms. If there is not that many we shall continue it as heretofore twice a month at 50 cents a year.

THE MANAGER.

## The Incalculable Resources.

The family of the Herods is closely connected with the fortunes of the Gospel. Herod the Great, the founder of the family, ordered the massacre of the innocents at Bethlehem, from which Jesus only escaped by a divine warning given to Joseph. His son, Herod Antipas, put John the Baptist to death; and one of his grandsons, Herod Agrippa I., put to death the Apostle James, while before his great-grandson, Herod Agrippa II., the Apostle Paul made his memorable defence.

We see the infant Christian church thrown into consternation and almost despair by the execution of James and the imprisonment of Peter. Thus far the company of believers have only had to contend with the religious persecution of the Sanhedrin and the prejudices of the Pharisees. None of the Jewish authorities represented the civil power. There was a fixed limit to what they could do. But when Herod, the representative of Roman power, and one of the most influential princes of his time with Caesar, put one apostle to death and imprisoned another it looked as if the end of the church might have come.

It is interesting to note how Luke emphasizes the hopelessness of Peter's deliverance. The murder of James throws its dark shadow over the probable fate of Peter. The unnecessarily heavy guard emphasizes the determination of Herod that he should not escape. The last night before Herod would present Peter to the mob had come. The members of that little band realized that they had only one resource—and that was—prayer. When we set before ourselves these circumstances we can appreciate the meaning of Luke's statement. "But prayer was made earnestly of the church unto God for him."

And in this conflict between state and church, in which every possible advantage appeared to be on the side of the state, we see the apostle delivered; the church's strong opponent, Herod, visited with the divine judgment, and the church saved. Indeed, from the contest the church emerged with greater vitality. The section closes with the statement. "But the word of God grew and multiplied."

Is there not in this suggestion for all time? The peculiar power of the church does not reside in meeting the world with the weapons of the world, but in the incalculable divine resources. That is the real and vast asset of believing souls. God is not shut up to the sequences of events dependent upon human volitions. He can at any time introduce into the current of events new forces arising from a new center. No matter how oppressive and vigilant the watch, the angel may reverse all human calculations, and God's judgment strike the arch enemy himself.

The Christian needs always to keep before his mind a higher and larger doctrine than the popular one that God's providence for His church is to be seen chiefly in human interpretations of the drift of human policies. God has infinite resources which man cannot forecast, but upon which man may confidently rely for the accomplishment of His purposes.

## The Western Association.

At this season of the year when all nature is clothed in richest beauty the associations are held and afford our people a fine opportunity for intercourse, and enjoyment. Perhaps none had a more desirable location than the western, which met this year with the Rockland church at Coldstream, just at the junction of the Becaguinic and Coldstream waters. This section is one of the richest agricultural districts of the province, with hills and valleys in pleasing variety of landscape, affording a magnificent view to the traveler who makes his way some five miles east of Harland to the locality named.

Promptly at 2.30 p. m. on Friday, 27th inst., the association opened with devotional exercises conducted by Bro. A. H. Hayward. Officers were then chosen for the ensuing year as follows:

Moderator, Rev. Geo. Howard  
Clerk, Rev. B. S. Freeman  
Assistant Clerk, Rev. R. W. Demmings  
Treasurer, Deacon S. Estabrooks

After appointing committees on arrangements and nominations the session adjourned until evening.

At eight o'clock Rev. W. R. Robinson preached, and this service was followed by social exercises. On Saturday the weather was again somewhat unfavorable, notwithstanding a goodly number assembled and took part in the deliberations. The H. M. Report came up for discussion, occupying a considerable part of the time. It was accepted with slight amendments, and a resolution passed requesting the board to re-enter St. Francis and Grand Falls as soon as possible. Much regret was expressed that the state of the funds compelled contraction rather than expansion in the home operations of the body.

Several other matters then came up for consideration. A resolution was passed requesting the Upper Newcastle church to withdraw fellowship from N. P. Gross and also that the Association no longer regard him as a Baptist minister. Rev. W. E. McIntyre presented a copy of the proposed bill for the holding of church property, which after some discussion was indorsed by the association.

