

THE HOME MISSION JOURNAL

VOLUME I.

ST. JOHN, N. B., FEBRUARY 7, 1899.

No. 5

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.

NOTICE.

The next meeting of the Kings and St. John counties will (D. V.) convene at Hatfield's Point on February 17th at seven o'clock p. m. Pastor J. D. Wetmore is to preach the opening sermon; Pastor W. J. Gordon to preach the quarterly sermon; Pastor N. A. McNeal is to give a missionary sermon. Let all the churches in these counties be represented.

S. D. ERVINE, *Secretary.*

Ordinations.

"Remove not the ancient landmarks which thy fathers have set." Proverbs xxii. 28.

It was regarded as a great crime in Israel for anyone to remove the landmarks which the fathers had set. A curse was pronounced upon whoever did so, and all the people were to say amen. It was by divine direction the portion of the inheritance of each tribe was marked out, as also that which was allotted to each family; and the removal of those dividing lines was strictly forbidden. Due regard and profound respect was enjoined upon all for what the fathers had been inspired to arrange for the order of the covenant people. The old boundaries and old paths were never to be forsaken nor changed. A deviation from them was regarded as dangerous and criminal. This was so both as regarded their social and religious life. The prophets exhorted the people to seek after the old paths and to walk therein, that they might enjoy rest for their souls. Under the old dispensation the prophets set up the waymarks for the religious faith and conduct of the people; and obedience to their teaching secured the salvation of the nation. Under the new dispensation the apostles laid the foundation principles of both faith and duty for the new covenant people, incorporating into them the words of faith spoken by the prophets. Thus prophets and apostles were workers together as foundation layers for the New Testament church, Jesus Christ being the chief corner stone. So the landmarks and boundaries of the New Testament church are set by divinely inspired authorities; and no

council, association, convention nor ecclesiastical body has any right to change, alter, amend nor deviate from the original pattern. Nor can they do so with impunity. The fathers of our denomination in these provinces established our churches upon these old primitive foundations, which have characterized the Baptists through all the centuries—from apostolic days to the present. They had no sympathy with expediencies nor human policy, but adhered closely to the old landmarks. Hence the uniqueness and simplicity of our organizations. Adherence to primitive form and order, church government and polity has held our churches in unity through all the ages, without any controlling head or central source of authority, but Christ alone. And it is with alarm we recognize any attempt to move the old landmarks that have always distinguished us from other religious bodies. Of late there seems to be a growing disposition in certain would-be controlling minds to bring in among us usages and customs that neither we nor our fathers were wont to follow. We refer now to the attempt to change the method of ordaining men for the ministry, as pastors of our churches; and we fear that the design of the proposed change means more than the mere method. It smacks somewhat of what may be but the entering wedge of what may culminate in a denominational hierarchy. If once we remove the old landmarks, and adopt lines of human policy and expediency, we know not whither we will drift. We have no doubt but the church at Rome at first was a Baptist church. It did not become a Papist church at a single bound, but by departing by little from primitive usages, and adopting the policy and customs of non-Christian organizations around them, they gradually in a few centuries became what they are to-day. What is the matter with the course we have always pursued in ordaining candidates to the ministry? Have we not grown in numbers, influence and strength beyond the ratio of other religious bodies, notwithstanding the fact that our increase of membership is dependent upon spiritual births, not upon natural births, as many others are. But the promoters of the proposed changes say they only want to set up a safeguard against the introduction of unqualified men into the ministry. Very well; we are not pleading for ordained ignorance in the pulpit.

