

# THE HOME MISSION JOURNAL

VOLUME I.

ST. JOHN, N. B., JANUARY 10, 1899.

No. 3

## 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.

The JOURNAL will be issued semi-monthly, beginning with January, 1899. Special numbers will be published for November and December of the present year.

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

TERMS, - - - - 50 Cents a Year.

HEREAFTER this paper will be issued from the press every second and fourth Tuesday in each month.

MANY articles for this paper are held over for want of space.

WE are sending a few copies of this issue of this little paper to a number of brethren in different parts of the province, with the hope that they will place them in the hands of persons who will become subscribers for it. This paper is not intended to antagonize or supplant any other religious paper; but in as much as most of the religious papers are necessarily higher in price than ordinary weeklies, and a large proportion of our population feel either too poor or unwilling to pay for a high priced paper, we have ventured to publish this twice a month at the low cost of fifty cents a year, giving in its columns the usual amount of church news, and items of interest to the readers, such as revivals and progress in church work, marriages and deaths, etc.; also a select amount of religious reading matter that is instructive and inspiring to the head and heart. A Christian home without a religious paper, especially without one representing their own denomination, is minus a needed factor in keeping the family in sympathetic touch with the momentum of the body, to say nothing of the ignorance that results from a want of a knowledge of the doings and needs of the denomination to which the family may be attached. It is sad to think that in a large number of our Baptist families, and in many instances in deacon's families, our denominational paper is not to be found. To many such families we have sent this little paper, with the hope that in view of its low price and interesting and useful contents, it will be sufficiently appreciated to be taken for one year's trial at least. Now, dear brethren, send along your subscriptions.

"When you say you love your pastor, and yet never invite him to your home on special occasions, except they be funeral or marital, you belie your own words. You simply regard him as an hireling.—*The Baptist Standard*.

## PERSONALS.

A note from Bro F. C. Wright, of Troy, N. H., expresses encouragement to the Board in its publication of THE HOME MISSION JOURNAL. He welcomes the new visitor from New Brunswick as a very near friend. Mrs. Wright's health continues to improve.

Our Danish missionary, Bro. N. P. Gross, is at present visiting the churches in behalf of our mission in the north. He carries with him a gramophone, which sings gospel hymns, reads the scripture, and repeats the Lord's prayer very distinctly. We do not think Bro. Gross needs these helps personally, but it may interest his audiences to see and hear the wonders that can be performed by this curious instrument. His collections are in aid of our mission work, and we commend him to the sympathy and help of the churches.

Rev. A. J. Hughes, who for six years has been a most successful pastor of the First Baptist Church of Phoenixville, Pennsylvania, has received and accepted a unanimous call to the pastorate of the Central Square Baptist Church of East Boston, Mass., at a salary of two thousand dollars a year. Central Square is an important field for usefulness, but for several years past has had some trying difficulties to contend with. But it is to be hoped that Mr. Hughes, by Divine help, will be able to grapple with them, and straighten matters out so that the good work will run more smoothly in the future. Mr. Hughes is a son of the late William Hughes, who died some years ago in this city, and a nephew of Rev. J. H. Hughes (west side). He was baptized into the fellowship of the Leinster street church by the late Dr. McKenzie, while he was pastor there, and subsequently he went to the States and studied for the ministry, graduating at Crozier. He enters upon his new field the first of February next.

We are sorry to hear that Rev. Ezekiel Hopper is failing in health. He writes us from Hampton as follows: "My health has been failing ever since I last met you, so much so that I have resigned my pastoral charge at Pollet River and have come to Hampton for medical treatment. Since coming here I have been confined to the house all the time, and to my room most of the time. The doctor says my life's work is done. I like your little paper very much, and wish I was able to canvass for it. May the blessing of God rest upon your work is my earnest prayer."

EXPULSED.—Under cover of a license from the Second Kingsclear Church, Lewis King is

charged by the churches—Second Cambridge and First Johnston, of Queens County,—with abusive harangues and subversive teachings. We therefore annul his license, and expunge his name from our roll.