Saturday evening was given to addresses on Education by Revs. W. E. McIntyre and E. M. Kierstead, D. D., followed by an appeal from Bro. R. J. Colpitts in behalf of the *Messenger and Visitor*. Dr. Kierstead's address was brilliant and profound, holding the undivided attention of the audience for more than an hour. It was indeed a rare treat.

On Sabbath the sun rose in a clear sky, and a cool, but delightful day followed. At 9.30 devotional exercises were held making a suitable preparation for the services of the day. Deacon A. W. Estabrooks conducted the Sabbath school at 10 o'clock, and at the close addresses were given by Mrs. Manning and Revs. Geo. Howard and J. A. Cahill. At the preaching service following Rev. J. A. Cahill read Isaiah LIV., and Dr. Manning offered prayer. The associational sermon was preached by Rev. J. H. Mc-

Donald from Isaiah LIV., 2-5, the subject being that chosen by William Carey over one hundred years ago. The discourse was a fitting and eloquent treatment of the missionary theme, and was listened to with closest attention. Rev. J. A. Cahill offered the concluding prayer.

At 3 p. m. a missionary service was held, at which Rev. J. W. Manning D. D. spoke on Foreign Missions and Rev. A. H. Hayward, the general missionary, on Home Missions. An open-air meeting was also held, addressed by Revs. J. A. Cahill, W. E. McIntyre, E. M. Kierstead and J. H. McDonald.

The evening service was opened with a masterly sermon by Dr. Kierstead from Romans VIII, 28. A social service followed in which many took part. Monday again proved fine as the Sabbath had been. The business of the Association began at 9 o'clock and continued through the forenoon. A resolution was adopted that instead of the standing committees for next year a committee on programme be appointed to prepare the order of business, greatly varying the present methods.

Adjournment took place at noon.

## Church News.

A young lady was baptized PRINCE STREET, and received into the fellow-BAPTIST CHURCH, ship of this church on Sunday, June 22nd.

W. N. HUTCHINS.

TRURO, N. S.

I have just entered my fifth FAIRFIELD, N. B. year with this church.

From the first month until now my salary has been paid ahead and supplemented with frequent donations. Last Lord's Day, after enjoying a good Sunday School under Superintendent W. R. Floyd, we repaired to the river where Bro. Robert Floyd was baptized. Then followed our annual Roll Call, Reception of Candidate, Sermon and Communion. In the afternoon we had our Sunday School at Sullivan's Hall and sermon. In the evening a sermon and social service. The congregations throughout the day were good. Some of our members came twenty-five miles to attend Roll Call. The Master, as ever, honored us with his presence in all the services.

R. M. BYNON.

2ND AND 3RD  
ELGIN.

I came to the former part of this field four years ago last March and engaged in special work for four months. I

then engaged as pastor so at the end of the present month I shall have labored 4 years, four months during that time 68 have been baptized and quite a number by letter added. I baptized four in Second Moncton during the same time. We have built a parsonage for the comfort of God's servants. I have engaged for the fifth year. May many blessings crown the labors of God's dear people with whom I labor.

I. N. THORNE.

## Fumble Hints to Close With.

Give God credit for all you have been and done, for all you are and hope to be.

A man may be titled, but not entitled to it. Don't think humility to be a want of self-respect.

Humility is mostly unconscious of itself. A man may know he is humble and be glad, yet never proud of it.

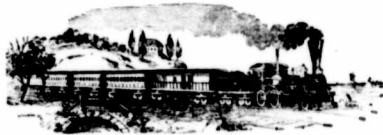
A Christian has no right to call a priest "Father." 9 v.

## The Home Mission Journal.

A record of Missionary, Sunday-School and Temperance work, and a reporter of church and ministerial activities, and general religious literature. Published semi-monthly. All communications, except money remittances, are to be addressed to

THE HOME MISSION JOURNAL,  
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All money letters should be addressed to  
REV. J. H. HUGHES,  
Carlton, St. John.

Terms, - - 50 Cents a Year



Rail-riding with Christ.

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### CHAPTER XIV.

