

THE HOME MISSION JOURNAL

VOLUME I.

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The Home Mission Journal.

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

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All communications and subscriptions may be forwarded to REV. J. H. HUGHES, Carleton, St. John.

TERMS, - - - - 50 Cents a Year.

We do not hold ourselves responsible for the views of correspondents. While we do not accept fully the position taken by Bro. Cosman in his article, a part of which is found on the first page of this paper, the balance to come in the next issue, yet because of the many excellent things he says we give it a place in our columns; also the article signed, "One of the Masses."

The Christian in the World.

H. S. COSMAN.

There is involved in the title of this article a subject of momentous concern to the child of God who is willing to be controlled by the teaching of his Word. We may be truly thankful these questions have been satisfactorily settled by God himself.

A dear Christian brother questioned me some time ago as to how I stood in relation to the political issues of the day. After assuring him of the fact that I did not vote, he very properly wished to know my reasons.

My opinion coincides with the majority of individuals, that the politics of either party are more or less corrupt; but when I am told between two evils to support by my ballot the party I honestly consider having the least evil in it, I must from a moral standpoint decline. When my child comes to me with propositions containing wrong measures, I do not advise him to follow the least, but say, "My son, between two evils choose *neither of them*."

It is not the purpose of this article to outline a code of morals to a world that lieth in the lap of the wicked one, but simply to state the position of the individual believer and the assembly of God in reference to the attitude to be assumed in dealing with politics. I take it for granted that people in general will have no sympathy with the views I here advance and will look upon them as the result of an overwrought imagination, but fondly hope my dear Christian reader will give a thoughtful perusal.

In the first place, the believer is not of the world and therefore should not partake of its

spirit. Christ in his intercessory prayer to his Father, says: "I have manifested thy name unto the men which thou gavest me out of the world: Thine they were and thou gavest them me, and they have kept thy word."—John xvii. 6. And speaking of the believer in the world, in the sense of merely passing through it, he says: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world. * * * Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 14, 15, 16, 20.

If we examine carefully and prayerfully the epistles to the churches, we will be profoundly struck with the phraseology used in giving direction as to the manner of their walk in the world. The Apostle Paul writes to the church at Galatia about the mission of the Lord Jesus in this striking manner: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."—Gal. i. 4. Also to Titus, his own son after the common faith: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14.

It is remarkable how unceasingly the Word of God points out to the believer his entire separation from this world in intimate connection of being saved from the consequences of sin. The two are associated together in the Word by the Holy Spirit.

It should ever be our aim to strenuously avoid any attempt to divorce this blessed and indissoluble union. As one has truly said: "Many seem to be quite satisfied with the knowledge of the forgiveness of sins through the atoning work of Christ, while at the same time they fail to realize deadness to the world in virtue of the death of Christ, and their identification with him therein." To be identified with Christ, to espouse his cause, to be willing to suffer the reproach that such association leads to for his name's sake, is to take our stand outside of everything connected with the rudiments and elements of that condition of things known to the Holy Scriptures as "the world." While it is most blessedly true that my sins are all put forever away by the death of Christ, still according as I fully appreciate my high calling of God in Christ Jesus, and cultivate a spirit of non-conformity to the fascinations and spirit of the present evil age, will the line of complete separation become a

happy realization to me. The same cross that has brought me within the veil leads me outside the camp of this world, hence the Apostle writes: "Let us go forth therefore unto him without the camp, bearing his reproach; for here we have no continuing city, but we seek one to come."—Heb. xiii. 13, 14. "For our citizenship or (commonwealth) is in heaven; from whence, also, we wait for a Saviour, the Lord Jesus Christ." (Philippians iii, 20; R. V.) "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."—1 Peter ii, 11. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. viii, 9. How plain it is, therefore, that the Christian who makes provision for the flesh dishonors God and silences the testimony of the Holy Spirit within him, because of pandering to worldly ambitions as Lot did, when he allowed the sight of his eyes to turn his feet toward the well watered plains of Sodom, which act on his part eclipsed the blessedness of a walk by faith with God that became so intimate as to designate his brother Abraham, "the friend of God." The children of God are "the light of the world, the salt of the earth," and a testimony to this Godless, Christless age, of the awful doom that awaits it, unless there is "repentance toward God and faith in our Lord Jesus Christ." The natural man is incapable of knowing God, because he receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Cor. ii, 14.