By order of the church,

G. A. HAMMOND.

December 26, 1898.

## FOREIGN MISSIONS.

It should be generally known that the Board of the New Brunswick Convention receives funds in aid of foreign missions, as also for the Northwest and Grande Ligne. Several of the churches have a decided preference that their gifts should be credited to our convention, which, in addition to its chief enterprise, the operation of the home mission fields, also fosters all the general interests pertaining to the Baptist body.

Many individuals also have expressed themselves as unfavorable to the payment of high salaries to the secretaries of the maritime boards, and some have, on this account, gone so far as to send their gifts direct to the mission fields, without the intervention of the Foreign Mission Board or its secretary. One sister has quite recently handed a special gift to the secretary of our board, with the express wish that it should be sent direct to a certain department of our work among the Telugus. Others have made similar requests. And to any such we would say that our board will handle all such funds free of charge. No deduction for salary, office expenses, or printing of Year Book is taken from any offering sent us in aid of either foreign missions, Northwest or Grande Ligne missions, or for the Baptist Annuity Association. We send the amounts given for these objects *in toto* as we have received them.

If, then, there are any who wish their money sent without deduction to any of the general work of the body, our board offers them such facility. As has been before announced in these columns, our secretary and treasurer perform their work without salary.

We are now receiving monthly foreign mission and other general funds, which are being expended faithfully in all cases, as contributors may designate. We are glad, also, to add that the spirit of general benevolence was never better among us than at the present time.

Do not neglect to send your Home Mission offerings to

BROTHER J. S. TITUS,  
St. Martins, N. B.

## EDITORIAL.

The church of God is of divine origin; both Jewish and Christian. But the membership is human. God founded the first preparatory to the second. Jerusalem and its Temple stood in symbol, type and prophecy, the precursor of the New Testament church. Much of what is said in Old Testament prophecy concerning Jerusalem and the Temple, has its principal and spiritual significance centred in the New Testament institution. The constitution of the New Testament church is all of God. It is therefore unlike any earthly establishment, and needs to borrow nothing from human wisdom to make it more complete. Its final consummation is set forth in Scripture teaching as the crowning glory of all Jehovah's work. John the Apostle had a glowing picture of it in its pristine beauty after the corrupt accretions of the ages were removed, as the New Jerusalem coming down from God out of heaven: the Bride—the Lamb's wife—prepared as a bride to meet the bridegroom. Such is the picture of the latter-day New Testament church, and such it was in the beginning. But human innovations have put many spots and blemishes on the divine original. But before the Bridegroom comes to receive her, every spot and blemish, yea, and the wrinkles of them, are to be erased; and he will present it to himself a glorious ch. ch. To this perfect type all denominationalism should converge. Christianity and church-anity to-day are not harmonious. It will be well for christianity when church-anity gets back to its *Genesis*. As to its New Testament meaning almost all scholars are agreed, however variant may be their ecclesiastical connections and practices. We shall give a brief summary of its contents and implications, that is of the New Testament church, and in doing so we will subjoin some extracts from a paper written by Rev. Lemuel Moss, D. D.:

*First.* Genesis and Constituents of the Church.—The origin and continued life of the Church is in Jesus Christ. By the attraction of His grace men are gathered about Him as the great spiritual magnet, who said that if He were "lifted up" He would "draw all men to Himself." Hence the Church is composed of those who by Him are separated, set apart, sanctified, "called out," as the word *ecclesia* literally signifies, the elect, or selected ones, the elite, who show the spirit and character of Christ. Personal union with Christ is the first and essential prerequisite in Church building. Every stone is a living spiritual stone. The ordinances of the Church are without significance or value except to those who are already regenerate in heart and are in vital oneness with Christ.