In a few days Joe had the great pleasure of learning of his appointment as yard-master at Carter City. He applied himself to his new duties with great zeal. It was not many weeks afterward when the thought occurred to him that, as his finances were now improving, it might be possible and wise to take some steps looking to regaining possession some day of the little home from which he and his mother had been so unfortunately excluded. Upon making inquiries in regard to the house it was curiously discovered that in the course of business changes and transfers the property had passed into the possession of Mr. Morris. Mr. Morris, in his turn was as surprised to learn that the house in question had once been owned by the Bentons.

The result was that Mr. Morris, without hesitation, made a liberal proposal to Joe, in virtue of which Joe was to buy back the property on easy terms by gradual payments, with the privilege of occupying the house meanwhile.

So Joe and his mother soon had the pleasure of moving back into the little house which had been the scene of so many of their joys and sorrows. Sitting in the cosy parlor they talked together in the gloaming of old times and new prospects. A spirit of deep peace and contentment seemed to possess their hearts. In many respects things had come out strangely. God had led them by a mysterious yet merciful way. It was in that very parlor that one of the subtlest and strongest temptations of his life had come to Joe Benton—when the saloon-man had entered and labored with Joe to accept a position in his employ, at a time when the Bentons were desperately poor and needed every cent they could rightfully earn.

After talking in this strain for a time, Mrs. Benton went off to see about supper while Joe took up the evening paper which lay near at hand. Carelessly glancing down its columns of assorted news, he gave a sudden start as he noticed one tragic item. It was a paragraph which told how that very morning the liquor-dealer of whom he had just been thinking had been killed by his own son, who at the time he committed the crime was so stupidly intoxicated that he recognized no one, not even his father. Hardly had Joe removed from his surprise at this tragedy when he was shocked by reading in another column how the evening before, on the

railway, a little east of Forestville, a drunken man had been struck by an engine and instantly killed. The name of this victim of his own laibricity and carelessness was given as Bill Summers. "Truly," sighed Joe, "the way of the transgressor is hard." Shocked by these two news notes, Joe felt awed and humbled beyond words to express, as he reflected how inevitably sin punishes itself in the long run, how moral "wild-cats" come to grief at last, and how he himself was no better than any of his former associates who had gone to the bad, save as the grace of God had made of him a man and had enabled him to follow in the footsteps of the great Master.

But Joe Benton's fortunes were destined to become even more prosperous than this. Mr. Morris had not told Joe, but he was himself one of the directors of the railroad on which Joe worked, and while he never would have exerted his influence to secure the promotion of an unworthy man, he yet kept his eye on Joe and said a good word for him whenever a vacancy offered which Joe Benton appeared competent to fill. The result was that Joe rose steadily, and deservingly, from grade to grade, and manifesting more than usual executive ability as greater responsibilities were gradually thrust upon him, finally became head of one whole department of the railroad, with the title of General Superintendent. By that time Joe's hair had begun to turn somewhat gray, and lines of care were writing themselves on his forehead. Yet he always looked up with a cheery smile on his face when any friend entered his counting-room, where he was regularly ensconced every business day behind his elegant roll-top desk, and any one privileged to see him there at work would have recognized in him a prosperous and happy man.

Joe Benton still owns his old cottage home, though with his aged mother he now lives in a fine city mansion not far from the church where good Mr. Welton, since translated to glory, formerly preached, and where in the old days "Joe Benton" regularly attended the Bible Class. In this same church the latter is an office holder and a trusted counselor as well as superintendent of the Sabbath School. He is also a zealous supporter of the railroad branches of the Young Men's Christian Associations. Yet Mr. Joseph Benton is not a proud or haughty man, puffed up with his honors, but rather a humble follower of the Redeemer, whose grace he acknowledges as the source of anything good in himself, and whose mercy he never hesitates to say he has proved at many a turn in life. A great part of his worldly success he attributes to the recollection of his heroic father's earnest advice to him to "be a man!" and to his loving mother's constant prayers and tender sympathy.