But we oppose to setting up any standard of collegiate qualifications a brother must have before he can be ordained to the pastorate. We find no such standard set up by the Apostles who founded the primitive churches. Nor was it set up by our old fathers who in

the beginning planted our churches in these provinces. The fact is, if we had been dependent on a ministry with collegiate diplomas for our growth and prosperity, we would not have been able to make the showing we do at the present. The greater part of our increase of membership in the churches during all our past history up to the present has been through the instrumentality of men who never were helped nor hindered by a collegiate education. And the time has not yet come, if it ever does, when we can afford to do without the God-given help of men whose hearts are filled with the love and spirit of God, and a passion for the salvation of souls, though they may not have had a college education. Some of our most successful workers to-day are men who never were inside of a college. We are not disparaging a college education. But what we do say is, that it should not take the place of the qualifications required in the New Testament. A college education though desirable, and of great advantage to a Christian minister, is not enumerated in the catalogue of qualifications for the pastorate required by apostolic authority. The Apostles asked that men should be chosen for the pastoral office who were of good behavior, and had a desire for the work, given to hospitality, not a drinker, given to study, apt to teach, able to rule, not a novice, not quarrelsome, not greedy of filthy lucre, not soon angry, not self-willed, but blameless and sound in doctrine, etc. And they were admonished to preach the word, not science, nor philosophy; not men, but Christ Jesus, and Him crucified, risen, and reigning; to feed the flock, and care for the church. It is useless for men to set up standards for God to work by, or to make grooves for the Holy Spirit to move in. Attempts of this kind has been the bane of Christianity, and has given a non-primitive type to church-anity to an alarming extent throughout Christendom. And Christianity owes it to Baptist adherence to primitive doctrine, and church order, that any of the ancient landmarks are within sight to-day.

Therefore let us beware lest the removal of any of the old landmarks opens a door for innovations that may be but the beginning of episcopal and then papistical rule among us; and then the inscription of Ichabod, instead Hephzibah, be written upon our banners. Baptists are noted for loyalty to Christ and New Testament doctrine, discipline and usage; and God has borne them on through persecutions and tribulations along all the centuries to these days of liberty of conscience and denominational prosperity. But, still we have distinctive principles and practices, and position to maintain, and we should not allow ourselves

to be moved from the heritage our fathers have left us; neither by the smiles, caresses, nor policy of those whose frowns and exorcisms we formerly had to endure. There lies between us and Rome a continent of denominationalisms, in fact we are her antipode. But once the landmarks that separates us are removed, her policy and expediencies will soon invade our sanctuary.

More about this matter of ordinations later.

"Forward to the Wreck!"

Some years ago, while conducting evangelistic services in Cornwall, England, I happened to be preaching in a little chapel in a fishing village facing the sea, and was fast drawing near to the close of the evening's service, when suddenly the door flew open and a man holding a lighted lantern in his hand shouted, "A wreck! quick, boys, quick!"

Of course the service came to an abrupt termination, and all was hurry, bustle and excitement. Hastily following an old fisherman, who acted as guide, I was led through a dense fog, mud and rain until we reached the life-boat station, about a mile away, and arrived there in time to see the life-boat safely launched.

After this I followed my guide up the steep and rugged cliffs, but this was no easy task, for the wind, which was blowing in from the sea, a perfect hurricane, drove the rain in our faces, making it very difficult for us to see where we were going. But presently we arrived almost to the top, and crouching down under the shelter of the cliff, tried to peer through the darkness and, if possible, see something of what we knew was going on around us.

The booming of a gun, the shriek of a shrill whistle, together with the roaring of the wind and the crashing of the angry waves as they came thundering in and dashed themselves upon the rocks below, all helped to fill us with dread forebodings, as we thought of the vessel away out there in the darkness with its helpless crew, and maybe passengers, fast driving on the rocks.

Presently my companion led me, for said he, "I may be of some use down there," pointing to the shore, and promising to come back for me.

Left to myself in this wild, dark scene, my thoughts turned instinctively to the doomed vessel and pictured to my mind's eye mothers with little ones clasped to their bosoms, strong men and women terrified and panic-stricken at the thought of the terrible fate that apparently awaited them. And it seemed to me watching and waiting there in the darkness, and so helpless withal to give them any aid, that I would have given anything I possessed to have been able just then to stretch out my hand and to have saved but one.

How long I waited thus I cannot tell. A long time it seemed to me, when suddenly my companion returned and said, "Come along, They are coming in." I knew what he meant, so I asked for no explanation, but followed him down to the shore as fast as I could.