The regenerating power of the Spirit of God does not change the old nature, nor fix it up to make it look more respectable, but imparts instead a new one, a divine life principle. He begets a new creation, "old things passing away and all things becoming new;" and having been taken out of the old creation standing and introduced into new creation environments, the believer moves in a sphere where the moral evils and sinful motions of the flesh are unknown. Believer, this is Christian liberty and heavenly citizenship, "where the flowers bloom forever and the sun is always bright," and where the beams of the divine countenance shed forth His rays in living healing lustre upon us. It is not a liberty of license to commit sin, but to experimentally taste the delectable fruits of a life of true holiness and heavenly elevation. Believer, this should be the panacea for thine every longing, and a strength "to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the

might of His glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love; in whom we have redemption, the forgiveness of sins" (Col. i: 10-14, R. V.) May we appreciate more and more, while in our pilgrimage journey through this world, this rich heritage, which those who by faith appropriate it to themselves find becoming to them indeed, heaven begun below.

Such has Paul, and so should every Christian be able to testify, "the world is crucified unto me, and I unto the world." He realized that he was a stranger on the earth; no citizenship, no use for an earthly franchise, no inheritance; a pilgrim passing through a world that rejected his Saviour; and meeting with rejection himself, he rejoiced at being counted worthy to suffer shame for the name of Jesus, and looked forward with joyous anticipation to his rejected Lord's return.

These hopes were not cherished by the apostles and early Christians as mere sentiment or theory, but in downright fact and reality; for so sure as our deliverance from hell is more than a mere sentiment or theory, so surely is our complete separation from this present evil age. The one is as positive and as real as the other, and we are to use this world's goods as against the world and for God. "And they that use this world as not abusing it: for the fashion of this world passeth away" (1 Cor. vii: 31). The world has no more heart for Christ than it had 1800 years ago. It is the same world to-day with its spirit unchanged. The same love of display and vain pomp animates it, and it has lain in the lap of the same wicked one for ages.

Satan is the "god of this world and the prince and power of the air," and still works as craftily and mightily as he ever did in the hearts of the children of disobedience. He "goes about like a roaring lion seeking whom he may devour," and the world of mankind fall on easy prey to his subtle influences. He has a hand in the politics of the day, and knows how to shuffle cards to his own present advantage. He is well pleased at the efforts among Christians to reform society, as he understands human nature enough to cleverly sidetrack the church in her heavenly calling in pointing sinners to an uplifted Christ and being a light to this dark world, to engage her sympathies in giving sanction to the two most fatal doctrines that have ever been devised by Satanic ingenuity, "the brotherhood of man and the fatherhood of God." As he once controlled the Roman empire, and prejudiced the Jewish Sanhedrim against their Messiah, who would have delivered them from their enemies, which combination culminated in His crucifixion over eighteen centuries ago, so now is he marshalling his forces against Christ and his mystical body.

(To be continued)

A Voice from the People.

The following article has more truth than either poetry, rhetoric, or eloquence. It is from a good brother in Charlotte Co.:

There seems to be a cry coming from many parts of our country bewailing the low spiritual state of things in many of our churches, and there must be some special cause or causes for it. It can not be that God has forgotten to be gracious. He is unchangeable, "the same yesterday, to-day, and forever." His power to work in hearts of men is as mighty now as ever it was. Therefore it must be that Christians in these days, ministers and church members, do not yield their hearts to the inflow of spiritual life as was the case in the years of the past. It is not fair to lay all the blame on the ministers; but really it looks as though a large portion of the spiritual dearth is chargeable to them. Of course the clergy will not agree with me in this; but I think it is the cry of the masses, church members, and people generally, that soul-starvation in God's house is a sore experience in these days. I would not say that there are untruths preached, nor a different gospel from what our old fathers in the ministry used to proclaim; but it is not given in the way the people are starving to have it served. For instance, a minister begins his service with an invocation asking God to help him proclaim the gospel with the Holy Spirit sent down from heaven, and then when he is ready for sermon he takes out his book and he lays a manuscript on God's Book, and he reads a dissertation on some passage of Scripture, in which effort he, it seems, is more concerned to show his powers of eloquence and oratory, than to feed the flock with the pure word of life and love. God has promised His Holy Spirit to help us worship Him, and Jesus said that when the Holy Spirit came he would bring all things to their remembrance and guide them into all truth. Is it not limiting the Holy Spirit to confine him to a manuscript when a minister stands before a congregation to be a mouth for God as His ambassador? It seems as though the Spirit's power was blunted when a minister's eyes are fastened on his paper; neither has he any room for a tear of sympathy with his subject nor with the matter of it, nor with the poor starving souls that he pretends to feed. Room for a tear! Oh no, for then he could not see the finely finished periods of his manuscript, and to depend on the Holy Spirit for a word would be presumption surely. How would Mr. Moody succeed if he read his sermons? He says, "every sermon should be a convicting and converting one." And so it would if the Holy Spirit had control in preparation and delivery; and that is the kind of preaching that people are starving for to-day; not history, nor science, nor philosophy, nor theology. But, as the Apostle Paul said, we preach Christ crucified, the wisdom of God and the power of God. That is what the world needs, and nothing else will ever attract wandering souls to the loving Father. Oh, but we must have attractions in

the church if we expect people to come there. Yes, truly, we need the attractions Jesus authorized when he said, "And I if I be lifted up will draw all men unto me." The attractions of a costly church edifice, a fine organ, an opera choir, a quartet, and gowned and gloved preacher, do not attract the masses—the poor, the illiterate, and hard working classes; and you can hear it on all sides, in the streets and on the wharves, etc.: that the church is no place for me; it is for the wealthy and educated and so on. And another thing that is chilling the spirit of life in the churches, is the methods adopted to raise funds to carry on these needless expenses. There are so many needless organizations and societies, with their bazaars and pie socials and apron fairs and auctions, and the dear knows what not, that the Holy Spirit has nothing to do with, that there is little chance for Him to have any share in the business or finances of the church any more. I think if Christ should come when the churches were holding these fairs and auctions and suppers in his house, He would have use for his scourge of small cords again; and I think He would say it was for souls I died, and I redeemed you to spend your time and money to bring the poor, the halt, the blind, and lame, to Me for pardon, peace and eternal life. Not to build gorgeous churches, with heavy debts on them, requiring these sordid means to raise money to pay interest, etc. We are told that we must have ministers well schooled in all the arts and sciences, that can deliver fluent sermons; and we must have handsome churches, and fine choirs, to draw the people in. Oh yes, if you are after the fashionable world that wants to go to heaven in palace cars on popularities railway, you will need all these enticements and attractions. But I would rather go to a log cabin, or a plain hall, where the spirit of God had hold on the minister's heart, and the people prayed and sang with the spirit and with the understanding, than to those gorgeous edifices where there is nothing but a *corpsé* lying in state. And depend upon it sin-sick souls who need gospel nourishment will not seek the living Christ among the dead who are buried in the fashion of this world that is soon to pass away. It is high time we looked these things square in the face, and called a halt, before we are called to give account of our stewardship. I am not writing this with any ill-feeling, but a sad regret that we are drifting away from the power of the Spirit, to worldly policy and fashion, and I pray that we all may look more to Jesus, the author and finisher of our faith.

ONE OF THE MASSES.