Through such helps and inspirations, divine and human, it has come about that Joseph Benton has, by a remarkable succession of circumstances, and yet more by virtue of a robust and indomitable Christian character, been enabled step by step to pass from a caboose to a counting-room. Indeed, the only underlying secret of his successful career is found in the fact that through all these years he has been "railroading with Christ."

THE END.

Peevishness may be considered the canker of life, that destroys its vigor and checks its improvement; that creeps on with hourly depredations and taints and vitiates what it cannot consume.—*Samuel Johnson.*

## Baptist Doctrines.

II.

### What Makes a Baptist.

H. L. WAYLAND.

[The following is republished from that excellent magazine, "The Chautauquan," and is one of a series of articles from members of the different Christian denominations. Thus far, the Congregationalist, Methodist, Presbyterian and Baptist denominations have been represented.]

Undoubtedly, by this question, which the editor of *The Chautauquan* has asked me to answer, he does not mean, What is the force which makes or constrains one to be a Baptist? rather the means, What are the belief and the practice which constitute a person a Baptist?

The question may seem a little difficult to answer in view of the several classes of Baptists enumerated in the statistics of the churches as collected in the latest census, to which should be added several which apparently escaped the eye of the statistician.\* But, after all, among those who are rightly Baptists, there is a sufficient unity to render them, with incidental differences, branches of one denomination, as truly as the several schools of the great Presbyterian family constitute one whole.

The name which is popularly attached to any denomination may be very far from giving an exhaustive definition of its belief and position. Merely to hold a congregational form of government does not make a person a Congregationalist in the ordinary sense of the term; and a person may believe in the eldership and in the Presbyterian form of government, while yet he may be anything but a Presbyterian.

A belief in baptism by immersion as the only scriptural form of Christian baptism does not make one a Baptist. All the members of the Greek church hold the same view; Dr. Cathcart, in the Baptist Encyclopaedia, cites the Coptic ritual, the Armenian ritual, the Syriac liturgy, the Nestorian ritual, and a description of Abyssinian baptism, all of which point to immersion as the mode of baptism. But all these bodies are morally separated from the Baptists by the diameter of the globe.

Does the belief in baptism by immersion of a disciple on the profession of his intelligent faith in Christ make a Baptist? This belief may, indeed, be held formally and without a full view of its significance and its results; but I think that this article when intelligently held, does imply and involve very much or all of what makes a Baptist.

It expresses obedience to Christ. We are baptized, not because it is an ordinance commanded by nature, not because it has the authority of the church, but because Jesus Christ Himself commanded the ordinance by His example, and enjoined it upon His Apostles, "Go ye, therefore, and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." The act is a protest against the views of all those who hold that it is the right of the church to modify the form of the ordinance which our Lord gave us; against the sentiment which Dean Stanley (with perhaps questionable timeliness and courtesy) addressed to the Baptist ministers of New York, when they visited him as a token of respect to an eminent clergyman from abroad: "You still observe the original form of baptism from which the church, in the wise exercise of its liberty, as we think, has departed." (I quote from memory.) To those who claim that it is the right of the church thus to change the form of the ordinance which the Lord originally delivered to us, we are entitled to say, "Show us the expressed or implied authority for making the change."

The act expresses our estimate of the supreme Lordship of Christ as head over His church and over all things; and I believe that the members of the denomination which thus practices the ordinance have been singularly free from any disposition to assign to our Lord a lower position than that of supreme Deity.

The practice also pledges us to obey all His commands. No one can, with any shadow of consistency, make a point of obeying the commands of Christ in regard to the introductory

ordinance, while yet disregarding His commands to the other duties of the Christian life, as to self-denial, benevolence, humanity, the duty of loving and laboring and sacrificing for the salvation of the world.

And it is certainly a very significant fact that the denomination which has thus, throughout its history, been faithful to its conviction—as to the form and subjects of this ordinance, was the first of Christian churches in modern times to bear the last command of the ascending Lord, to inaugurate the era of missions to the heathen, and with slender means to undertake the conquest of the world for Christ.

Of course, the Lordship of Christ is all inclusive; and the denomination which intelligently embraces and professes it, is obliged to obey Him in every particular, in every sphere, religious or secular, in business, in politics, in the home—everywhere. If its members fail in this, they are false to their professions.