There is no need that I should attempt to describe the scene that was enacted there in the darkness. 'Twas one of confusion truly, but of indescribable joy, as one by one, first a woman and two children, then the crew of the lost ship, and last of all the captain—fortunately it was not a passenger, but cargo boat—stepped out of the life-boat into the sands—men cheered until they were hoarse, and women wept and audibly thanked God for his goodness, and so all thoroughly drenched to the skin by the driving rain and sleet, wended their ways home with glad hearts.

In the early morning I went down to the beach, and there I beheld one result of the storm's work of the previous night, for right ahead of me with her bows on the jagged rocks and her stern under water, lay the noble ship, fast breaking up.

Many thoughts flashed through my mind as I stood there contemplating the scene before me. I thought of the ship a few hours before tossed about in the raging sea and compared it to this old world of ours with its precious cargo of immortal souls fast surging on to destruction. Of the brave men who faced the tempest, if by any means they could save some, as types of the gospel messengers, striving with might and main "To rescue the perishing and care for the dying, snatching in pity from sin and the grave, weeping o'er the erring ones, caring for dying ones, telling of Jesus the mighty to save," while the incoming of the life-boat served to bring very vividly before my mind's eye, "The scene in Heaven when 'tis known that a sinner has turned from the error of his ways."

Church of the living God, ministers and people, young and old, rich and poor, awake to your privileges, awake to your duty, "To the wreck! to the wreck!"

Of the 1,500,000,000 human beings who are supposed to constitute the earth's population to-day, over 1,000,000,000 are practically heathen, and commenting on this fact we feel assured that the words of Jesus, when He said "The harvest truly is plenteous, but the laborers are few," are as true now as on the day they were spoken. While there is one Christian minister for every nine hundred of the population in Great Britain, and for North America the proportion would be about the same, there is but one for every 114,000 in Japan, one to every 166,000 in India, one to every 222,000 in Africa, and one to every 437,000 in the Chinese Empire. Add to this knowledge the fact that in China 1,000,000 souls pass into eternity every six weeks, in India 23,000 die every day, and in Africa there would be nearly, if not quite as many, and surely we shall need no further stimulus to immediate action. It is not only Ethiopia that stretches out her hand to God, but a sin-cursed, lost, perishing world. The cry has reached the eternal throne, and was answered when on the cross, with His life ebbing away, Jesus cried "It is finished." But of what avail is this to those who are living in darkness if they never heard the word, if they never saw the light. Like Bonner we should cry:—

"Men die in darkness at your side,
Without a light to cheer the gloom.
Take up the torch and wave it wide,
The torch that lights night's thickest gloom."

We cry again, Church of the living God, awake from your sleep of death and "Forward to the wreck."
FREDERICK T. SNELL.

Four Companions of Grace.

Let prayer
Go with thee everywhere,
To voice for thee thy soul's desire,
To bid faith grow and hope aspire;
Amid the silences to speak
Of joy when troubled, strength when weak;
For burdens shrink, mists disappear,
Flowers live, and skies are blue and clear,
And glory lights up care
Through prayer.

Take peace,
To keep when joys increase;
She will lead on to tranquil ways,
Her gentle love will bless thy days;
She, when through leaves and sunshine gleams,
Will give thee rest by gentle streams,
Will guide thee to the paths of light,
Will sing sweet songs to thee at night,
Will make all discord cease;
Take peace!

Let trust
Go wheresoe'er thou must;
For trust will teach thee how to trace
The love upon thy brother's face;
Trust will reveal to thee the best
In shower and sun, in work and rest;
When thou art sad and fain to weep,
Kind trust will kiss thee into sleep;
To keep thee wise and just,
Take trust!

Take love,
All other friends above;
For love will change the darkest day
To summer noon and flower-filled way;
And love does more than crowns of gold
To gladden hearts of young and old;
And who walks with love beside,
On lonely moor, by swelling tide,
Finds earth like heaven above—
Take love!

MARIANNE FARMINGHAM.

