

## The Home Mission Journal.

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Paul Crandals' Charge.

BY HOPE DARING.

CHAPTER VIII.

ONE SOUL SAVED.

There was a moment of breathless expectation. The sun looked in at the window, the rising wind was momentarily hushed; it was as if all nature waited for an answer to Paul Crandal's appeal. There was a slight rustle as Marton West rose to her feet. Another and yet another. Then a pause, and the pastor saw those who were to be his helpers.

Mrs. Crandal, Mrs. West, Mrs. Baxter and Lucile, Amos Shedd, Mr. and Mrs. Martis—quiet country people who lived a mile out of the village—and two sweet-faced school girls—that was all.

Paul raised his hands. "Lord, thou seest, thou knowest. Thine is the work, thine shall be the victory. Amen and amen."

He said no more. A moment's waiting followed, while those who had risen were again seated; then the minister announced a hymn. The rapt look upon his face had not faded. In the moment when there had come to him a realization of the weakness of earthly help, God had once more revealed himself in power.

The church was again filled that evening, but those who came from curiosity were disappointed. Paul preached Christ, the sinner's sole hope and the Christian's stay and comfort. Before dismissing the audience he asked those interested in the matter mentioned that morning to meet him in his study the next afternoon at four o'clock.

Early Monday morning callers knocked at the parsonage door. Deacon Hardy, Mr. Slater, and Mr. Allen—the three leading men in the Danesville church—were shown up to the little study where Paul sat, his Bible open before him.

The details of the conversation that followed are better left untold. Strong things were said upon both sides, for Paul fearlessly pressed home upon those who opposed him the consequences of their acts.

"Perhaps you do not know that last year's interest on the church mortgage is unpaid," Deacon Hardy said, when all other arguments had failed. "According to the terms of that mortgage, Silas French can foreclose immediately. He assured us he would wait on us, but it don't stand to reason that he will put up with this. Then there is your salary. I may as well tell you, if you keep on this way, you will never get a quarter of it."

"Ye cannot serve God and mammon," Paul replied. "I cannot let men go unwarned down to hell because of money."

Mr. Allen now spoke for the first time. He was conservative, yet longed for peace.

"You think God sent you to us, Mr. Crandal. Surely it is not his will that you should entirely overthrow his kingdom here."

Paul looked from the window in silence for a moment. Ah, this was the most potent argument of all. His gaze wandered over the narrow streets, the outlying hills, the brook, now held fast in the grasp of winter, and up to the cold gray sky. Peace, friends, the approval of his people—were these "the kingdoms of the world and the glory of them" unto him?

"I think, my friends, I am doing our heavenly Father's will;" his voice was low and tender. "I cannot, I dare not refuse. Oh, my brethren, I need your help."

Mr. Allen was about to speak; but Deacon Hardy silenced him.

"There is no more to be said. We will never enter upon any such work as you propose, and we consider you a fanatic. Good morning."

"Let us part friends," Paul said, bravely. "Stay, we will not part yet. I am going down to see if I can persuade Tim Hanna to sign the pledge, and I will walk with you."

Little was said as they passed down the street. The minister paused at the gate of Tim Hanna's tumble-down home. He could have chosen no better object-lesson than that wretched house, its broken windows, mended with bits of boards, and, in the background, a ragged child picking up pieces of broken firewood.

Paul extended his hand. Two of the men grasped it in silence, but Deacon Hardy turned impatiently away.

"I can't, Crandal. I think you are doing wrong intentionally."

Paul grew pale. "May God reveal himself to us both! Then we shall know his will," he said.

For two weeks the little band of workers toiled on. Mr. French was wise enough to obey the law, outwardly at least. Paul began to understand that the cesspool of vice could be removed in only one of two ways. French must himself be reached, or public sentiment must demand his retirement from business.

Either end seemed a long way in the distance. There had been a few sheaves gathered by the gleaners. A number had joined them, and among those who had signed the pledge were a couple of the frequenters of the saloon. The children had been organized into a juvenile temperance society, with Lucile as leader.

On the other hand, Paul often encountered open hostilities. The lowest element of the town was arrayed against him; the greater part of the inhabitants of Danesville regarded him as a fanatic, while Deacon Hardy and his constituency openly denounced him as a "false prophet."