*Second.* Organization of the Church.—Organization is the product of life, and not antecedent to it. The Church is thus organized after the manner of a living organism, and not after the manner of an inorganic machine. The organs or officers of the Church, of whatever sort, must grow out of the Church, like the limbs from the body, to serve it and not to dominate it. In the New Testament Church there was no hierarchy, or priesthood, or ruling eldership, distinct from the common membership and over it in authority. Whatever officers there were, as bishops, elders, pastors, deacons, were chosen or appointed for instruction, oversight, evangelization, various forms of ministrations; not to lord it over God's people, but to lead them and be examples to them. As

Bishop Lightfoot, the eminent English scholar and prelate, says: "The only priests under the Gospel, designated as such in the New Testament, are the saints, the members of the Christian brotherhood." The Church, therefore, is a company of men and women who are spiritual equals.

*Third.* The Unity of the Church.—This also is spiritual, after the analogy of the oneness between God the Father and Jesus Christ the Son. The New Testament Churches were locally distinct, but spiritually one. There was no ecclesiastical organization that included the Churches of Judea, Asia Minor, Greece, Italy, but there was unity of belief, of purpose, of obedience to Christ. Each member of a local church felt himself to be a member of the universal church; but the local church managed its own affairs in its own way, under the guidance of the apostles while living, and afterwards according to the teaching of the apostolic writings. The present divisions of Christianity have come through departure from the original spiritual unity and the attempt to accomplish by ecclesiastical machinery what can only be secured by a return to the primitive conditions. Complete restoration to Christ will bring complete concord and unity among all his disciples.

*Fourth.* The Authority of the Church.—In a most important sense the Church has no authority of legislation and can only administer the laws of its Head and Lord. It cannot even determine the conditions of membership in its own body, but can only declare the terms which have been fixed by Jesus Christ. The assumption by the Church of the power to legislate, to decree rites and ceremonies, to change ordinances, to compromise controversies, has been the source of hurtful schisms, of gross wrongs, of cruel persecutions. The authority of the Church is solely the authority of the truth entrusted to her, which she is to hold aloft in the lives of all her members and in her constant teaching. The New Testament is the statute book of the Church. The alliance of the Church with the State and all the evils springing from it and the secular organization of the Church itself flow from her unwarranted assumption of supreme authority.

*Fifth.* The Functions or Offices of the Church.—These are two-fold—the edification of the membership of the church and the evangelization of the world. The local church is the unit of evangelizing forces. It is to carry the spirit and motives of the gospel into all the activities of life throughout the community and, so far as possible, throughout the world—into the homes, the business, the culture, the literature, the social and political affairs of all men. The church is to be fed and trained by its pastors, that it may minister to others, edification and evangelization thus acting and re-acting to the perfection of both. And this requires the indwelling life of the Holy Spirit. Only his constant presence can make an efficient church.

*Sixth.* The Destiny of the Church.—Christ has declared that the gates of destruction shall never prevail against his church. He has not only destined it to glorious victory, but to spotless perfection and eternal blessedness. The revealed purposes of God underlie the assurances of scripture in this regard. Christ shall see of the travail of his soul and shall be satisfied. He shall bring many sons into glory. The Church is called the Bride of Christ, and at the last he shall "present to himself a glorious Church, not having spot or wrinkle or any such thing." These are "they that have washed their robes and made them white in the blood of the Lamb."

## News of the Churches.

## ELGIN.

Pastor Davidson has been holding special services at Goshen, with good success. A large number have manifested a desire for salvation, and several have already been baptized and added to the church.

## THE RANGE.

Bro. Patterson is engaged in revival work in this part of the Second Grand Lake field. The meetings have been marked with spiritual power, resulting in a general quickening of the church members. Several new voices are also being heard, seeking their way into the kingdom.

## TOBIQUE VALLEY.

The new house of worship recently erected here was opened on Christmas day. Bro. D. F. Millin, who has been stationed on this field during the last year, writes encouragingly of the prospects for the coming season. A lively interest is manifested by the church members in every good word and work.

## CARDIGAN.

Elder P. O. Rees, who has given a portion of his time during the past year to this church, reports that there are but twenty-nine church members resident in the field. With failing health and increasing infirmities of body, he has still persevered in active ministerial labors. His circumstances have been most trying. Speaking of these in his last report, he adds: "But the Lord has been better to me than my fears. I did the best I could and trusted the Lord for a living. I am faring pretty poorly, but I hope to get through the winter and aid my brethren in the work if life is spared."