NOTES AND COMMENTS.

It is better to be right than to be self-satisfied. But the latter is much easier and much more common.

The pastor may exert a surprising influence by remembering special classes in public prayer. Prayer for the stranger is common, and should not be omitted, but how uncommon it is to hear the choir, or the sexton remembered in petition.

We suppose it to be one of the not insignificant triumphs of Christianity for men to be able to differ radically from one another in opinion and yet maintain a Christian spirit of brotherliness and refrain from imputing unworthy motives. The impartial temper, with a bearing always to the side of mercy and charitableness, is a rare and priceless product of Christlikeness in character.

It is easy to believe the Bible in spots; but unless one takes it all—what does not suit as well as what does—none of it can be lovingly taken. Take it all. All or not at all, is the practical result.

When truth hits you it is slander; but when it hits your neighbor it is wit.

"The Scarlet Line."

From her father's home she had broken free,
Deceiving herself into slavery;
She lived in a house on Jericho's wall,
Where the prodigal son could hear her call;
In the midst of her mirth the tidings came
Of Israel's God and His wondrous fame;
She heard the report and trembled with fear,
Believing with others the end was near.

Two strangers arrived and she took them in,
For they sought her lodging and not her sin;
As angels of God she hid them away,
To save her on Jericho's judgment day.
She prayed for parents and brethren at home,
That all might be saved when the doom should
come;
The spies pledged their lives and gave her the
sign
To bind in the window the scarlet line.

She believed their word and bound the cord
there,
And under its shelter set her house fair;
As priest to her kinsfolk hastened to tell
That her house was no more "the way to hell."
The words of life they received with power,
The old home became the watcher's tower;
The hosts did gather, the trumpets did sound,
But Rahab's house was not razed to the ground.

Then haste, sinner, haste from the coming flood,
That thy heart may be sprinkled with Jesus'
blood;
Take hold of the Scarlet Cord from above,
The pledge of thy Saviour's dying love.
Go make him a lattice around thy heart,
That He may dwell there and never depart;
Just rest in His Word, seek no other sign,
"The Reapers" will look for the Scarlet Line.

FREDERICK T. SNELL.

THE HOME MISSION BOARD.

The Board held its regular session in Brussels street church on 7th inst., vice-president Ervine in the chair.

Brethren present: Revs. S. D. Ervine, J. H. Hughes, W. E. McIntyre, J. D. Wetmore, F. W. Patterson and Dr. Carey; and Bros. S. E. Frost, W. E. Nobles, E. L. Strange, J. S. Titus, M. S. Hall, D. A. Branscombe, T. L. Hay, D. H. Spragg and T. H. Hall.

The treasurer reported that bills amounting to \$106 had been paid since last meeting. He also stated that he had received the legacy from the estate of the late Rev. Benjamin Jewett, amounting to \$500, in addition to the usual receipts of the month.

Bro. Branscombe, colporteur of the Board, reported his visits during the month to Newcastle, Chipman, Waterborough and Cambridge.

Bro. W. E. Nobles stated that the committee on colportage had ordered supplies for the coming month's work. The sales up to date amounted to \$93.02.

Bills falling due for the first half year, in addition to those already paid, amounting to \$530.15, were ordered paid.

Resolved, That Bro. N. F. Gross, our Danish missionary at Grand Falls, also include with his Danish work the Tobique field recently made vacant by the retirement of Bro. Millen.

The session adjourned with prayer by Dr. Carey. W. E. MCINTYRE, Secretary.

The Woman of Samaria.

In the thirteenth chapter of Matthew's gospel we have the companion parables of the merchantman seeking goodly pearls and the hid treasure. The one discovers the kingdom by deliberate search, the other by accident. The description of the discovery of Christ by Nicodemus bears a similar relation to the discovery of Christ by the woman of Samaria. The one came seeking the pearl of great price, the other came upon it as a treasure of trove. There are many paths into the kingdom of God. We make a capital mistake when we conceive of any one experience as the type of all. What an insight this parable gives us of the readiness of Christ to bestow the noblest spiritual blessings. There are touches which show that this woman was naturally large and kind-hearted. Indeed, these traits are characteristic of those who sin by the perversion of the affections. But with all the wealth of her affection she could not conceive of such generous impulses as moved the Son of Man. He asked her "Give me to drink," and she had suffered a narrow religious scruple to hinder her fulfillment of the request. Jesus says to her in substance: "If you had asked of me for the living water, I would not have treated you as you have just treated me. If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldst have asked of him and he would have given thee living water."