Testifying to our belief in the Lordship of Christ, it testifies no less to our loyalty to His Word; Baptists have always accepted the New Testament as the ultimate law and expression of authority in all relating to faith and practice. Of course they recognize the liability and the right to diversity of interpretation, and hence there have been among them widely varying views as to the theory of the atonement and as to the future of the kingdom of Christ. But they have been distinguished by a substantial adherence to the essentials of New Testament theology along with liberty of interpretation as to incidents.

The baptism of a disciple on profession of his faith is a burial and a raising. It symbolizes the death of the old life, the life of selfishness and sin, the life which is of the world, and the rising to a new life, the life of prayerfulness, piety, holiness. Thus it proclaims an inward experience and transformation.

My dear friend, Rev. Leighton Williams, in his admirable and able pamphlet, "The Baptist Position: Its Experimental Basis," indicates the three possible basis for a Christian denomination; the sacramental basis, the creedal basis, and the experimental basis; and he maintains with unanswerable argument that the Baptists are the sole denomination building its entire system consistently upon the spiritual experience of the new birth. Hence baptism proclaims a regenerate church membership, which has thro all time been a characteristic of the Baptist denomination. They long stood alone in maintaining this position; but other evangelical denominations are rapidly coming to their grounds. I apprehend that there are very few among evangelical Christians who would hesitate to affirm that a regenerate nature is an indispensable condition of membership in Christ's church.

If immersion alone is baptism, and if baptism is a prerequisite to church membership, the Baptist position as to communion (I do not say the communion question, for there is no question) follows by a logical necessity. It is not the expression of self-righteous complacency, nor of exclusiveness; it is simply the inevitable result of the foundation principle as to the form and subject of baptism.

I have said that baptism testifies to an inward experience, to regeneration as a prime condition of membership in Christ's visible church. Herein there is involved a complete separation of the church from the world, and no less of the church from the state. The body of regenerate believers differs vitally from the body of citizens, regenerate and unregenerate alike. And the denomination which holds to baptism has always, with a uniform and unvarying voice, protested against any union of church and state, and has never ceased to declare that Christ alone should bear rule in His own house.

Hence, naturally, they have always abjured the use of the power of the state for the advancement of religion. They have held that the church is supported by the state somewhat as a man is supported by the pillory. It is upheld; but it is fettered. The Baptist denomination has refused the money of the state. Not a few among the Baptists have perceived that exemption from taxation on church property is equivalent to a subsidy from the state. The Jarvis Street Baptist church, Toronto, Ont., is, so far as I know, the only church which from year to year requests that its property be assessed for

taxation a magnificent testimony. And I think that the Baptists were the first among the denominations (the nearly all Protestants have since followed them) in declining to receive from the United States any appropriation for their Indian schools.

The Baptist denomination shares with the Quakers alone (as I have often heard Francis Wayland say) the honor of having founded a state and had the opportunity to persecute, and yet using this opportunity only to establish religious liberty. This church has the supreme honor to stand in history clad in white robes, in robes stained with no blood save that which has flowed from her own veins.

Believing in baptism as an expression of an inward and individual change, Baptists have naturally guarded with jealous care the individuality of the believer. Every believer stands in immediate relations to God. He does not receive grace thro a long line of officials. He himself is a member of a royal priesthood and has himself received the laying on of the unseen hands. Every believer answers for himself to the Eternal Judge. Hence the parity of all Christians; hence the repudiation of sacerdotalism. The minister is clothed with no authority save that which comes from his recognized and attested character as a man of God, taught by the Spirit able to teach and to lead the Church of Christ.