The Board has sent our brother twenty-five dollars; it should have been twice that amount but our circumstances would not permit it.

## BUCTOCHE, KENT CO.

Mr. R. Barry Smith, of Moncton, has engaged with this field, and prospects seem more hopeful. Good congregations attend the preaching of the word. The New Brunswick Convention Board continues its grant during the coming year.

## CHIPMAN STATION.

On the evening of December 26th, the children of this Sunday-school gave a Christmas concert, realizing \$19.50. We have a new church building in course of erection, which when completed, will be one of the attractions of the village. The pastor has to acknowledge a recent donation visit which makes winter seem bright and sunny. The parsonage was filled with cheery friends, whose visit will be remembered with gratitude.

## HAVELOCK (BUTTERNUT RIDGE.)

On December 11th, baptized eleven, with the work still going on. Pray for us. On Xmas eve the children of the Sunday-school were entertained. A large Christmas tree was placed in the church, and this, through the kindness of many friends of the school, was loaded down with presents, not one being forgotten out of a company of over eighty children, besides teachers.

We expect the Hon. F. Emerson, of Sackville, and Rev. Mr. Lawson, of Halifax, with us on December 23rd, for the purpose of addressing our young people and seeking to interest them in Christian work. This is very necessary at the present time, in view of the many who have lately put on Christ in baptism.

At the home church on the Ridge, the additions by baptism, for the year closing, together with one by letter, have amounted to forty-six; three others baptized joined somewhere else, and all of these have been gathered during the past few months. This of course, includes those brought in from the services of the out-stations as well as the home church, as follows:

THE RIDGE—Eleven baptized.

HICK'S SETTLEMENT—Preaching last week in October and first week in November. Six baptized—five received.

SALEM—Preaching during part of November until December eighteenth. Twenty-four baptized, twenty-two received.

STEEVES' SETTLEMENT—Last April seven baptized and received.

SPRING HILL—Services now going on.

It is also gratifying to note, that apart from the regular contributions, two of the stations have contributed, we suppose by giving of thank offering for these special services, about \$50.00 and the other stations will do as well during the next few weeks.

On Christmas eve, we were presented with a handsome and valuable fur cap, Mrs. Snell and the children were also lovingly and kindly remembered.

FREDERICK T. SNEEL.

The Children's Corner.

SECOND ST. MARTINS CHURCH,  
Fairfield, December 13, 1898.

TO THE HOME MISSION JOURNAL:

I am going to tell about our Sunday-school. We have two teachers and also the Superintendent who teaches a Bible class. Our school averages about twenty. We are having interesting lessons about the kings of Israel and Judah. Every four weeks our pastor, Rev. R. M. Bynon, is with us. He attends our school and it cheers us much to have him with us. I am eleven years old.

ALICE PATTERSON.

SECOND ST. MARTINS CHURCH,  
Fairfield, December 13, 1898.

TO THE HOME MISSION JOURNAL:

I am a little girl twelve years old. Our pastor, Rev. R. M. Bynon, is with us once a month. He was here on December 4th. When he is present we hold Young People's Union, the study of the Scriptures on Saturday evening, which is very interesting and beneficial; also, in connection we have a prayer meeting every Sunday evening, they are led by the young members of the Union. God is blessing our labors here much.

EVANGELINE FLOYD.

HISTORICAL SKETCH OF THE CAUSES THAT HAVE LED TO THE FORMATION AND ESTABLISHMENT OF THE NEW BRUNSWICK CONVENTION.

(Published by request of the Home Mission Board.)

PART II.—Continued.

The Brussels street meeting of May, having adjourned to meet at the call of the chair, again met in October to receive the report of the committee it had appointed. As the basis agreed upon at St. Martins differed materially from the resolution adopted at the May meeting, which it will be remembered contemplated a complete division of all interests, it now became necessary to consider the whole matter anew.

