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WHOLE No. 99

No Partnership With Evil.

By C. W. STEWART.

Christian men need to learn that when they compromise with an evil they become responsible for all the harm that evil may do, and as desiring of punishment as those who from the start stood for the evil thing. They need to learn that when they oppose wrong and by superior strength it triumphs over them, by their very opposition they have cleared themselves of any responsibility for the evil that may ensue, and in no sense deserve punishment for its victory. We all need to be constantly reminded that the state is the people within certain limits of boundaries organized for the purpose of government.

What is true of men with reference to compromising with evil, is true of the State.

The saloon business today has the protection and approval of State and National Government. For a consideration the State has compromised with the saloon. It is thus responsible and blamable for the wrong-doing of the saloon, for the sin and shame of it.

But the State is the people. Therefore the people are in complicity with the liquor traffic. The action of the people can be governed or controlled by the action of Christian men. The truth cannot be evaded on this thing. The great need of the hour is for a revival of interest in the saloon question on the part of Christian men.

The question of the success of prohibition is not to be discussed now. The only thing before us is this: Will the State, composed, in a large part, of Christian men, go out of partnership with the dramshop? There must be everlasting warfare between the church and the saloon. Nothing in America presents a more victorious front, not even our returning soldiers and sailors, than does the saloon.

The triumph of the saloon is the shame of Christian manhood. Let us have war, and let it be kept up until the saloon has become only a horrid memory.

Sacred and Secular.

It is not the work you do, but the spirit in which you do it, that makes it sacred or secular.

The Sunday night concert on the vaudeville stage where questionable songs are sung, or where even sacred songs are sung with a secular spirit and for pure commercialism, is not a "sacred concert," but a sacrilegious concert.

The Sabbath day cannot change the nature of a concert any more than it can the nature of a man or the spots on a leopard.

The work at the altar may be sacrilegious if the heart of the man who performs it is not right with God; while the man who plows the field or who hammers the forge or who lays the brick, is doing a work that is sacred, if in his heart he is seeking to glorify his Maker.

"And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God."

If in this spirit we do our work, whatever it may be, it is a sacred task. With Jesus there was no secular and sacred, no religious and profane. Life in all its relations was religious, and labor in all its branches was sacred.

Fayetteville, N. Y. Henry B. Williams.

The N. B. Convention and Its Work.

As will be seen elsewhere we have not been idle during the past year. Our board has met several times, and has given some attention to various denominational matters. Especially, have we prosecuted, and successfully we think, the raising of a Ministerial Relief Fund, to give special aid to needy ministers and their families. Our *Annual* will show \$190 raised in this direction. An attempt has also been made to start a Church Edifice Fund, the object of which is to give loans or permanent help to struggling

interests and so greatly to aid weak churches in securing houses of worship. We are exceedingly hopeful of doing much good in this neglected department of Christian service among us. Therefore, our convention has resolved to foster and help the Baptist Annuity Association at Fredericton. We purpose doing this by urging our churches to take an offering once a year for this object. In the past but few have sent in anything towards our home society. Most earnestly do we ask the help and co-operation of all our brethren in New Brunswick in this important work. At the last meeting at Newcastle it was resolved that all undesignated funds above actual expenses should be equally divided between the three objects stated above, namely, Ministerial Relief, Church Edifice and Annuity Funds. All other amounts forwarded to our treasurer for special work, either in H. M. F. M., or the Northwest, or Grande Ligne, will be duly sent to the respective treasurers of those funds.

Public acknowledgment of receipts will be made from time to time in the denominational papers and we hope to develop the spirit of liberality among all our churches.

Contributions may be sent as before to Bro. J. S. Tins, St. Martins, or to the secretary, and all such funds will appear only in the published accounts in the *Annual*. Last year owing to the lateness in publishing our minutes the treasurer's report was held over, and the amounts included in it will be published in connection with the report of this year in new *Annual*. Let us strive to make the coming year one of much success in every department.

NEW BRUNSWICK CONVENTION RECEIPTS.

Collections, C. F.	\$15 89
Queens Co. Quarterly Meeting, C. F.	3 00
W. M. A. S., 2nd Grand Lake, M. R. F.	7 00
Macnaquack,	30 00
R. Hetherington,	1 00
Mrs. E. A. Branscombe,	2 00
Upper Newcastle,	3 50
Lower Newcastle,	8 00
W. H. Mowat,	50
A. Miller,	50
2nd Grand Lake,	2 65
D. McIntyre,	1 00
Mrs. G. G. King,	10 00
Collections,	3 85
Queens Co. Quarterly Meeting, C. F.	5 00
Hammond,	2 00
2d Kingsclear,	1 08
J. A. Lawrence,	80
Rev. A. Colman,	M. R. F. 2 00
Rev. Dr. Black,	2 00
Rev. I. B. Colwell,	1 00
Rev. R. M. Bynon,	1 00

Total, \$103 74

J. S. TINS, Treasurer.

October 1, 1902.

Please Stop My—What?

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—" Whisky? "Oh, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year which I wish to save. Please stop my—" Tobacco, cigars and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee, and needless and unhealthy luxuries? "No, no, no; not these. I cannot think of such a sacrifice. I must think of something else. Ah, I have it now. My weekly religious paper costs me five cents a week. I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."—Armory.

Notice.

Any person who will subscribe for this paper for 1903 will get it gratis from now until the last of this year with the back numbers from Aug. last. We hope our subscribers who are in arrears for payment will remit to us soon, and continue their subscriptions through next year. We need all the help we can get to keep the paper going.

IF YOU WANT TO BE BELOVED.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't jeer at anybody's religious belief. Learn to laugh. A good laugh is better than medicine.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend to your own business—a very important point.

Don't try to be anything else but a gentleman or woman, and that means one who has consideration for the whole world and whose life is governed by the golden rule: "Do unto others as you would be done by."—*The Christian World*.

Shall I be Missed?

As we hear from day to day of some great man or woman passing away and note the remark, "How they will be missed!" we begin to think, "Would I be missed?" Have you tried to live so that others would be better for having known us? Have we tried to leave a ray of sunshine in the lives of those with whom we came in contact? Have we helped a fallen brother rise? Have we a good supply of the seeds of kindness to scatter about the highways and byways? Have we been firm in the cause of right and justice? Have we improved every opportunity of serving the Master, remembering that in small things sometimes lie our greatest opportunities? Are we striving to live up to the best that is in us, to have our lamp always trimmed and burning brightly? If we are doing these things we shall surely be missed, and if we are not we have failed, for one who has not tried it knows not the joy there is in service.

A Drunkard's Will.

Not long ago, in a New York hotel, a young man addicted to strong drink took his life, and left the following paper, headed, "My last will and testament:"

"I leave to society a ruined character.

"I leave to my father and mother as much misery as, in their feeble state, they can bear.

"I leave to my brothers and sisters the memory of my mispent life.

"I leave to my wife a broken heart, and to my children the memory that their father fills a drunkard's grave, and has gone to a drunkard's hell."

And yet, in the face of all this, men will tamper and trifle with the accursed stuff.

"Touch not, taste not, handle not"—this is the only safe rule.