Hence comes the equality and absolute independence of every local church. There is little in this theory to commend itself to the imagination. The spectacle of a majestic hierarchy, rising grade after grade, till it culminates in a supreme Pontiff sitting in the world's great cathedral from which once issued laws to all Christendom, attended by cardinals, archbishops, and bishops, sending out a mandate obeyed by the tonsured priest in the remotest wild, is impressive is fascinating. It carries with it the idea of symmetry, of stability, of authority, of unity, of integrity. On the other hand, there is nothing dazzling to the imagination in a few score of plain Christians, of varying degrees of intelligence, meeting in an unadorned building; another group elsewhere, each independent of the other, each entitled to its opinion tho it stand alone, itself liable to err, but with no power to execute its decrees beyond its own limits, having only the authority that belongs to moral sentiment. In all this, there is nothing gorgeous or awe-inspiring. And yet, indeed, simplicity is the highest attainment of civilization. The savage delights in paint and red cloth. The Cavalier of the sixteenth century delighted in gaudy apparel and pointed toes and curling love-locks. The Roundhead wore sad-colored clothing, had his hair neatly trimmed, and avoided fantastic oaths; and every gentleman of the nineteenth century follows his example. Simplicity in dress, in speech, in ritual, in creed, in architecture in organization, is one of the highest attainments of man.

The baptism of the believer figures the death, the burial, of Christ the Lord. Hence it is a perpetual reminder to the believer of the atoning sacrifice, of the shed blood, of the dying agony, of the open tomb, of the freed captive, of the resurrection body, of the ascended Sovereign. It is a monument, a pledge, of the life beyond the grave, of the conscious immortality.

A dear Presbyterian friend, one of the kindest and best men that I ever knew, once said to me, "It is only a question of a little more water or a little less." Against the spirit of this utterance I profoundly protest. It is not a matter of a few drops of water or a gallon, or so much as would fill a baptistry or a river or an open sea. It is a matter of loyal obedience to Christ and His commands, a recognition of His supreme Lordship, a testimony to an inward experience and to a regenerate membership in Christ's church, a reminder of the individualism of the believer and of his sole responsibility to his Lord, and of the democracy which obtains in Christ's earthly kingdom, and a loving recognition of Christ's death for man and of His resurrection and His ascension to glory.

I think I do not affirm too much in saying that what makes a Baptist is an intelligent reception of baptism by immersion as a profession of the disciple's faith in his once dead, now risen and ascended Lord.

I have said nothing about many important

truths which the Baptists hold in common with their fellow evangelical believers, because I think that all is included in what I have said of the acceptance of the New Testament as the one law of faith and practice.

B. Heist Station, Kings Co., June 30th, 1902.

MR. EDITOR:

I wish to acknowledge the following amounts which have been received from friends, in aid of building a Baptist church:

Mr. Charles T. White,	\$10 00
Mrs. Charles T. White,	5 00
Mr. Gordon Mill,	3 00
Mr. C. Davis,	2 00
Dr. D. H. McAllister,	1 00
A Friend,	1 00
Mr. J. W. Foster,	1 00
Mr. Simon B. Whit,	5 00
A Friend,	1 00
Mr. F. E. Sharp,	4 00
Hon. Wm. Pugsley,	10 00
Mr. E. Harner,	3 50
Mr. Allen Price,	1 50

Total, \$48 00

Any further help in aid of our church building will be thankfully received and a knowledge in the JOURNAL.

MARTIN W. FREEZE.

Sec. Treas. Building Committee.

Queen's County, N. B. Quarterly Meeting.

This Quarterly Meeting convened with the Jemseg Baptist church on the 13th inst., continuing through the 14th and 15th. The ministers with other members present were Revs. J. H. Hughes, A. B. McDonald, W. J. Gordon, R. Mutch, J. C. and A. J. Bleakney, J. Coombes and F. P. Dresser, lic. On Friday evening F. P. Dresser spoke, taking for his text the words "Our Father which art in heaven." He was followed in short addresses by W. J. Gordon, the Secretary, J. C. Bleakney and N. B. Cottle. A committee of arrangement composed of W. J. Gordon, N. B. Cottle and A. F. Camp was appointed. Verbal reports by a number of the members of the Quarterly were given by the churches of the county in which emphasis was laid on the importance in our Sabbath school work of independent conventions. It was also stated that moneys from the churches for denominational purposes, should be sent to the N. B. Treasurer, not put in the Associational letters.

Saturday afternoon led by Deacon Cottle the regular quarterly conference was held. Many took part and it was a season of blessing.

