

petuous Peter would be one of the most powerful of His apostles.

The word "convert" in the New Testament signifies to face about or to turn around. It describes the movement of a ship when it is "put about" on an opposite course—or the action of a flower when it turns towards the sun. Reconversion is not regeneration. The Bible gives no hint of a second or third new birth of the soul. Reconversion is neither a second awakening of a sinner, or a second regeneration of one who is a true Christian. It is simply a penitent return to God and to the path of duty on the part of an erring and backsliding believer. Peter did not cease to be a Christian on that night of his shameful denial. Nor does many a church-member cease entirely to be a Christian during his or her seasons of spiritual declension. There is life there, but it is life at a pitifully low ebb. Like an apple tree in mid-winter, their roots may be still alive under all the biting cold; but there are no fruits of the spirit on their bare and barren branches.

Peter's heart-process in reconversion was similar to that in original conversion in two vital particulars. He sorrowed for his sin and repented of it. He came to Jesus in genuine faith and entered on a new path of obedience. Reconversion is a turning unto God; it differs from a first conversion in two respects—viz., the point set out from is a different point, and the distance traveled over is vastly less.

Tens of thousands of church-members are in painful need of a thorough reconversion. The church gets very little from them except their names on its roll and their appearance at its communion table. The community gets no benefit from their religion. Not only do they not help the work of the church, they are a hindrance and a reproach. No "revival" is more needed than a re-awakening and a re-conversion of backsliding church members. I once heard the venerable Dr. Lyman Beecher say that during a powerful revival in Cincinnati there was a remarkable outpouring of the Holy Spirit in the "Lowe Theological Seminary" of which he was then the president. Several of the students whose religious experience had been very shallow and whose spiritual life was very feeble, abandon their hopes and dug down deeper to find the Rock. They were re-converted; and the doctor said that these re-converted men were especially effective when they got into their public ministry.

The first thing for every backsliding church member to do is to come back to Christ. If, like penitent Peter, he weeps bitterly, all the better for him. "He restoreth my soul." That is, Jesus Christ re-invigorates the life, imparts new vitality to the heart's blood, new strength to the spiritual sinews, and new elasticity to the footstep in the path of duty. It is not enough for a backslider to cry out, "Oh, that I could again be what I once was!" That is not the point to be aimed at. My friend, instead of vainly trying to get back your former self, and to reach your old mark, strike out for something better! You cannot run your experience in an old mould. The less you think of your former self and

the less you attempt to stereotype an old experience the better it will be for you. Beseech your Master to give you new power, new inspiration, strength for new service and lay hold of the first lines of useful activity that you can discover. Put off that "old man" with his deeds and put on the new man in Christ Jesus. That means re-conversion.

Having thus come back to Jesus Christ in heart contrition and self-consecration it might do your soul good to make an honest confession, not only to your Master, but to your fellow-Christians. A member of my church who had wandered off into scandalous practices came into our prayer meeting one evening, and standing up before the pulpit made a square, manly acknowledgment of his backsliding. He asked his brethren to forgive him, and prayed God to forgive him. From that time he never alluded to the painful subject again, but threw himself into zealous Christian work—in which he continued until his dying day. There could not be a more profitable and God-honoring service in our devotional meetings than for those who have been delinquents or deserters to make frank confession of their sins and shortcomings. General confession of sin in public prayer is cheap and worthless; but to stand up and acknowledge guilt and the wounding of Christ "in the house of His friends" demands an aroused conscience and sincere penitence; it is a genuine evidence of reconversion.

I have no doubt that the sad story of Peter's sin and recovery is given in the Scripture for the instruction of those who have fallen into spiritual declension, as truly as the experience of Joseph is given to teach the virtue of charity, or that of Daniel to teach the virtue of courage, or that of Elijah to illustrate the power of prayer. Peter's honest tears of penitence and his subsequent "thou knowest that I love Thee" were the prelude to his glorious apostleship. A stronger and more sympathetic man than ever, he was able to help and to strengthen his weaker brethren. With what earnestness might he have sounded that solemn caution, "let him that thinketh he standeth take heed lest he fall!"

Brooklyn, New York.

### PARLIAMENT.

Railway subsidies, amounting to several millions, are voted. Supplementary estimates, aggregating a large amount, have been voted.

The government has withdrawn the bill which was to curtail the powers of the auditor general.

### NOTICE.

The Yarmouth County Free Baptist Quarterly Meeting will convene with the Church at Glenwood, October 30th, and continue over the next Sabbath.

W. C. WESTON, *Con.*

P. S.—It is very desirable that every church in the county send its delegates as there is business to be attended to.

W. C. WESTON.

PERSONAL.—Miss McLeod, of Fredericton, is home from South Africa.

## News of the Churches.

**DONATION.**—A successful basket social was held at Mr. Amos Rodgers, Lewis Mountain, on the evening of September the 22nd. A very pleasant evening was spent, the proceeds of the evening amounting to \$47.40, was presented to the pastor, supplementing the salary. To all the kind friends who assisted in this benefit I wish to extend my sincere thanks, and pray that God may abundantly bless them in basket and store.

Sept. 30th, 1903. W. H. PERRY.