Like the woman of Samaria, we do not begin to appreciate the readiness of Christ to bless men. We too often imagine that he would treat men as we treat our fellows. We say, carelessly, that Christ loves men, but we do not realize that the gladness with which we help those we love, the tender anxiety for their welfare that moves our hearts, is the only just picture of his attitude towards men. What a disparity, too, there is between what one seems to take from Christ and what one really receives from him! "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a fountain of water springing up into everlasting life." One takes a sip of the living water that Christ gives him and there is a perpetual fountain in his heart, and a new centre of activity is opened in his own soul, from which spring new motives, aspirations and satisfactions. It is as it is in friendship. It began with a slight interchange of friendly offices. One little dreamed then what he was taking into his life; but there came into his heart a power to broaden, sweeten and ennoble the entire range of his experience. The blessing that comes from receiving the gift of Christ cannot be described. It is not like the gift of a jewel, whose precise value can be appraised; it is rather like the gift of a seed, in which there is the promise of great fields of waving harvests. Our lesson shows also the cosmopolitanism of Jesus. He was not bound by prejudice of form or ordinary notions. He was free from the race narrowness that would have led a Jewish rabbi to pass by a Samaritan unheeded and unaided. His disciples marvelled that he spoke with a woman, not to say a Samaritan, but apparently he had no scruple about doing so. He set his own standards in this as in other matters, and

ranked womanhood at its true height. This meeting with the woman at Sychar's well was the beginning of a new day for women, who now received that frank and equal treatment which laid the foundation for future recognition and development of womanhood among the disciples of Jesus.—*The Watchman.*

News of the Churches.

BURTT'S CORNER.

I have nothing very special to report, but perhaps some of us do wrong in not reporting only when something special occurs. There is much sickness up this way, and several deaths of late. The churches on the opposite side of the river are pastorless at present. It requires all my time and strength to meet the demands on my own field. I hope some good brother will soon take charge of these important churches. I have been kindly remembered by my people recently. The friends from Burtt's Corner presented me with \$13 in cash. The Mouth of Keswick friends donated \$35, and the Macnaquack church \$37. Eighty-seven in all. This old church is prospering. It is inspiring to see the congregations that gather together on the Sabbath. And "the power of Christ is often present to heal."

The JOURNAL seems to be a welcome visitor up here. GEO. HOWARD.

BRISTOL, CARLETON CO.

Evangelist Young has been here for some time, assisting Pastor Hayward. Although there is much sickness in the place at the time yet the interest in the meetings was well sustained. Several professed conversion, while the membership of the church as a whole was greatly quickened.

CANTERBURY.

Bro. C. N. Barton writes:—I commenced work here January 15th, with Benton and Lower Woodstock in the group. There is a strong sympathy here toward the Home Mission work of the New Brunswick Convention. I am in hopes of raising twenty-five dollars this year towards its support. Many of the brethren express themselves pleased with THE HOME MISSION JOURNAL and a large number will subscribe for it.

GRANDE LIGNE MISSION.

A note from Bro. A. J. Lebeau to the secretary of the Home Mission Board reports encouragingly of his visits to the churches. Bro. Lebeau comes in place of Bro. Bosworth who has already several times visited our churches and is well known among them.

The views presented of the mission and its workers can not fail to be interesting to all who may see them and will, we hope, arouse a fresh interest in Grande Ligne. No better proof of its work is needed than to look in Bro. Lebeau's face and hear the words of one who was born in Romanism, telling of the marvellous power of that grace which called him out of darkness into light.