At 7:30 the Woman's Missionary Aid Society of the Jemseg church took place. The president Mrs. Jacob Dykeman presided. The report of the society was read and addresses were given by J. C. Bleakney, J. Coombes, R. Mutch, and F. P. Dresser, upon Foreign missions.

At 10 on Sabbath morning a prayer meeting was held, at 11 the Quarterly sermon was preached by J. C. Bleakney, and at 3 a Sabbath school service took place. Supt. J. D. Colwell made the opening remarks followed in short addresses by a number of those present.

In the evening of the day a sermon was preached by R. Mutch followed by a social service in which a goodly number took part. A vote of thanks to the Jemseg church and congregation for their kindness to the members of the Quarterly and to its guests was adopted. A hymn was sung and prayer offered thus closing one of the most helpful of our Quarterly gatherings.



The collections were \$3.00 for the Woman's Missionary Aid Society of the Jensen church, \$5.00 for the objects of the Quarterly Meeting, and \$21.00 for Rev. J. H. Hughes in his illness.

June 20th, 1902.

Golden Wedding.

The home of Mr. and Mrs. Harvey Nobles, of Springfield, was the scene of an interesting and delightful gathering on Thursday evening, the occasion being the celebration of the 50th anniversary of their marriage.

Their only children are Beverley, pastor of the Baptist church, Carleton; Benjamin, pastor of the Sussex Baptist church, and Charles, farmer and lumberman of Springfield.

Gold coins to the amount of upwards of \$50 and beautiful presents indicated esteem in which the worthy couple are held. Among the gifts were a beautiful burnished silver and gold butter knife suitably engraved, gold and silver meat and fish forks, nut dish, fruit spoons, sauce ladles, sugar shell—each gold lined—also silver cake basket, fruit dish, lamp, vases, sofa pillow, ice pitcher.

Conversation, feasting, singing and speeches by Rev. Mr. Field, M. Nobles, Councilor Miles Jenkins, Capt. Wm. Brittain and Alexander Baird, constituted the programme of the evening.

N. B. Eastern Association.

This Association will convene with the Baptist church at Dorchester Corner on Saturday the 19th day of July next at 10 a. m. The churches are requested to send their letters to the undersigned Clerk not later than July 5th.

F. W. EMMERSON, Clerk.

Moncton, N. B., June 19th. Will all delegates to the Eastern Baptist Association, to be held at Dorchester, July 18, send their names at once to Pastor B. H. Thomas, Dorchester.

B. H. THOMAS.

Works Both Way—Welles—"Did Christian Science cure you of rheumatism?" Syckley—"No; but rheumatism cured me of Christian Science."—Judge.

Religious News.

SECOND KINGS-CLEAR AND PRINCE-WM. CHURCHES.

We have entered our second year with the Prince William and Second Kings-clear churches. Although we cannot report any additions we believe we can report favorably. At Kingsclear our congregations are small, averaging about 45 or 50, but a good interest is manifested. Our Sunday School is closed during the winter but during the summer we have a good school.

REV. C. W. SABLES.

SOUTH ESK, NOR. CO., N. B.

The Lord has been blessing people here. They have a nice building and have proven kind, generous, active people. The weather has been wet and cold and people did not stop for that. So far during the meetings 11 have confessed Christ with the mouth, others have stood and showed they are trusting the Saviour, many more have asked the prayers of God's people.

BELMONT.

On Sunday evening, 1st inst. and again on Sunday evening, 8th inst, I had the privilege of visiting our most beautiful baptistry just below the bridge. To the many who heard the truth on these occasions may the Lord give an understanding heart.

W. H. JENKINS.

Married.

BLANEY-REED—At the residence of the bride's father, Mr. Geo. D. Reed, on June 18th, by Rev. W. Artemus Allen, Albert Allen Blaney to Miss Alrado M. Reed, both of Maple Ridge, York County, N. B.

CAIN STEEVES—At the residence of the bride's parents by pastor I. N. Thorne, William O. Cain to Maggie M. Steeves on June 18th all of Elgin A. Co.