**CLARK'S HARBOUR, N. S.**—The year's work with us here is closing. In many ways we are glad that its record is so good. We are specially thankful for the missionary zeal and energy manifest. The Society, although not yet a year old, has more than eighty members. One family in our congregation support a native teacher, and the Society, including the Mission Band, raised \$133.25.

The Endeavor Society is, we hope, established on a fair basis. Next year its life will be more manifest and extensive, we trust. But, better than all, we are glad as the year is closing that sinners are coming to Jesus. Special meetings have been held for two weeks; the interest has been growing all along; new voices have been heard, while perhaps a score or more have begun a new life. Last Sunday six were baptized and in the evening six were received into the church. We hope many more will follow their Saviour in His blessed ordinance. Our heavenly Father seems ready to bless all the churches around here. Our prayer is that the people along these shores may set themselves for the filling of his power and love. Bro. Merrill has been with us three times, and rendered great help. Tokens of revival interest are also manifest in some of his churches.

We thought many times of the Conference just held at Millstream, N. B., and although absent we were present in spirit. Hope it was a profitable session you had among the sons of the religious veterans. I well remember the last Conference held there, and also remember the marked changes since made upon the people. Some are gone, but have gone higher. Can this be said of all? I might also say that our Nova Scotia Conference was a good one. While among strangers, it seemed that I never at Conference got acquainted with so many. Good things were said by all, the representative delegates, our N. B. delegate especially, and utterances merited the hearty commendations received from all sides.

A. H. McLEOD.

Oct. 6th.

**MINISTERS.**—Rev. O. N. Mott has accepted a call to the Campobello churches.

Rev. J. A. Robertson has been asked to continue pastor of the Westfield-Brown's Flat pastorate, and will probably consent.

Rev. H. H. Ferguson said good-by to the Millstream pastorate last Sunday. He becomes pastor at Marysville.

Rev. R. Heine, of the Nova Scotia Conference, was at Norton and Midland last Sunday.

Rev. J. E. Gosline, of Nova Scotia, visited his relatives at Sussex and vicinity during the Conference session.

Rev. F. H. Knollin, whose report reached the Corresponding Secretary too late for Conference; writes that he is enjoying his work at Bates College. He regularly supplies a church at Richmond, Me., and has been blessed.

Rev. G. W. Foster has moved to his new field, the Blissville-Patterson pastorate. His P. O. address is Hoyt Station, S. Co.

### OF OTHER DENOMINATIONS.

—Rev. H. H. Roach, of the Tabernacle Baptist Church, has been called to the pastorate of the Main St. Church, St. John.

—The thirtieth annual Synod of the Presbyterian Church of the Maritime Provinces was held in Charlottetown, P. E. I., last week. There was a large and representative attendance.

—Rev. A. B. Cohoe, of Grimsby, Ont., has accepted a call to the Brussels St. Baptist Church, St. John.

—The Augmentation Fund Committee of the Presbyterian Synod of the Maritime Provinces, reported at the meeting of the Synod, last week, that the fund had met all demands and had a surplus to add to the working balance. Four congregations became self-sustaining. Grants have been made to 61 congregations this year, the largest number in the history of the fund. Eighty-five congregations in the Synod got help and 130 congregations are self-sustained. Ten thousand dollars is needed for next year.

—At a meeting of the Board of Missions of the Canadian Methodist Church, held in Toronto last week, it was decided to send four new missionaries to China, and four to Japan.

For the Indian missions of Manitoba, the Northwest Territories and British Columbia, about \$100,000 was appropriated.

## Marriages.

**MERCER—KIERSTEAD**—At the parsonage, Oct. 8th, by Rev. B. H. Nobles, T. Nelson Mercer, of Studholm, Kings Co., and Edith May Kierstead, of Johnson, Queens Co.

**KIERSTEAD—WORDEN**—At the parsonage, Oct. 8th, by Rev. B. H. Nobles, Robert N. Kierstead, of Johnson, Queens Co., and Elsie M. Worden of the same place.

**DUNFIELD—DUNFIELD**—At Corn Hill, Sept. 30th, by Rev. Abram Perry, Oaks C. Dunfield and Sarah B. Dunfield, both of Havelock, Kings Co.

**O'BRIEN—NORTHUP**—On Thursday, Oct. 8th, 1903, at 9.30 a. m., at the residence of the bride's father, Snyder Mountain, by the Rev. H. H. Ferguson, Eugene K. O'Brien to Edna J. Northrup, both of Studholm, Kings Co.

**TAYLOR—EAGLES**—At the residence of the bride's father, Sept. 30th, by the Rev. W. H. Perry, Earl Taylor, of Salisbury, and Mary Eagles of the same place.

**KIRK—PATTERSON**—At Oak Point, September 30th, at the residence of the bride's parents, by the Rev. John A. Robertson, Mr. John Kirk to Miss Agnes M. Patterson, both of Oak Point, Kings Co.

## Deaths.

**DEWITT**—At Victoria Corner, Carleton Co., Sept. 18th, John H. DeWitt, aged 83 years. A loving husband and kind father has been taken away. The widow and four daughters feel his departure most keenly, with three brothers, one of whom is Rev. T. O. DeWitt. The remains were taken to Fredericton, for interment.