Paul's face grew thin and grave. This opposition from his brethren hurt him sorely, but instead of anger a great pity for them grew up in his heart.

It was only a few days before the officials of the church were formally notified that unless there was an entire cessation of the attack by their pastor, the mortgage would be at once foreclosed. When Paul was informed of this, he made a round of the members, vainly trying to raise money enough to meet the present emergency. He received no encouragement. Some went so far as to tell him that the financial affairs of the church were in the hands of competent officers, while nearly all urged him to retract and thus avert the threatened calamity.

TO BE CONTINUED.

### The Spirit and the Church.

THE germ of the church was the response of the first disciples to the personal call of Jesus, but until the gift of the Spirit at Pentecost the believers were scattered units; after that experience they became a divine society. In a familiar experiment a foreign body is introduced in a mineral solution. Minute particles unite themselves together in the attraction toward the new body, and strange and beautiful forms are built up. Up to Pentecost the experience of the disciples and their relationship to each other were fluid and indeterminate. They were bound together only by a vague sentiment and conviction as to Jesus. But when the Spirit came everything was changed. The solution crystallized. The raw material was there before, but it was unorganized; it was not informed by a common spirit which vitalized every part. The change that came upon the band of the disciples after they had received the Spirit was like that which came upon the first man when God breathed into him the breath of life. Before that impartation man was a material body; after that he became a living soul. Before Pentecost the church was an association of men; after Pentecost the church was "the body of Christ."

This experience of the disciples at Pentecost indicates the essential characteristic of the Christian church. It is a society of believers in which the Holy Spirit dwells. It has a divine and supernatural character. Christian baptism is some-

thing more than a bath; the Lord's Supper is something more than a voluntary association of men, like an insurance guild; it is an organization that is interpenetrated and transfused with the Holy Spirit, and we ought never to be surprised that supernatural effects spring from the activities of the church.

Is it going too far to say that there are blessings coming to the individual through fellowship with the church that probably cannot be realized in any other way? Up to Pentecost God inspired isolated individuals, but at Pentecost He breathed His spirit into an association of men, making it a divine organization. And since that time has it not been true that, as a rule, the choicest spiritual blessings have come to men in the fellowship of the church and through the ministry of the church to men? From many points of view the address of Peter on the day of Pentecost, in matter, in arrangement and in effectiveness, is the most remarkable discourse that ever fell from human lips. But it was not the utterance of an isolated inspiration; it was the expression of common convictions and inspirations that had come to the disciples. Luke goes out of his way to state that Peter stood up "with the eleven." Is not that typical of the relation of the church to its members and of the church to the world? It is in the fellowship of the divine society that Peter is inspired; and when he speaks, his utterances have a larger significance and authority than the words of an isolated individual.

These reflections have many implications. But one who intently studies this narrative must be tempted again and again to ask whether we Baptists in our recoil from sacerdotalism are not in danger of going to the other extreme and ignoring the divine element in the church itself. Are we not constantly tempted to put it on the level of a club or a guild or any other voluntary association, which cannot have a larger significance than is involved in the character or position or attainments of the men who are its members? The church of Christ is not like that. The weakest and obscurest church has a Divine Being as a member and as its head. It is informed by a Spirit that is not of the earth, and its fellowship is the channel of the richest blessings that can come to human souls.—*Watchman*.

### Control Your Thoughts.

UNTIL you have learned to control your thoughts you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he, and it is because the thoughts that we entertain in the bosom of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say: "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right the ear and the eye and the mouth and the foot will necessarily obey its promptings, but when the heart is wrong, filled with tides of ink, like the cuttle-fish, it will envelop itself in the impurity to which it gives vent. If you habitually permit evil things to have their right of way through you, or lodging within you, remember that, in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men.—*Rev. F. B. Meyer*.

Peace for the past, grace for the present, and glory for the future. Yes, there is a glory for the future; nothing before the true believer that isn't glory. I think it would take the wrinkles out of your brow if you would just look into the future instead of into the past.—*D. L. Moody*.

That is a happy day that is brimful of good deeds. Try to crowd a day with good, sweet deeds of love, and see if we are not right.

There is always a remnant waiting for the true word of God. When Asa restored the altars in Jerusalem many "fell to him out of Israel, for they saw that the Lord his God was with him."