The Chosen People refused to go forward when Jehovah told them to go, persisted in going when He told them not to go, and in consequence wandered for forty years in the wilderness. Some modern people are wandering in a spiritual wilderness for a similar reason of disobedience.

Beyond.

It seemeth such a little way to me

Across to that strange country, the beyond :

And yet, not strange, for it has grown to be

The home of those of whom I am so fond.

They make is seem familiar and most dear,

As journeying friends bring distant regions near.

So close it lies, that when my sight is clear

I think I almost see the gleaming strand.

I know I feel those who have gone from here

Come near enough sometimes, to touch my hand.

I often think, but for our veiled eyes,

We should find heaven right round about us lies.

I cannot make it seem a day to dread,

When from this dear earth I shall journey out

To that still dearer country of the dead,

And join the lost ones, so long dreamed about.

I love this world, yet shall I love to go

And meet the friends who wait for me, I know.

I never stand above a bier and see

The seal of death set on some well-loved face

But that I think, "One more to welcome me,

When I shall cross the intervening space

Between this land and that one 'over there ;

One more to make the strange beyond seem fair."

And so for me there is no sting to death,

And so the grave has lost its victory.

It is but crossing—with a bated breath,

And white, set face—a little strip of sea,

To find the loved ones waiting on the shore,

More beautiful, more precious than before.

Flashes of Light from God's Lamp.**"THE SHUT-INS."**

"The Lord shut him in." Gen. vii, 16.

The words of our text are full of suggestive and comforting truth for those whom God has "shut in." If there is a place on earth closer to heaven than another, it is the place where God has shut in his child. Let the text speak to you, dear child of God. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "God moves in a mysterious way his wonders to perform;" and it has often proved true that such experiences as those through which you are now passing have been made the gateway to a larger and more blessed fellowship with God. It was through loving kindness that God shut Noah in; and because he loves *you* and cares for you God has shut *you* in. Noah was never nearer to God than when God shut him in; and David had learned to sing after he had been through many bitter experiences: "God is our refuge and strength, a very present help in trouble." During the days in which you are "shut in" you may cultivate an intimacy with the blessed Christ that will forever after make his companionship more real and glorious. "The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace." A thousand of God's children, not "shut in," will read these words, and on your behalf will say, Amen!—*A. S. Gunbart, D. D., in the Commonwealth.*

The Queens County Quarterly Meeting.

The regular session of the Queens County Quarterly Meeting was held with the Second Grand Lake Church (Range), beginning Saturday, March 11th, at 10 a. m.

The first meeting was devoted to business. Besides disposing of minor items, some attention was given the condition of the churches in the county. The meeting recommended that the pastorless churches receive pastors as soon as possible.

The most enjoyed meeting of the session is the conference. Those who attend the Quarterly Meeting for spiritual benefit seldom miss this. The conference of this session, led by Pastors Henderson and McIntyre, was no exception. The power of the Spirit was manifest as one after another bore witness to the goodness and faithfulness of God.

The severe storm of Saturday evening prevented a large gathering, but the time was profitably spent in an evangelistic service, led by Rev. J. Coombes.

The Sunday services were as follows: 9 a. m., prayer service, led by Rev. J. Coombes; 10 a. m., baptismal service; 11 a. m., Quarterly sermon, by Bro. Henderson, from II. Cor. v. 20; 3 p. m., sermon by Rev. J. Coombes, from I. Sam. ii, 30; 7 p. m., sermon by Secretary, from Isaiah xlv, 22.

Collections were taken for home and foreign missions amounting to \$8.50.

F. W. PATTERSON, *Sec'y-Treasurer.*

Some Things Baptists may Learn from Others.

For some years I have studied the history, creed, methods and growth of other denominations. I have learned many a lesson. I give a few of them:

1. As Baptists, we might take a lesson from our Catholic and Advent neighbors on the necessity of creating and spreading a strong denominational literature. These two bodies here in the west literally deluge the country with tracts, booklets and papers, inculcating what they hold to be truth. The City Mission Committee (Baptist) have tried nearly all the publishing houses for Icelandic literature. We can find nothing but Roman Catholic works in that language. Has Baptist faith less of the truth, or are Baptists less anxious to spread it? Will God hold us guiltless if we allow error to take root and grow without making an equal effort to spread the truth?