After some deliberation, and in view of the fact that the basis had been ratified by the convention, it was thought best at the October

meeting to modify the original demand, and, for the sake of harmony, to form a provincial convention in accordance with the St. Martins agreement. An act of incorporation was secured from the New Brunswick legislature in the spring of 1894, and during the next summer the indorsement of the associations obtained according to the following resolution, adopted respectively by each of them:

"Whereas, The Maritime convention at its meeting last year voted to hand over the future management of home missions and academic education to such organization as each province may prefer; and

"Whereas, The churches of this province in special meeting called to consider this question have under an act of incorporation organized a New Brunswick convention to control and promote these interests;

"Therefore resolved, That while we do not regard it as the prerogative of the association to authorize or condemn such an organization, yet this association desires to put on record its approval of the formation of said convention as competent to carry on in good faith these interests in harmony with the basis agreed upon at the last convention;

"Further resolved, That we urge the churches in this association to do all in their power to promote the welfare of the objects still cared for by the Maritime convention."

It soon began to be evident however that many of the adherents of the Maritime convention did not intend to keep this agreement. Even the very men who had strenuously contended for an amendment at the May meeting, which was practically the same as the St. Martins basis, now repudiated both amendment and basis, and made loud clamor against the formation of the new convention.

When the maritime body met at its next annual gathering at Bear River, N. S., to our surprise a special committee was appointed to consider the whole question *once more*. The convention itself, now on Nova Scotian soil, with more than seventy-five per cent. of its delegations from that province, seemed totally oblivious of any agreement made twelve months before; and the very brother, who had risen at St. Martins to give notice to amend the constitution at its next session, now utterly refused to make any such motion.

The special committee appointed, after a prolonged sitting, brought in the following report, which, under the pressure of the hour, was indorsed by a large majority of those present:

"1. Whereas, A majority of the churches in the convention through their associations have expressed a wish that home missions should not be removed from the Maritime convention (the New Brunswick associations, however, voting to the contrary);

"Therefore resolved, That in the judgment of your committee, the change of Section 2 of the constitution as proposed in the notice of motion given by Judge Johnstone last year is not advisable.

"2. That we recommend the New Brunswick churches be at liberty to unite with the Maritime convention as at present.

"3. That the home mission board of this convention arrange with the New Brunswick convention for the carrying on of home mission work in New Brunswick."

Here then was a complete withdrawal from the compact entered into at St. Martins a year previous. Under the plea that a majority of the associations of the maritime provinces had pronounced against taking home missions out of convention the voice of the three associations of New Brunswick was to be drowned out.

The basis had left the matter for each province to elect for itself, and New Brunswick had elected to form a provincial convention. It had been indorsed by the associations of the province. But the basis of 1893 seems to have been left on this side of the Bay of Fundy, and at Bear River the convention stood on another platform.

Never was there a more direct violation of honor than in this retraction. The most solemn pledge ever given by a religious body could not be stronger. It must go down to history that the Maritime convention, after having performed much service for the denomination for a long period of years, did then and there go back on its word and fling its honor heedlessly to the winds. This stain, unless soon removed, must ever tarnish the records wherever told.

Without the least hesitation the convention then proceeded to appoint a home mission committee for New Brunswick. It was expected that Baptists here, hitherto inclined to yield to persistent demands, would yet again grant further concessions. That seems always to have been assumed by our Nova Scotia brethren in the treatment of any differences between us. It is always "concede" and "consider," until we have nothing left to give.

The New Brunswick convention met in its first annual session at Jemseg, in September, just following the meeting of the maritime body at Bear River. At this session a communication was read from Rev. E. J. Grant, secretary of the Maritime committee, asking the New Brunswick convention to co-operate with the maritime committee in the management of our home missions. The following resolution was passed in reply:

"Resolved, That this convention cordially invite the counsel and co-operation of the committee of twelve appointed by the Maritime convention, at the regular sessions of our board, and that the secretary be authorized to notify said committee of this fact."