The Children's Corner.

HILLSDALE, Kings Co., Feb. 1.

TO THE HOME MISSION JOURNAL:

I wish to give you a brief report of our B. Y. P. U. We have an active membership of upwards of fifty, and about forty will lead meetings and offer prayer publicly. Thirty now testify who did not before our union was organized.

We have taken for our motto this year, "I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only." Ps. xi. 16.

Some other time I will send our pledge.

Tot.

Danish Mission.

The absence of the male portion of our mission colony renders work impracticable at this season of the year. The work is not lost sight of, however, as this season is spent in collecting funds from the churches.

During the last two weeks I have been visiting the churches in Queens County and the Springfield churches in Kings County. At Springfield Bro. Irvine still holds the fort. The interest is well sustained and the congregations are large. A commodious mission house has been built, into which the pastor has just moved. I also visited the Queens County Quarterly Meeting, convened at Upper Gagetown. These meetings are doing much to deepen the interest of the churches in the different departments of our work. The following churches have been visited in Queens County: Lower Wickham, Jemseg, Mill Cove, Grand Lake 1st, and Grand Lake 2nd. In all these places offerings have been taken in aid of the work. I hope to visit other sections of the province before returning to the colony.

N. B. GROSS,
Scandinavian Missionary.

SALMON CREEK, January 25th, 1899.

MR. HUGHES:

Dear Sir,—I received the watch-chain and I am very much pleased with it. It is a gentleman's chain, as you said it was; but I do not mind that. My papa has a watch and I will let him have it, and he will get me another one when I want it. I have one at present which will do for me for some time yet. We all like the little paper very much, and are much interested in reading it; we read every word of it. I will try and get some more subscribers for it. I know of some families that I think will take it. I think it is a paper that was very much needed.

Thanking you very much for the prize, I am
Yours sincerely,
JENNIE E. HIGGINS.

HOME MISSIONS.

* 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, both in the Sabbath schools and unions, 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.

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 III.—CONTINUED.

For the year ending August, 1895, fifty-eight churches sent home mission money to the treasurer of the New Brunswick convention; for 1896, sixty-four churches; for 1897, eighty churches; for 1898, seventy-eight.

The number of those sending to the maritime treasurer in 1895 was twenty-eight; for 1896, twenty-five; for 1897, twenty-eight; for 1898, thirty.

The amounts sent to the maritime treasurer were as follows: For 1895, \$831.00; for 1896, \$762.66; for 1897, \$716.00; for 1898, \$579.45.

Several churches which had formerly paid their money to our treasurer, this last year paid it to the maritime treasurer, thinking it was not material, as that treasurer would pay it over to the New Brunswick convention according to the arrangement of the year. This would, if properly adjusted, lessen the actual number contributing for 1898 to the maritime treasurer, and even then the amount is smaller than usual.

It must surely by this time be apparent to our maritime friends that the handwriting on the wall is against them, and that it is only a question in arithmetical progression to determine how much longer their cause will last. The question, too, on which side the weight of the denomination's sympathies and resources lies is settled by the plain proof of four years' work. Each year the strength of the maritime support is being weighed and found more and more wanting. To attempt now to turn back the hand on the dial of Baptist affairs in New Brunswick would be the wildest folly. Progress stamps our course in the great home mission enterprise we have taken in hand.

Again, we were asked at the time of the Brussel Street meeting what were our grievances? and why not go to convention and have matters set right? As if that could be done in a body in which we never had, even when it met in this province, one-third of the delegates present. The largest number of the churches of New Brunswick ever actually represented by delegates in attendance was seldom over forty, and that out of a total of 170 churches.

When the convention met in Nova Scotia, about thirty delegates, all told, usually represented the interest New Brunswick took in the affairs of that body. The convention at Bear River had scarcely that number. These annually spoke for 18,000 church members in this province, and with the larger delegations of Nova Scotia and Prince Edward Island, legislated on all local matters that most vitally concerned us. To talk now of asserting our views or even expressing our wishes, under such circumstances, call up too many disappointing experiences.