I know there is a prejudice against denominational literature, but the minister who will disregard that prejudice and sow his parish "knee-deep" with Baptist teaching will be amply repaid. Yet if one is too timid to do this, he can learn—

2. A lesson from the Salvation Army and fill the homes with a denominational paper—**THE HOME MISSION JOURNAL** will do.

As Seen from the Study.

When the truth hits a man hard, he is very likely to call it falsehood, or else to abuse the truth-speaker, as a means of relief.

The most hopeless case is not a sinner unconcerned, but a professing Christian petrified in a dead indifference.

Christianity in the life is a centrifugal force that tends ever to enlarge its circumference of influence and blessing. Grace in the soul is growth in the soul. If you are not growing in grace you are decaying in faith.

A man is much more likely to follow if you say "Come," and lead the way, than if you kick him for not having followed before.

If things are not as good as you think they ought to be, do not make them worse by finding fault, but just take hold with both hands earnestly and help make them better.

One's advance cannot be safely estimated by the noise made or the rate of speed. A top buzzes loudly and spins with amazing speed, but it does not get far. The test question is, Where have you got on your Christian way?

In Spain it is not uncommon for the same person to play Saint on Sunday and be brigand on Monday. Nor is that sort of thing all confined to Spain.

The more highly a man values the worth of character, the more valuable he will himself become in all the relations of life.

The Christian has no need to fret or worry about either this life or the next; God will take care of him in both.

Not what you have not done, but what by God's help you may be able to do, is the thought that impels to improvement and achievement.

Satan can hardly have greater satisfaction in anything on earth than in the sight of a slow, self-satisfied slumbering church. He knows his interests are safe so far as that body is concerned.

It might be a blessed thing for the church if the people would occasionally reflect upon the truth that God does not intend the minister to do the members' work, and will not hold him responsible for their failure to do.

Morality requires honesty; Christianity requires this, with generosity and love added.

To grow in grace—it is not much to say, but it is a mighty thing to do. To be a man—a true man—doing a man's work and filling a man's full place—there is nothing higher on earth than that.

When a mature man acts like a spoiled child, he loses more influence in a minute than he can regain in years.

—*Clericus, in The Watchman.*

Rev. Dr. A. S. Gumbart.

A sad loss to the Baptists of the New England States is that of the death of Rev. Dr. A. S. Gumbart, pastor of Dudley Street Baptist Church, which occurred on Sunday, the 19th inst. Heart failure was the cause of his sudden death. He was about accepting a call to a church in Philadelphia; but his Master called him to a better city. He was a talented, laborious and efficient minister whose heart was in his work. We have given several articles from his pen in past numbers of this paper, and shall yet give more that we have on hand: they are original, rich in thought, and tender in spirit. We give the following which he wrote not long since:

GOD WILL SEE YOU THROUGH.

"My grace is sufficient for thee,"—2 Cor. xii. 9.

When God calls us out of darkness into light, He pledges Himself to see us through to the end. God's children are indeed expected to use all their strength, but they are not dependent solely upon their own power. It is said that during the war, Abraham Lincoln frequently visited the hospitals and addressed cheering words to the wounded soldiers. On one occasion he found a young fellow whose legs had been amputated, and who was evidently sinking very rapidly, "Is there anything I can do for you?" Lincoln asked. "You might write a letter to my mother," said the dying soldier. The President wrote at the young fellow's dictation: "My dearest mother, I have been badly shot, but am bearing up. I tried to do my duty. They tell me I cannot recover. God bless you and father. Kiss Mary and John for me." At the end the President put this postscript: "This letter was written by Abraham Lincoln." When the soldier looked over the letter, and saw the postscript, he looked up in astonishment and asked: "Are you our President?" "Yes," was the quiet answer; "and now that you know that I am the President, is there anything else I can do for you?" Feebly the dying soldier replied: "I guess you might hold my hand and see me through." So sitting down at the bedside, the great tender-hearted Lincoln sat all the livelong night, holding the hand of the soldier until his spirit was released. My brother, my sister, the blessed Master has come to thee! Behold, the wounds in his hands and feet and side! Hear him, as with broken heart He cries out from the cross: "My God, my God, why hast thou forsaken me?" No, no, you can never understand how much he suffered in order that He might reach forth His hands to save you.