We were still willing to yield as far as could be done without relinquishing the trust committed to us. We could not, however, quite satisfy our maritime brethren. Although the three associations had indorsed our board as competent to carry on provincial home mission work, the committee of the Maritime convention still assumed a right of interference, and demanded of the regular New Brunswick board a joint control over our home mission affairs. The demand being firmly refused, each that year laid out their own funds.

During the two years following the Maritime convention again appointed a committee for the laying out of their home mission funds, and our board, rather than have further trouble, agreed to a joint consultation with them on all home mission appointments. The arrangement, however, was far from being a satisfactory one, and accordingly at the next Maritime convention, held in Main street, St. John, in 1897, that body, largely at the suggestion of its former committee, voted to hand over its home mission funds to the New Brunswick convention for the current year.

This seemed well enough for the time, taking all the circumstances into account, but evidently it was not intended to be permanent. Succeeding years would probably develop a different policy.

Accordingly in August last a new departure was resolved upon. The Foreign Mission Board, having in charge important home mission trusts for New Brunswick, determined by a little finesse on turning over \$500 of home mission money from our receipts for the year. This would check somewhat the progressive march of our home mission board. As an ac-

count of it is fully given in the Report on the State of the Denomination, published in the present year's Annual, it is merely mentioned here.

When the Maritime convention met at Amherst this transaction was deliberately indorsed. The foreign mission accounts were considered satisfactory. The convention once more appointed its home mission committee for New Brunswick, although unasked for in this province, except by certain individuals in attendance, and then added a resolution that such committee act in conjunction with a like committee from the New Brunswick convention to consider the whole matter of home missions in New Brunswick.

At the session of the New Brunswick convention at Havelock, the request of this committee was presented, and a similar committee appointed to meet with it and hear whatever proposal it had to make.

The two committees met in St. John, October 4th. The Maritime committee, through its chairman, had only one suggestion to offer—a course which meant the extermination of the New Brunswick convention. The request was simply handed back, with a counter proposal, and the committee adjourned without action.

As a body indorsed and supported by a majority of New Brunswick Baptists, our board felt bound to keep that which was committed to it by the voice of the people. The proposal now suggested to appoint a New Brunswick board from the Maritime convention does not satisfy the already expressed will of our constituency. We cannot see any essential difference between a Maritime board, such as that which conducted our home missions from 1880 to 1894, and a local board, still chosen by the Maritime convention. It would mean in either case a board appointed for New Brunswick, but not by New Brunswick, whose work and policy would be reviewed by the maritime body, and in which our people could have little chance of asserting their views. The members of such a board would undoubtedly be well known followers of the Maritime convention, carrying out its former control and methods. Of this all now feel that we have had quite enough.

The contention of the New Brunswick churches on this point has been for a board, appointed by the Baptists of the province—a Home Mission Board in fact and in deed. Nothing less at this stage of affairs is likely to receive favorable consideration in this province.

(To be continued.)

### Married.

**BOYD COY.**—On December 7th, by Rev. Charles Henderson, at the home of the bride's mother, Thomas Boyd and Hattie A. Coy, all of Upper Gagetown, Queens Co., N. B.

**HALEY WETMORE.**—On December 14th, by Rev. W. J. Rutledge, at Lower Wakefield, Mr. Frank Haley and Alice Wetmore, of Greenville, all of Carleton Co., N. B.

**HAINES MARCY.**—On December 13th, at the home of the bride's father, by Rev. W. J. Rutledge, Mr. L. Beecher Haines, of Richmond, and Miss Helen May Marcy, second daughter of J. S. Marcy, Esq., of Woodstock, Carleton Co.

**O'DONELL LYONS.**—At the Baptist parsonage, Doaktown, on December 25th, by Pastor M. P. King, Ernest O'Donnell and Elizabeth Lyons, both of Ludlow, Northumberland Co., N. B.

**CARTER STEEVES.**—At the residence of the bride's father, at Beech Hill, Albert Co., by Rev. C. W. Townsend, December 21st, Fred M. Carter and Matilda May, daughter of Benjamin Steeves.