BANISTER-HARRISON—At the parsonage June 19th, by pastor I. N. Thorne, William G. Banister to Author Lenda Harrison of Forest Hill all of Elgin, A. Co.

DURBIN-VAUL—At Hatfields Point, on the 17th inst., by Rev. Wm. M. Field, John G. Durbin and Bertha A. Vaul, both of St. John.

GIBERSON-GIBERSON—At the residence of the bride's father, Plaster Rock, on June 18th, 1902, by Rev. C. Sterling, William Giberson of Bath, Carleton Co., to Alice, second daughter of Howard P. Giberson, Esq., Manager of Hotel Tobique, Plaster Rock.

GIBERS-SSISSON—At the residence of the officiating minister, Plaster Rock, by Pastor C. Sterling, Bruce Giberson of Arthurville, V. C., to Iva M. second daughter of Harvey Sisson, Esq., of Sisson Ridge, V. C.

BLACK-CHENEY—At the home of the bride's father June 20th, by the Rev. W. Carro, Leslie Black of Elmfield, and Isadora Cheney, of Lindsay, C. Co.

ESTABROOK-GUNTER—In the Church at Bear Island York Co., on the 11th inst., by Rev. Dr. McLeod, Walter P. Estabrook, of Woodstock, and Lau a M. daughter of Judson Gunter Esq., of Bear Island.

CAPIN-FARRELL—On the 11th inst., at the home of Geo. Tibus, Marysville N. B. by Rev. A. A. Ardout Wesley Capin of Marysville to Agnes Farrell, of Presque Isle Me.

STEEVES-MELBOURNE—At Moncton, on the 3rd inst by Rev. G. Swin, Noble Steeves, of Moncton, and Bertha Melbourne, of Hillsboro, A. C.

CROSSMAN-WHITEFECT—At Moncton on the 8th inst by Rev. G. Swin, Charles Crossman and Bessie Whitefect both of Moncton, N. B.

RYAN-STEEVES—At the Free Baptist Parsonage, Moncton, on the 11th inst, by Rev. G. Swin, Owen S. Ryan, of Stony Creek, Albert Co., and Ada G. Steeves, of Dover, W. Co.

CLIF-BARTLETT—At Alfred Bartlett's, father of the bride, Temperance Vale, York Co., on the 11th inst, by the Rev. J. J. Barnes, Mr. Clarence A. C. H. of Lover Southampton, York Co., and Miss Pearl I. Bartlett, of Temperance Vale

MAGEE-GAMBLE—At the home of the officiating clergyman, Rev. R. M. Byron, June 25th, Fred J. Magee to Edna J. Gamble, all of Lewisville, N. B.

KENNEDY-BROWN—At the home of the bride, Avondale, Carleton Co., N. B. on June 21st, by Rev. Jos. A. Cahill, Christie Kennedy to Annie Brown.

WATERS-CALHEISON—At the parsonage, Jacksonville, on the 25th June, Hanford J. Watters to Kate P. Calhison.

HOOD-BODDY—At the residence of the bride's parent Prince William, by Rev. C. W. Sables, Gifford Hood and M. Grace Boddy, both of Prince William.

Died.

MURCH—At South Esk, North Co., N. B., May 20th Maudie Murch, 6 months' old daughter of Mr. and Mrs. David Murch. Services at house and grave by Hurst and Beaman.

STEEVES—Died at Pollet River, May 28th, aged 87 years, Henry Steeves, living to a good old age respected by all, a man of piety and humility. He gave good witness for Jesus Christ for many years in the church to which he belonged at Pollet River. A widow and several children mourn his departure.

COLLIER—Deacon Nels n Collier of 3rd Elgin church departed his life on the May 30th at the advanced age of 77 years; by his death the church sustains a great loss, he was married three times by his first wife he leaves a son deacon R. Collier, and Mrs. Wilson Second Wife, three sons 3 daughters; and Third wife, to mourn the absence of a loving husband and kind father. The church mourns a godly deacon. The funeral took place at Hill Side, the Pastor preached from the Text 2nd Tim. 4:7 verse, to an overflowing congregation.