"For none of the ransomed ever knew
How deep were the waters crossed,
Or how dark was the night the Lord passed through
Till he found His sheep that was lost."

Surely you will not turn away from Him; you will not doubt his love; you will not spurn His grace. Take His hand, and He will see you through to the end. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Oh, do not, do not doubt Him, for He through whom the life was begotten again will nourish and protect the life; and whatever our present experiences may be, the end will be victory!—A. S. Gumbart, D. D., in the *Watchman*.

News of the Churches.

FAIRVILLE.

The good work is still moving steadily on at Fairville. Pastor Dykeman baptized seven new converts there last Sabbath evening in the presence of a large congregation. Others are expected soon to follow.

GIBSON.

Pastor Champion has been put on the sunny side of late by his people to the amount of seventy-five dollars. Sickness prevails in the village to some extent, as it does in most places this winter, which has hindered special work being done. But the God of providence has wise and gracious designs in all his administrations.

New Brunswick Convention Receipts.

Rev. S. H. Cornwall,	Home Mission,	\$ 1 00
Second Grand Lake Church,	" "	2 15
Mrs. James Kennedy,	" "	5 00
William Lewis,	" "	5 00
Rev. C. N. Barton,	Newfoundland Mission,	50
M. S. Hall,	" "	50
E. L. Strange,	" "	8 00
Second Chipman Church,	" "	2 00
W. E. Nobles,	" "	
Mrs. Mary Smith, Treasurer of W. B. M. U.,	Home Mission,	16 00
First Cambridge Church,	" "	2 30
Second Cambridge Church,	" "	4 00
Mill Cove Church,	" "	1 32
Treasurer of Kent Co. S. S. Convention,	" "	2 00
First Hillsboro Church,	" "	11 00
Treasurer of S. S. Convention,	" "	1 10
A Friend at Wolfville,	" "	6 00
Second Moncton Church, Union,	" "	5 00
Byron Freeze,	" "	1 00
Mrs. Byron Freeze,	" "	1 00
Annie Freeze,	" "	1 00
Edwin Freeze,	" "	2 00
Golden Leaf Mission Band of Poodiac,	" "	2 00
W. M. A. S. of First Springfield Church,	" "	3 00
First Kingsclear Church,	" "	3 00
" " " Foreign Mission,	" "	5 00
First Springfield Church,	" "	1 00
Mrs. H. M. Lockhart, Grande Ligne Mission,	" "	
		\$ 94 03
Before Reported,		1,124 97
Total to date,		\$1,219 00
	J. S. Titus, Treasurer.	

St. Martins, N. B.,
March 1, 1899.

Married.

DELONG-EBBETT.—On March 15th, at the residence of Mrs. L. Harmon, Peel, Carleton Co., by Rev. L. A. Fairwick, Norris L. DeLong, of Wilmet, to Miss A. Ebbett, of Simonds.

AKERLEY-MONTEITH.—At the residence of the bride's mother, Bald Hill, Wickham, Queens Co., on March 15th, by Rev. W. H. Perry, E. Stanley Akerley, of Wickham, Queens Co., to Lizzie M. Monteith, daughter of the late Thomas Monteith.

SKEFFINGTON-PATTERSON.—At the residence of Mrs. Donald, Moncton, on March 10th, by Rev. J. M. Robinson, B. A., Reginald E. Skeffington to Mabel A. Patterson, both of Moncton.