**DYKEMAN DYKEMAN.**—On December 14th, by Rev. W. J. Blakney, at the home of the bride's parents, Lower Jemseg, Hedley Dykeman and Stella Dykeman.

**FARRIS GUNTER.**—At White's Cove, on December 21st, by Rev. W. J. Blakney, at the home of the bride's father, Walter E. Farris and Sadie J. Gunter.

**FERRIS COES.**—On December 7th, by Rev. W. Grant Carey, at the residence of Deacon Wilson, Cambridge, Mr. Ferris, of Mill Cove, and Laura Coes, of McDonald's Corner, all of Queens Co., N. B.

**FARRIS POWERS.**—At the residence of the bride's mother, on December 21st, by Rev. J. A. Gordon, Capt. Hiram D. Farris and Florence Powers, all of St. John, N. B.

**PERRY ARMSTRONG.**—By Rev. J. A. Gordon, on December 22nd, Alfred W. Perry and Ethel Maud Armstrong, both of Johnston, Queens Co., N. B.

### Died.

**CAMP.**—John James Camp, of Jemseg, fell asleep in Jesus on the 8th of December. Bro. Camp was a consistent member of the Jemseg Baptist church for over fifty years, and for a long time clerk of the church. He leaves seven children, four sons and three daughters. Rev. Wellington Camp, of Sussex, and Dr. Camp, of Sheffield, are sons of the deceased. Death to him was gain. He longed to depart and to be with Jesus. He was 79 years of age.

**ANDERSON.**—Deacon James Anderson, of St. George, has passed to the home of the sanctified. Fifty-four years ago he was baptized, and subsequently he was appointed deacon. He was pious, kind and benevolent. The church and community loses in his death a worthy member.

**WALKER.**—Jane, the beloved wife of George Walker, fell peacefully asleep in Jesus, on November 14th, in his 35th year of life.

**BARTON.**—On December 2nd, at Little River, Sunbury Co., Elsie M., aged 13 years, child of George and Alosetta Barton. Beautiful in life, peaceful in death, and now safe in the arms of Jesus.

**FERRIS.**—Bro. George Ferris fell asleep in Jesus on the 9th of December, at Mill Cove, Queens Co., aged 76 years. He was for many years a good member of the Baptist church, and leaves many to mourn.

**ESTABROOKS.**—Nelson M. Estabrooks, of Upper Gagetown, entered into rest with the glorified December 8th, aged 29 years. By his departure a cloud of sepulchral gloom has settled down on the whole community, as he was loved by all.

**GANONG.**—Isabella Ganong, wife of the late Thomas Ganong and mother of E. K. Ganong, passed peacefully to her home on high, on December 31st. For over forty years she knew whom she believed, and was fully persuaded that he would keep her to the end of life's journey. She suffered much in the flesh, but always rejoiced in the spirit. Absent from the body, but present with the Lord.

**THOMPSON.**—At Dipper Harbor, of consumption, on the 15th of December, in the 28th year of her age, Mrs. Addison Thompson sweetly fell asleep in Jesus. Sister Thompson found peace in believing in the dear Saviour, and over a year ago she made a public profession of faith in Christ by being baptized by Rev. A. A. Rutledge, and since then she lived a sweet, happy life. But for the last few months it was evident that the Master was taking down the earthly tabernacle. In her affliction she heard him saying, "Come up higher." And although hard to part with husband and dear little ones, she calmly said, "Thy will be done." A large concourse of people attended her funeral, the services being held in the Baptist church at Mace's Bay. A sermon was preached by Rev. J. H. Hughes, which was listened to with intense interest.