Later on, as our maritime brethren became convinced that a change must come, they plead for a New Brunswick board appointed by the Maritime convention. This was conceding at last, for policy sake, what had been squarely refused in 1879.

Failing, however, in that proposal as unsuitable at this date, they then endeavored, by the appointment of a home mission committee, to draw our men from their true position as the home mission board of New Brunswick, endeavoring, if possible, to lead us into the appoint-

ment of a similar committee to act jointly with them, and so form another board of home missions, which might in some way set aside the regular board of our convention.

To be continued.

New Brunswick Convention Receipts.

Rev. S. H. Cornwall, Treasurer of S. S. Convention Home Mission, \$ 2 49	
Richmond and Hodgen church, "	2 00
By Rev. Thos. Todd, from the "	497 87
Jewett Estate, "	5 00
2nd St. Martins church, "	30 00
Collected by Rev. J. W. S. Young, "	1 00
1st Salisbury church, "	75
Steeves Mountain Section of "	1 00
1st Salisbury church, "	3 00
Richmond and Hodgen church for Grande Ligne, "	3 00
2nd St. Martins church mission band, "	1 00
1st Salisbury church, Foreign Mission, "	75
Steeves Mountain Section of "	3 00
1st Salisbury church, "	10 15
2nd St. Martins church mission band, "	6 28
Home Mission, "	1 00
Beaver Harbor church S. S. "	12 00
Lafayette Jonah, "	2 00
F. B. Seeley, "	5 00
F. B. Seeley Annuity Association, "	
	\$584 29
Before reported, "	540 68
Total to date, "	\$1,124 97

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

J. S. TRUSS, Treasurer.

Married.

BREWER-HANSON—At the residence of the officiating minister, Rev. P. O. Rees, on the 25th of Jan., Jacob Brewer, of Bright, and Mrs. Matilda Hanson, of the same place.

SPENCE-WARD—At the home of Hiram Allen, Port Elgin, on the 31st of January, by Rev. W. A. Allen, Sinclair Spence, of Bayfield, and Laura Ward, of Lockport.

PAGE-BROWN—At Chipman Station on 3rd inst, by Rev. W. E. McIntyre, Ralph Pace, of Pennlyn, and Ruth Brown, of Coal Creek, Chipman.

Died.

BISHOP—At Gaspereaux, Chipman, Q. C., January 21st, after a brief illness, Walter C., son of Wm. Bishop, Sr., aged eleven months.

LYOYD—At Gaspereaux, Chipman, February 1st, Bertie May, daughter of James Lloyd, aged 11 days.

STEEVES.—At Fredericton, January 7th, Sarah M., widow of the late Albert Steeves. Her remains were brought to Hillsboro, Albert County, in which village she had formerly lived, and was widely known and highly respected. She was for many years a faithful worker in the Hillsboro Baptist Church. Her two daughters preceded her above, the oldest one being the wife of Rev. C. B. Welton. Her funeral services were performed by Rev. C. W. Townsend, pastor at Hillsboro.

MILLS—Deacon Mills and his wife, of Benton, died on Wednesday night the 25th of January, within a few minutes of each other. He was 61 years of age, and she 63 years. They were both energetic workers in the Baptist church in that village and will be greatly missed by the brethren and sisters there. They were held in high esteem by all the community, which was evidenced by the large cortege which followed them to their last earthly resting place. Brethren J. W. S. Young and C. N. Barton addressed the people on the sad occasion.

HICKS—At Hicks Settlement, West. Co., the youngest son of Ephraim Hicks, Willard J., died, aged 2 years and 18 days. The Lord comfort the bereaved parents and family.

ALWARD—On Saturday morning January 18th, at his home on Samp Hill, Havelock, in the 84th year of his age. The funeral services were conducted by Rev. F. T. Snell.

YERXA—Mrs. Samuel Yerxa, mother of Ludlow Yerxa of Fredericton, died at her home in Lower Queensbury on Wednesday morning January 26th. The deceased was 75 years old. Four sons and one daughter survive.