COMEAU-DUNPHY.—On the 1st inst., by Pastor M. P. King, at Upper Blackville, Mr. Frederick J. Comeau, of New Brandon, Gloucester Co., and Miss Ella E. Dunphy, daughter of Lewis Dunphy, Esq.

DICKSON-MUNRO.—On the 15th inst. at the Baptist parsonage at Pennfield, by Pastor T. M. Munro, Mr. Frank L. Dickson, of Beaver Harbor, and Miss Bertha Munro, of Pennfield. All of Charlotte Co.

Died.

FOSHAY.—Rev. James Herbert Foshay, late pastor of the First Baptist Church of Yarmouth, N. S. and recently called to the pastorate of the Middleton, Mass., Church, and had moved there, died after a somewhat protracted illness, on the 2nd inst. His death, although much feared by his family and church, was a great shock to them all. He passed away peacefully trusting in his dear Lord, whom he had served with great fidelity. After a very impressive service, held in his newly adopted town, in which several clergymen took part, his remains were brought to Yarmouth for interment. May the kind Father above put underneath and round about the bereaved family His everlasting arms. The righteous shall be had in everlasting remembrance.

LAWRENCE.—Mrs. Jane Lawrence, widow of the late Moses Lawrence, aged 84 years, crossed the vale to the home of immortals, triumphing over the king of terrors in the power of a living faith in Him who is the resurrection and the life. Her demise occurred at Hillsboro, N. B., on Feb. 12th, where she had been living for a few years. Her former residence was in St. John, and her church membership in the Germain Street Baptist Church. Her remains were brought to the city for interment. "Precious in the sight of the Lord is the death of His saints."

SCOTT.—On Feb. 20th, at Springfield, Kings Co., N. B., Mrs. Susannah J. Scott fell peacefully asleep in Jesus, aged 68 years. She was the eldest daughter of the late Charles Pearce of Waterloo Settlement, Johnston, and sister of C. W. Pearce, Esq., of Cambridge. Four children survive her, one son and three daughters. May the kind Father in heaven comfort those who mourn.

CHRISTOPHER.—On Feb. 13th, at Upper Cape Hope-well, Albert Co., Nancy Christopher departed this life trusting in Jesus for the life everlasting, aged 26 years.

SALLAPHER.—At Hillsboro, Albert Co., on Feb. 27, Mrs. Spurgeon Sallapher closed a life of suffering to enter the world where none of the inhabitants say they are sick, aged 40 years. This beloved sister had been deprived of the public services of God's house, which she loved dearly, for some time, being paralyzed, and unable to go out. She was baptized many years ago, and lived the life of a consistent Christian, and died in hope of an entrance into the everlasting kingdom of her Lord and Saviour.

JONAH.—At Baltimore, Albert Co., Mrs. Jonah, beloved wife of Deacon A. D. Jonah, passed triumphantly to the rest that remains for the people of God. She was 52 years of age. Most part of those years she was a loving and faithful follower of her dear Saviour. She leaves to mourn a husband and three daughters. May the presence of Him who is "the resurrection and the life" lighten the gloom of that vacant home.

HOME MISSION BOARD.

PRESIDENT, Hon. G. G. King.
SECRETARY, Rev. W. E. McIntyre, Chipman.
TREASURER, J. S. Titus, St. Martins.

The Board holds regular monthly meetings in St. John, on the first Tuesday in each month.

All funds intended for our work should be forwarded direct to the treasurer, Bro. J. S. Titus.

Churches preferring to send Foreign Mission Funds and other monies to be credited to the New Brunswick Convention are urged to forward a list such contributions to our Treasurer.

Our officers perform their work without salary and all funds entrusted to us will be expended directly upon the objects named, without any deduction whatever.

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Will pastors of churches please send us the names of any of their members who would like the reading of this paper, with a view to becoming subscribers in the future if pleased with it? We will be pleased to mail it to any one who would like to see it.

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