**NORMANDY.**—Fell asleep in Jesus at St. Mary's, Kent Co., N. B., December 8th, in his 76th year, Rev. M. Normandy. Our departed brother was born in Romanism, educated in her doctrines, and until 27 years of age a faithful worshipper at her shrine. But God had higher work for his chosen. Our Brother met Madam Feller and the open Bible, through which he saw himself a sinner and Christ his Saviour. Immediately he conferred not with flesh and blood, but leaving all with Christ he went forth to proclaim the gospel that had brought light, life and liberty to his own soul. Forty years ago he came to Nova Scotia at the request of the Home Missionary Board. There he faithfully served for twenty-five years, then set to New Brunswick by the Maritime Board. He came and faithfully filled his mission, preaching, visiting and distributing tracts all the way from Harcourt to Buctouche. Receiving into these churches some of the best element ever received, helping to repair Buctouche meeting house, also helping to erect Dundas, St. Mary and Cocagne churches, planting healthy interest at McLean Settlement, etc. When, lo! this old tried and tried veteran, whose character stood above reproach, who had forsaken all for Christ, who had been persecuted, and on more than one occasion stoned for Christ, but had ever stood true to him and his Church, but had suddenly without intimation, the Board cut off every cent of support, and in a little while sent a student to try

and fill his place. He, on more than one occasion said "I do not think my brethren know all; they surely would not have treated me thus." Our brother who was a worker and not a schemer, now turned for something to support himself and aged partner. In a little shop he wrought at his old trade; but before he entered the missionary work he had a good trade and position. From time to time he continued to preach at McLean Settlement, Victoria Road, etc. He was superintendent of St. Mary's Sunday school; a warm friend of N. B. H. M. Convention; first vice-president of Kent Co. S. S. Convention, in which he faithfully worked. His religion cost him much. To him Christ was very real. Having been associated with him in church work the last five years, the writer would add (he had his faults; all but Christ have) I ever found him a true and faithful servant of Jesus Christ, a sincere friend, fearless in promoting truth, faithful in living the same. "With Jesus now at home, he is forever blest; His pain and toil are o'er, he's entered into rest." REV. R. M. BYRON.

### 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 all 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.

To any one sending ten names, with five dollars, an extra copy of THE HOME MISSION JOURNAL will be sent free for one year. It is to be hoped that a large number of clubs may be formed early. To our young people, a great opportunity is offered. Let us have your support promptly. This paper will contain news from the churches, Sunday school lessons, and general reading pertaining to Baptist interests.

Any persons coming to the city can leave their subscriptions at the office of Barnes & Co., 84 Prince William Street.

## Psychic and Magnetic Healing

By E. W. ELLIOTT.

28 to 32 Germain Street, ST. JOHN, N. B.  
Over 200 Cases Treated in Six Months.

For several years past I have had a cough in the fall, due to wet feet and changes in the weather, etc. Of late years it has become more difficult to remove. In the fall and winter of 1897-98 I neglected my cough and received one cold upon another, so that four bottles of different cough medicines, or syrup, and two bottles of doctor's medicine did very little good, giving only temporary relief. My cough grew so bad I had to sit up in bed two or three times in the night before I could get relief and sleep. Several persons told me that I was going in a decline, and I believed and felt it. Finally, in my most distressing experience, in April, Mr. Elliott operated on me, and according to our faith I was healed. That first night I slept well and did not wake during the night. I have no cough now. Thank God for this relief. May it lead us to God and his word, in spirit and truth.  
S. THOS. H. BERRY,  
Military Road, St. John, N. B.

To whom it may concern:

In 1891 I was attacked with rheumatism in my left arm and shoulder, and was troubled at intervals of about three weeks with severe pain from that time till April 10th, 1898. Since that time I have felt no pain of any kind. I owe this to an operation at the hands of E. W. Elliott, to whom I can truthfully recommend any and all who suffer from this painful and dread disease.  
I am, sir, yours thankfully,  
Capt. PAUL C. ROBINSON.

Hopewell, Albert Co., N. B.  
This is to certify that about three years ago I was attacked with what the doctors termed sub-acute rheumatism; was laid up for eight months and had the attention of several skilled doctors, without obtaining any but temporary relief, and have been suffering ever since until about six weeks ago, when I took treatment from E. W. Elliott, and since that time I have been entirely free from pain, and can attend to my work without the least difficulty.  
Yours truly,  
JAS. McCALLUM,  
Cor. Peters and Waterloo Streets, St. John, N. B.